HEXAPLA

IN DANIELEM:

THAT IS,

A SIX-FOLD COMMENTARIE

vpon the moſt diuine propheſie of DANIEL, wherein according to the method propounded in HEXAPLA vpon *Geneſis* and *Exodus*, *ſixe things are obſerued in euery Chapter.* 1. *The Argument and Method.* 2. *The* diuers readings. 3. The Queſtions diſcuſſed. 4. Doctrines noted. 5. *Controverſies handled.* 6. *Morall obſervations* applyed.

Wherein many obſcure viſions, and diuine Propheſies are opened, and difficult queſtions handled with great breuitie, perſpicuitie, and *varietie, which are ſummed to the number of* 536. *beſide the Controverſies* 134. in the Table, in the end of the booke: and the beſt *Interpreters both old and new are therein* abridged.

Diuided into two bookes: the firſt containing the hiſtoricall part of this Propheſie, in the 6. firſt Chapters: the propheticall, in the 6. laſt.

By ANDREVV WILLET *Profeſſour of Diuinitie.*

THE FIRST BOOKE.

Ezek. 28. 3.

Behold thou art wiſer then Daniel, there is no ſecret that they can hide from thee.

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E 1555

TO THE MOST CHRISTIAN, RIGHT NOBLE, MOST excellent, and mightie Prince, IAMES by the grace of God, KING of great BRITTAIN, France, and Ireland, Defender *of the true Christian Faith, &c.*

THat which PLATO ſaw but in contemplation, that Commonwealths ſhould be then happie when either Philoſophers gouerned them, or the gouernours became Philoſophers; we ſee by Gods goodnes now brought into action (your Chriſtian Maieſtie beeing not onely a princely Patron of humane learning, and Philoſophie, but a peereleſſe profeſſor of Theologie.) King HENRIE the eight your Highnes noble predeceſſor in the royall Diademe of this Imperiall Kingdom, for writing againſt *Luther* in defenſe of the Papal religion, had giuen vnto him the Title of *Defenſor Fidei:* but that princely Epithete is more due vnto your Maieſtie, who both by your penne and ſword doe vphold and maintaine the truth, that the ſaying of *Ambroſe* of the Emperour GRATIAN may be worthily ſpoken of your Maieſtie: *You wrote* (not *an whole Epiſtle* onely as he ſaith, but whole Bookes) *with your owne hand, that the very letters doe proclaime your faith and pietie.* This your diuine fauour vnto Religion and princely exerciſe in writing, hath emboldened me diuers times heretofore to preſent my Commentaries vpon certaine [a] bookes of the Scripture vnto your ſacred hands: and your gracious acceptance of them hath emboldened me alſo to exhibite this Worke vnto your princely view. Here in all humble dutie I doe offer a Treatiſe and explanation of the moſt difficult booke of the Old Teſtament the Propheſie of DANIEL: what I haue performed therein, and eſpecially in the vnfolding of *Daniels* 70. weekes, the Worke it ſelfe ſhall teſtifie. I truſt, that by this my trauell, that which ſeemed before obſcure, will appeare plaine and eaſie; and the depth which would before haue taken vp an Elephant, will afford footing for a lamb. *Hierome* ſaith, *A propheſie is obſcure, becauſe it is ſaid at one time, and ſeene at an other:* But now we ſee that which the Prophet ſaid, and ſo that which was wrapped vp in obſcuritie, is now fulfilled in hiſtorie.

Tum demum beatas fore reſpub. cum aut eas regerent Philoſophi, aut reges philoſopharentur.

Scripſiſti tua tota in epiſtola manu, vt ipſa pices fidem tuam, pietatemq; loquerentur. Epiſt. 26.

[a] Hexapla on Geneſis. Harm. vpon the 1. of Sam. Hexapla on Exod.

Propheti obſcura eſt, quod alio tempore canitur, alio completur. De viz. perfect.

Theſe my labours I moſt humbly ſubmit to your princely iudgement and direction, and your MAIESTIE with bended knees of my heart, I commend vnto the diuine and higheſt protection.

Your Maieſties moſt humble Subiect,

ANDREVV WILLET.

THE PREFACE TO THE Chriſtian Reader.

AVGVSTINE thus wrote to a friend of his, excuſing the prolixtie of his Preface, *Scio me non eſſe oneri tibi, ſi prolixum aliquod mitto, quia legendo diutiùs ſis nobiſcum,* I know I am not burthenſome vnto you, if I ſend you any prolix writing, becauſe you are ſo much the longer with me: But I will forbeare by any long or tedious Preface to keepe the Reader in ſuſpence; though if I ſhould, I preſume of his courteſie, that he would vouchſafe it the reading. The length of the Worke, doth make me more ſhort in the Preface: a ſmal entrance in, may ſerue to a large houſe: and the greateſt cities haue not the greateſt gates. I ſhall not neede in many words to ſhew the excellent vſe of this prophecie of *Daniel,* nor what I haue performed in it: the generall Queſtions ſet before the Booke, ſhall ſatisfie the Reader in the one, and the worke it ſelfe ſhall ſpeake for the other. I haue gathered together the beſt things, and moſt worthie of obſeruation, out of writers both old and new, both Proteſtants and others: that the Reader may in few houres finde that, which I was many weekes in ſetting together: for here I ſay and profeſſe with *Hierome, Operis eſt & ſtudij mei, multos legere, vt ex plurimis diverſos flores carperem, non tam probaturus omnia, quam bona electurus: aſſumo multos in manus, vt à multis multa cognoſcam:* It is mine endeauour and ſtudie, to read many, and out of ſundrie to take diuerſe floures, not to that ende to approoue all, but to ſort out the beſt: I take many into mine hands, that from many I may know much; and impart to others, that which I know.

Auguſt. præfat. ad Valerium.

ad Vigilant.

In the reading of this Booke, let the Reader take theſe directions: I haue followed the ſame courſe, which I propounded vnto my ſelfe in other Commentaries, as the title of the booke ſheweth: But I thought it beſt to ſet downe the whole text, for more plaineneſſe and perſpicuitie, and not the diuers Readings onely: wherein *C.* ſtandeth for *Chalde: H.* for the *Hebrew: L.* for the *Latine: S.* for the *Septuagint: P.* for *Pagnine: A.* for *Arias Montanus: V.* for *Vatablus: B.* for the great Engliſh Bible: *G.* the *Geneva* tranſlation: *I.* for *Iunius*: *det.* is put for *detract: add.* for adding: The Authors names which are cited in this Booke, are ſummed in the Epiſtle ſet before the ſecond part thereof.

If by theſe my trauels I may profit the Church of God, I haue my deſire: it is mine onely terrene reward and encouragement, if my poore labours may finde acceptance: other rewards they ſooner carie that labour not, then they which labour: as the Poet ſometime complained, *that he made the verſes, and other had the honour:* As for my ſelfe, I finde by experience that ſaying of *Auguſtine*

Hos ego verſiculos feci, tulit alter honores. Virgil.

Auguſtine moſt true, *In eo quod amatur, aut non laboratur, aut labor ipſe amatur*: in that which one delighteth in, either there is no labour at all, or the labour it ſelfe is loued: and it giueth me encouragement, that I am not in the number of them, of whome our bleſſed Sauiour ſaith, *Receperunt mercedem ſuam*, they haue receiued their reward. God graunt vs all faithfully to labour in our vocations in this life, that we may receiue our euerlaſting reward in heauen with Chriſt our bleſſed Lord and onely Sauiour, to whome be praiſe for euer.

Matth. 6. 2.

THE PROPHESIE OF *DANIEL* EXPLANED.

Generall obſervations vpon the whole Booke.

1. *The ſumme, argument, parts, and contents of the whole Propheſie.*

IN this heauenly propheſie of *Daniel* is ſet forth in generall Gods fatherly care, and watchfull prouidence ouer his Church: the vſe whereof is extended generally to the Church of God in all ages, but more ſpecially it concerned the ſtate and condition of the Iewes then beeing in captiuitie: wherein to their comfort three things ſpecially are declared and foretold. 1. The diuerſe changes and accidents, calamities and afflictions, which ſhould befall the people of God, vnder the kingdomes of the Chaldeans, Perſians, and Grecians; Firſt, vnder Alexander the great, then vnder his ſucceſſors, which diuided his Empire among them. 2. The comming of the Meſſiah is pointed out, the time when, and ende wherefore he ſhould come. 3. with ſuch innouations as ſhould followe, as the ceaſing of the ceremonies, and the abdication of the Iewes: *Iun.* And all to this ende, that the people of God might be prepared, not to expect any terrene happineſſe in this life, but with patience to waite the time of the reſtoring of all things in the reſurrection of the iuſt, which is touched, cap. 12.

The parts of the booke are theſe: It is partly hiſtoricall, partly propheticall.

1. The hiſtoricall part, is either concerning certaine kings, or Daniel, and his godly companions: and theſe things are handled ioyntly together. The Kings whoſe hiſtorie is ſet downe, were *Nebuchadnezzar* in the 4. firſt chap. *Balthazar* in the 5. *Darius* in the 6. The hiſtorie of Daniel is continued in all theſe chapters, onely the third excepted: and of his godly companions, in the 1. and 3. *Polan.*

And in this firſt part 3. ſpeciall vertues of Daniel are deſcribed. 1. His ſobrietie and abſtinence, cap. 1. 2. His wiſedome and diuine vnderſtanding in the opening and reuealing of dreames and hid myſteries, c. 2. c. 4. c. 5. And 3. his pietie toward God, c. 6. So he is commended *propter ſobrietatem, ſapientiam, pietatem:* for his *ſobrietie, prudencie, pietie. Hugo Car. in proleg. in Daniel.*

And by theſe diuine teſtimonies God gaue witneſſe vnto Daniel, that the myſticall propheſies following might be receiued with greater authoritie.

2. In the ſecond part: the propheticall predictions, either concerne the enemies of Gods Church, as of the iudgements of God vpon *Nebuchadnezzar*, c. 4. and *Balthazar*, c. 5. or they belong vnto the Church, either ſhewing their afflictions and calamities. c. 10. 11. or their deliuerance begunne in this life by the redemption purchaſed by the Meſſiah, c. 9. and perfected and conſummate in the next in the reſurrection. c. 12. *Polan.*

Pererius another way deuideth this booke into three parts. 1. It conſiſteth either of bare viſions and propheſies, as cap. 7. 8. 9. 10. 11. 12. 2. Or of propheſies and viſions mixed with hiſtories, as c. 2. 4. 5. 3. Or of hiſtories alone, as c. 3. and 6.

Generall obſervations

2. The diuers language and readings obſerued in this Booke.

The originall text in this booke is partly written in the Hebrewe language, partly in the Chalde: from the beginning of the 1. Chap. to the 4. ver. of the ſecond, and the fiue laſt chapters are all written in the Hebrewe tongue. And from the 4. v. of the ſecond chap. to the ende of the 7. chap. the hiſtorie is penned in the Chalde dialect. *Polan.* The reaſons whereof, are yeelded to be theſe. 1. For the credit of this hiſtorie, the Lord bringeth forth forreine nations, *annaleſque eorum teſtes*, and their Chronicles as witneſſes, leaſt any ſhould doubt of the truth thereof. *Iun.* 2. An other reaſon is, becauſe God would haue ſome part of this hiſtorie come to the knowledge of the heathen, as it was requiſite, that the Chaldes ſhould knowe the ſinnes and impieties of that nation, and the iudgements which ſhould befall them, *ad teſtandam omnibus Dei veritatem, &c.* to teſtifie vnto all the truth of God: therefore in generall the alteration of the terrene ſtates and kingdomes, and the power of Chriſts kingdome are ſhadowed forth. c. 1. and c. 7. and publiſhed in the Chalde language, that the Gentiles might take knowledge thereof, but the particular hiſtories of the comming of the Meſſiah, of his office, kingdome, and of the calamities and afflictions which ſhould befall the people of God, are ſet forth in the Hebrewe tongue, in the fiue laſt chapters, as moſt ſpecially concerning them, *Iun.* in cap. 7. 3. A third reaſon is, that the hiſtorie of Daniels acts, ſet forth in the 6. firſt chapters, beeing expreſſed in the Chalde ſpeach, might giue teſtimonie vnto Daniel, that the Iewes might receiue him for a Prophet of God, *qui erat admirabilis etiam profanis gentibus, &c.* who was admired euen of the profane nations: *Caluin. Proleg. in Daniel.* 4. Vnto theſe may be added, that for better credit of the hiſtorie it pleaſed God, that the hiſtorie of ſuch things, as were ſaid and done in Chaldea, ſhould be written in the ſame language, wherein they were firſt ſpoken: like as in Ezra the epiſtles and reſcripts of the kings, are deliuered in the Chalde ſpeach, as taken out of their publike acts and records. *Iun. in proleg.*

Beſide the originall text thus conſiſting partly of the Hebrewe, partly of the Chalde tongue: there was the tranſlation of the Septuagint, and three other Grecke tranſlations beſide, of *Aquila, Symmachus, Theodotion.* But *Hierome* ſheweth that the tranſlation of the Septuagint, whatſoeuer was the cauſe thereof, whether they did not expreſſe the Chalde phraſe, or ſome one ignorant of the Chalde tongue did ſet it forth vnder their name, *multum diſcordat à veritate*, doth diſſent much from the truth, *& recto iudicio repudiatus eſt, &c.* and therefore was vpon a right iudgement reiected of the Church: And therefore in the ſtead thereof the tranſlation of *Theodotion* was receiued of the Church: as the ſame *Hierome* ſheweth, which notwithſtanding is in many places erroneous, as ſhall appeare in the differences of the reading throughout.

Hieron. proleg. in Daniel.

Lib. 2 contr. Ruffin.

The Latine tranſlation alſo faileth in many points, as afterward ſhall be ſhewed, though *Pintus* giue it this commendation, that it is *nitore veritatis, grauitate, authoritate, omnibus aliis illuſtrior & præſtantior:* in the euidence of truth, grauitie, authoritie, more famous and excellent then any other, &c. but the contrary ſhall afterwards be prooued in the generall controuerſies following; that the vulgar Latine is in many places corrupt, and erroneus. And herein they attribute more perfection to Hieromes tranſlation, then he himſelfe would haue acknowledged, thus modeſtly confeſſing, *qui mihi videbar ſciolus inter Hebræos, capi rurſus diſcipulus eſſe Chaldaicus:* I that ſeemed to know ſomewhat among the Hebrewes, began againe to be a ſcholler in the *Chalde: in prol. g.*

Pintus in proœm.

3. The queſtions and doubts diſcuſſed.

Queſt. 1. *Of the author of this prophetical booke of Daniel.*

1. Wicked *Porphirie* in the 12. booke of thoſe which he wrote againſt the Chriſtians, contendeth that this propheſie was not written by Daniel, but by ſome that liued in the time of Antiochus Epiphanes, or after when all theſe things here propheſied of were fulfilled: but his cauillous obiections were long ſince refuted by Apollinaris, Methodius, Euſebius: and the falſhood thereof is conuinced by this, that the Septuagint, who liued almoſt an 100. yeares before that Antiochus, did tranſlate this booke into Greeke: and Ioſephus in

his

his 11. booke *Antiquitat. Iuda.* reporteth how Iaddus the high Prieſt ſhewed vnto Alexander the great this propheſie of Daniel, which foretold of a king, that ſhould deſtroy the Perſian Monarchie, in confidence whereof Alexander proceeded to that battell, and this was 60. yeares before *Antiochus*. 2. The Hebrewes thinke, with whom *Iſidore* conſenteth, that this booke of Daniel, of Ezekiel, and of the 12. Prophets, were written by the wiſe men of the great Synagogue, who were in the time of Ezra. 3. But that this booke was written by the Prophet Daniel, who was ſo famous among the Kings of Chaldea, and of Perſia, beſide the title of the booke, which is called in the Hebrewe *ſepher Daniel*, the booke of Daniel; our bleſſed Sauiour doth witneſſe the ſame in the Goſpell, *When yee ſhall ſee the abhomination of deſolation ſpoken of by Daniel the Prophet, &c.* Matth. 24. 15. *Perer. Oſiand.* Lib. 6 Etym.

Queſt. 2. *Of the ſignification of the name Daniel.*

1. The name *Daniel* ſignifieth the iudgements of God, or God is my iudge, which name was giuen him by the ſingular prouidence of God, for both *per eum annuntiata ſunt iudicia Dei*, by him the iudgements of God were denounced and declared, and God was preſent with him, as his defender and iudge againſt his aduerſaries. *Bullin.*

2. *Lyranus* then is deceiued, who thinketh that in this name there is relation to that iudgement which Daniel awarded againſt the two adulterous Elders, which wrongfully accuſed *Suſanna:* for that ſtorie was not of Daniels writing, neither is found in the originall, as afterward ſhall more fully be declared.

3. There was another Daniel Dauids ſecond ſonne by Abigail, who alſo is called *Chileab:* but he was long before thoſe times: 2. Sam. 3. 3. 1. Chron. 3. 1.

Queſt. 3. *Of the kindred of Daniel.*

1. Hierome in his preface to Daniel writeth, that the Septuagint in the beginning of the hiſtorie of Suſanna, which they make the 14. chapter of this booke, doe affirme that Daniel was of the tribe of Leui: whereupon Bellarmine thinketh that there were two Daniels, one of the tribe of Iudah, who writ the propheſie, the other of the tribe of Leui. But herein *Pererius*, of his owne ſect and ſocietie, contradicteth him, ſhewing that neither the Synagogue of the Iewes then, nor the Church of Chriſt now, euer acknowledged any more, then one Daniel to be a writer of Scripture. Bellar. lib. 1. de verb. Dei. c. 9. Perer. præfat. in Daniel.

2. *Dionyſius Carthuſianus* thus remooueth the doubt, that Daniel was by his fathers ſide of Leui, by his mothers of Iudah: ſo alſo Iſidore thinketh, that Daniel was both of the kindred of the Prieſts and the kings: becauſe it was vſuall for theſe tribes to match together in Mariage: *Pererius* alſo reiecteth this as an humane coniecture without any ground of the Scripture: *Præfat. in Daniel.* Lib. de vit. & obit. ſanct. vet. teſtament.

3. His opinion then is that Daniel was of the kings ſtocke, and that in him and the reſt was fulfilled the propheſie of Iſaiah to Hezekiah, that his ſonnes, that is, his poſteritie ſhould be carried captiue into Babylon. Of the ſame opinion that he was *ex genere regio*, of the kings ſtocke, are *Bullinger*, *Oſiander*, with others: *Ioſephus* alſo ſaith that he was of the kinſmen of Zedekiah king of Iudah. 2. king. 20. v. 17. Lib. 10. antiq. c. 11.

But this is no neceſſarie argument, for that propheſie might be accompliſhed in either of the kings ſtocke, as well as in Daniel: And Ioſephus may be deceiued in this, as in the like conceit that Daniel was a gelded man, and made an Eunuch: ſo thinketh alſo Origen: their coniecture is, becauſe *Aſpenaz* to whoſe care and charge Daniel was committed, is ſaid to be the chiefe *Sariſim* of the Eunuchs; but this is no ſure argument: for Pharaoh, Geneſ. 37. is called by that name, who had both wife and children. *Calum.* Orig. hom. 7. in Matth.

4. Wherefore concerning Daniels kindred ſomewhat is certaine, that he was of the tribe of Iudah: which is euidently expreſſed, c. 1. v. 6. *Polan.* ſome things are vncertaine, as, 1. Whether he were of the kings ſeede: for they were of the kings ſeede, and of the Princes, v. 3. therefore not all of the kings ſeede. *Iun.* 2. It is vncertaine likewiſe that Daniels fathers name ſhould be *Zabaa*, as *Epiphanius*. 3. Or that *Bethoron* the vpper, which firſt belonged to Ephraim, and afterward to the Leuites, was the countrie of Daniel, as [a] *Dorotheus* and [b] *Epiphanius*. Epiph. eodat. Meſchefedek. a In Synop. b Lib. de vit. & obit. Prophet.

Queſt. 4. *Why Daniels kindred is not particularly expreſſed in the text.*

1. Some thinke the reaſon is, becauſe this is an hiſtoricall, rather then a Propheticall booke: but this is no good anſwer: for ſo the booke alſo of Nehemiah is hiſtoricall, and yet

his kindred is expreſſed, the words of Nehemiah the ſonne of Hachaliah.

2. Some make this the cauſe: Daniel his kindred was well knowne, and therefore it needed not to be expreſſed: So was Iſaiahs and Ieremiahs, and their kindred well knowne, and yet it is ſet downe in the beginning of their propheſie.

3. Neither was this the reaſon, why Daniel inſerteth not his name, becauſe among the Chaldes he was called by another name, Belthazar: for c. 10. 2. he ſaith, *I Daniel was in heanineſſe.*

4. *Pererius* ſaith, *cauſam ſatis idoneam & probabilem, &c.* I can finde no meete or probable cauſe hereof, why Daniels genealogie is not expreſſed.

5. Vnleſſe this reaſon may be yeelded, that thoſe Prophets haue their kindred expreſſed, which were ſpecially ſent from the Lord vpon ſome meſſage and embaſſage to his people, as *Iſaiah*, *Ieremiah*, with the reſt: not they which onely had viſions, without any ſuch ſpeciall commiſſion: which obſeruation notwithſtanding doth not alwaies hold: for Salomon had no ſuch propheticall commiſſion: and yet he is deſcribed by his parentage, *Prov.* 1. 1. *Salomon the ſonne of Dauid.*

Queſt. 5. *When Daniel beganne to propheſie, and at what age.*

1. *Pererius* thinketh that Daniel was ſome 10. yeare old when he went into captiuitie, in the third yeare of king Iehoiakim, beeing borne, as he ſuppoſeth, about the 25. yeare of Ioſias raigne: but this cannot be ſo, that Daniel was then ſo young: for 5. yeares after this he expounded Nebuchadnezzars dreame, which was the 2. yeare after they ſtood before the king. c. 2. 1. their three yeeres of education beeing expired. c. 1. 5. And vpon that occaſion Daniel began to be famous for his wiſedome, celebrated by the Prophet Ezekiel, c. 28. 3. *thou art wiſer then Daniel.* And before that the ſame Prophet maketh mention of Daniel for his pietie, ioyning him with *Noah* and *Iob:* of whom the Lord ſaith, that they ſhould onely ſaue their owne ſoules, *they ſhall neither deliuer ſonne nor daughter*, c. 14. 20. it ſeemeth then that Daniel was of yeares to haue ſonnes and daughters. Daniel then within fiue yeares of his captiuitie growing into ſuch fame for his wiſedome, could not be ſo very a child, as *Epiphanius* maketh him, and *Iſidorus*, the one calling him *infantem*, an infant, the other, *puerum*, a boy, when he went into captiuitie: he was rather 17. or 18. yeare olde, as *Oſiander* conjecture. The ground of *Pererius* opinion is, becauſe Daniel in the ſtorie of Suſanna is called a *young* child, when he deliuered her from her falſe accuſers: which he thinketh to haue fallen out in the beginning of Daniels captiuitie, in the 12. yeare of his age: but that is a weake ground which is taken from an Apocryphall ſtorie.

2. Some thinke that Daniel began to propheſie one yeare after Ezechiel, who propheſied the yeare of the world 3359. and Daniel *ann.* 3360. *Polanus:* but that is not like: for Daniel prophecied in the 5. yeare of his captiuitie, when he interpreted the kings dreame, which was in the 8. yeare of Iehoiakims raigne, for in the third yeare he went into captiuitie: but Ezekiel began to propheſie in the 5. yeare of *Iehoiakims* or Ieremias captiuity, Ezek. 1. 3. which was 8. yeeres after the 5. yeare of Daniels captiuitie. And how could Ezekiel in his propheſie commend the wiſedome of Daniel, if before that time he had not ſhewed it in the interpretation of dreames.

Wherefore it is more probable, that Daniel began his propheſie before Ezekiel: yet not
Præfat in Dan. ſo long before, as Theoderet thinketh, that is 12. yeeres: for ſo long it was from the 3. yeere of Iehoiakim, who raigned 11. yeares, when Daniel was carried away, to the 5. yeare of Iechonias captiuitie. But we muſt not beginne Daniels propheſie ſo ſoone, which was in the 5. yeere of his captiuitie, after the three yeeres of his education, and two yeares more of his ſeruice and miniſtring before the king: though the hiſtorie of Daniel take beginning from the 3. yeare of Iehoiakim when Ieruſalem was beſieged: Daniel then beginning to propheſie in the interpretation of dreames, in the 5. yeare of his captiuitie, which was the 8. yeere of Iehoiakim, began ſome 6. or 7. yeeres before Ezekiel to ſhewe his propheticall gift.

Queſt. 6. *Of the time when Daniel had his ſeuerall viſions.*

1. *Pererius* thinketh that Daniel expounded the Kings firſt dreame, c. 2. when he was 35. yeare old: but that can in no wiſe agree with his former opinion concerning Daniels age, that he was but tenne yeare old, when he went firſt into captiuitie: for this dreame was expounded

pounded in the 5. yeare of Daniels captiuitie: ſo that though we hold him to be toward 20. when he was caried away, he could not then be altogether 30. yeares of age, when he opened the meaning of the Kings firſt dreame. *Pappus* alſo is deceiued, who thinketh that this very yeare Ezechiel commended Daniel for his iuſtice and pietie, c. 14. for this commendation of Daniel by the Prophet Ezechiel, was at the leaſt in the 6. yeare of Iechonias captiuitie, Ezech. 8. 1. which was the 14. yeare of Daniels beeing in Babel: for he going thither in the 3. yeare of Iehoiakim, who raigned 11. yeares, was there eight yeares of Iehoiakims raigne, and then followed the 6. yeares of Iechonias captiuitie: but the occaſion of *Pappus* error is, for that he maketh the third yeare of Iehoiakim, which he counteth from the time when he became tributarie to the King of Babel, which was in his 8. yeare; in deede the eleuenth yeare of his raigne: which ſhall be ſhewed afterward to be otherwiſe, in the 1. v. of the 1. chapter.

2. But *Pappus* collecteth well, that 5. yeares after this, the ſame yeare wherein Ieruſalem was taken, that Daniel was celebrated by Ezechiel for his ſingular wiſdome, c. 28. 3. which was in the 11. yeare of Iechonias captiuitie, Ezech. 26. 1. and the laſt yeare of Zedekiah his raigne: which was in the yeare of the world 3365.

3. When Nebuchadnezzer ſet vp the golden image, c. 3. it is vncertaine, the time beeing not expreſſed: but it is like it was after the deſtruction of Ieruſalem and other nations, when Nebuchadnezzer was now become great, and puffed vp with his victories.

4. *Pappus* thinketh that 10. yeares after, in the yeare 3375. Nebuchadnezzer had his ſecond dreame of the great tree, c. 4. but that cannot be: for this dreame the King had after he had conquered the nations, and ſubdued Egypt, which was the laſt, and this was after the 27. yeare of the captiuitie of Iechonia, Ezech. 30. 1. but the 3375. was but the 21. yeare of his captiuitie, 10. yeare after the taking of Ieruſalem, in the 11. yeare of Zedekiah. Therefore I thinke rather with *Iunius*, that this ſecond dreame of the King, was ſome 10. yeares before the ende of Nebuchadnezzers raigne, about the 27. of Iechoniah his captiuitie, in the 37. yeare of whoſe captiuitie *Evilmerodach* began to raigne after Nebuchadnezzer, 2. king. 22. 27. and it was in the 35. yeare of Nebuchadnezzers raigne, and the yeare of the world 3382. Annot. in Ezek. c. 30. 1.

5. Then follows in order, within one twelue moneth after, how the King was taken from among men, and liued among beaſts 7. yeares: after which time beeing reſtored, he raigned not 7. yeares, from yeares 83. to 90. as *Pappus*, but onely two yeares. *Iun. ibid.*

6. The viſions which Daniel had in the 7. and 8. chapters, which were in the 1. and 3. yeare of Belthaſhar, were ſhewed him when Daniel was 80. yeare old, as *Pererius* thinketh: but he was then at the leaſt 90. yeares of age: for he had beene in captiuitie 75. yeares: from the beginning of Nebuchadnezzers raigne (which concurred with part of the 3. and 4. yeare of Iehoiakims raigne, Ierem. 25. 1.) who raigned 45. yeares, and Evilmerodach his ſonne 30. *Bulling. chron.* and Daniel is ſuppoſed to haue beene 17. or 18. yeare old, when he firſt was caried vnto Babel.

7. *Pererius* taketh it, that Daniel expounded the writing vpon the wall to king Balthazar, when he was an 100. yeare old: but that cannot agree with his former computation, ſeeing he holdeth that he was but 80. yeare old, when he ſaw theſe viſions in the 1. and 3. yeare of Balthazar: for he raigned in all but 3. yeares: though indeede Daniel was then toward an 100. yeare old. Againe, *Pappus* is deceiued, who maketh 10. yeares ſpace betweene the time of theſe viſions, c. 7. and 8. and the viſion of the handwriting vpon the wall, which was, as he ſetteth it downe, *ann.* 3434. the other viſion beeing *ann.* 1423. as he caſteth it: for Balthazar had but three yeares in all, as it may thus be gathered: The captiuitie continued 70. yeares: which muſt begin from Iechoniah his captiuitie, in the 37. yeare whereof began *Evilmerodach* to raigne 30. yeares: and after him Belthazar 3. yeares, which in all make 70. yeares.

8. The next yeare following, which was the firſt of Darius, Daniel was aduanced to be one of the 3. chiefe Rulers, c. 6. and the ſame yeare he had that propheſie reuealed of the 70. weekes. c. 10. 1. *Perer. Papp.* About this time was Daniel toward an 100. yeare old: and this was in the yeare 3425. *Bullinger*, not *ann.* 3435. *Pappus*.

9. The next yeare after this was Daniel caſt into the Lyons denne, as is declared c. 6.

10. The viſions in the 11. chap. Daniel had in the firſt yeare of Darius: the viſions in the 10. chap. in the 3. yeare of Cyrus, which *Pappus* reduceth to the yeare 3438. but it was the yeare 3427. *Bullinger*.

Queſt. 7. *Of the whole time of Daniels age, and time of propheſying.*

1. *Iſidorus* giueth vnto Daniel an 110. yeares, and thinketh he liued vnto the raigne of *Darius Hyſtaſpes:* but this aſſertion ouerthroweth it ſelfe: for from the third yeare of Iehoiakim, when Daniel went into captiuitie, vntill the raigne of Darius Hyſtaſpes, are counted an 128. yeares, vnto the which the age of Daniel beeing added, which *Pererius* holdeth to haue beene but tenne, all his yeares will make an 138. *Perer. præfat.*

2. *Pappus* counteth from Daniels firſt captiuitie *ann.* 3354. vnto the 3. yeare of Cyrus, which he maketh *ann.* 1438. 92 yeares: but he is much deceiued: for they can come but to 82. yeares: for the 3. yeare of Iehoiakim, was 8. yeares before Iechonias captiuitie, from the which the 70. yeares muſt be numbred, which ended the firſt yeare of Cyrus, then 2. yeare more of Cyrus raigne muſt be put too, which in all make but 82.

3. Therefore *Oſianders* reckoning hath the beſt ground; who iudgeth that Daniel liued an 100. yeares: he was 18. when he went into captiuitie, in the third yeare of Iehoiakim, from whence to the 3. yeare of Cyrus, are yeares 82. which beeing added to the former number, make iuſt an 100. yeares.

Queſt. 8. *Why Daniel is not mentioned to haue returned with the reſt out of captiuitie.*

Ioſephus writeth, *lib.* 10. *Antiquit.* that Daniel built at Ecbatane in Media a goodly tower, which remained vnto his time, ſo freſh and beautifull, as if it had been but lately builded: which the Kings of Perſia made ſuch account of, as that they made it the place of their ſepulture, and committed the keeping thereof to one of the Iewiſh Prieſts: but Daniel himſelfe was buried at Babylon: whereupon this queſtion is mooued, ſeeing Daniel liued vnto the third yeare of Cyrus raigne, after the Edict was ſent forth for the reſtitution and returne of the Iewes, why that he returned not with the reſt: To the which it may be anſwered: 1. That Daniel beeing now ſtriken in yeares, an 100. yeare old, was vnfit in reſpect of his great age, to take ſo long a iourney. 2. Or rather that he remained to be the protector or defender of the Iewes which were left behind in Babylon, as many there ſtaied ſtill. 3. But of all other it is moſt like, that he was thought a neceſſarie man to be imployed about the king for the good of his Nation, and to helpe forward their cauſe: as Theodoret thinketh, that Cyrus was taught of Daniel that propheſie of Iſai, c. 45. wherein *Cyrus* is brought in by name, that he ſhould procure the deliuerance of the Lords people.

Queſt. 9. *Of the times wherein Daniel liued, compared with forren Chronicles, and of the memorable things which happened therein.*

1. The third yeare of Iehoiakim, where Daniel began his captiuitie, *Pererius* thinketh to fall out iuſt in the 32. Olympiad, and the 105. yeare from the building of Rome, and the 3. yeare of Cyrus raigne, vnto the which Daniel attained, he maketh to concurre with the 3. yeare of the 55. Olympiad, and from the building of Rome 200. *Bullinger* accounteth it otherwiſe: the firſt time, which was the 3. yeare of Iehoiakim, he maketh anſwerable to the 3. yeare of the 38. Olympiad, and the 125. yeare from the building of Rome: the 3. of Cyrus he ſetteth againſt the 59. Olympiad, and the 209. yeare from the founding of Rome: therefore of theſe things there is no great certentie.

2. The memorable things which happened in the time of Daniels captiuitie, which *Pererius* maketh to containe 90. yeares, but in iuſt account they make but 82. yeares (as is before ſhewed) were theſe: for within this compaſſe of time happened three captiuities of the Iewes, vnder Iehoiakim, Iechonia, and Zedekiah, with their deliuerance, and returne into their countrie: three great Prophets were amongſt the Iewes, *Ieremiah, Ezekiel, Daniel.* Among the Romanes were kings *Ancus Martius, Tarquinius Priſcus, Seruius Tullus:* among the Grecians flouriſhed the 7. wiſe men: At this time was Cræſus king of Lydia: among the Chaldeans *Nebuchadnezzar:* of the Medes *Cyaxares:* and *Cyrus* founded the Empire of the Perſians: the kingdomes of the Iewes, Chaldeans, Medes were diſſipate, and three famous cities, Ieruſalem, Nineueh, Babylon deſtroyed. *Perer.*

Queſt. 10. *Of the excellencie, vſe, and vtilitie, of this booke of Daniel.*

1. This booke is commended by the worthines of the author, the Prophet Daniel a man beloued of God, to whom he reuealed the myſteries and ſecrets of his will, whom the Prophet

phet for his pietie and vprightneſſe ioyneth with Noah and Iob, Ezech. 14. 14. and commendeth for his wiſdome, Ezech. 28. 3.

2. Beſide, the excellencie of the matter doth ſet forth the price of the worke. 1. Firſt, concerning ciuill matters, it treateth of the change and alteration of ſtates and kingdomes: 2. For Diuine it hath the moſt cleare propheſies in all the olde Teſtament of the time of the Meſſiahs comming. 3. Therein are ſet forth examples of excellent vertues, of abſtinencie in Daniel: of conſtancie in the three children, which were put into the fierie ouen: of pietie in Daniels thrice praying in a day vnto his God. 4. Therein are contained the heauenly doctrines of the bleſſed Trinitie, of the reſurrection of the bodie, c. 12. of redemption and remiſſion of ſinnes purchaſed by Chriſts death. c. 9. 5. Many admirable and miraculous things are here ſet forth, as the walking of the three children vntouched in the fierie ouen, of Daniels beeing in the Lions denne, of the tranſplantation of Nebuchadnezzer from beeing a king, to liue amongſt bruite beaſts. 6. Yea therein are conteined all wayes of Prophetying, which are either by dreame, or viſion, ſenſible apparitions, or illumination of the mind, all which wayes and meanes the Lord vſed to reueale and declare his will to his ſeruant the Prophet.

Queſt. 11. *Of the authoritie of the propheſie of Daniel.*

1. The Iewes doe derogate much from the authoritie of this booke, not counting it among the Propheticall writings, of the which there are three opinions: 1. Some thinke that the Iewes doe not reiect the propheſie of Daniel, but onely count it among the bookes called ἁγιογράφα, holy writings: for they diuide the olde Teſtament, into the lawe contained in the fiue bookes of Moſes, and the Prophets which are eight, Ioſua, the Iudges, Samuel, the Kings, Iſaiah, Ieremie, Ezekiel, the twelue Prophets: and into the *holy writings*, as they call them, whereof there are nine, Iob, Dauid, the Prouerbs, Eccleſiaſtes, the Canticles, the Chronicles, Daniel, Ezra, Eſter. So *Pererius præfat.* Likewiſe *Hugo Cardinal.* who maketh two kind of Prophets, ſome that had onely *gratiam propheticalem*, the gift and grace of propheſie: others, which beſide the gift were eſpecially called and ſent to that ende to propheſie, and in this ſenſe onely the Iewes hold neither Dauid, nor Daniel to be Prophets. Hug. in prologom. Hieron. in Daniel.

2. Theoderet doth ſimply reprehend the Iewes for denying Daniel to be a Propher, and this booke to be any of the propheticall writings: ſo alſo *Iunius* affirmeth, that the Iewes denie this booke to be counted among the *Hagiographa*, or holy writings. Theodoret. præfat. in Daniel.

3. But the truth is, as *Polanus* ſetteth it downe, that the Elder Iewes did acknowledge this booke to be authenticall and canonicall, and equall in authoritie to the booke of the Pſalmes, the Prouerbs of Salomon, the Lamentations of Ieremie, and diuerſe of them haue written commentaries, vpon this booke, as R. Salomon, R. Leui, Ben Gerſon, R. Abraham, Aben Ezra, R. Saadia, with others: but the later Rabbines doe denie the booke of Daniel to be authenticall, and therefore ſeldome reade it, as he ſpeaketh of his owne experience, how diuerſe Rabbines in Moravia whoſe helpe he vſed, did confeſſe, that they ſeldome did reade the propheſie of Daniel: the occaſion whereof he thinketh to be this, becauſe Daniel doth ſo euidently point out the time of the Meſſiah his comming. Polanus in Prologom.

4. But this errour of the Iewes in reiecting this propheſie of Daniel may thus further be refuted. 1. The bookes which are called *Hagiographa*, holy writings, were of three ſorts; either they are taken for thoſe bookes which were laid vp by the Arke, and had the miraculous & extraordinary approbation by the Vrim and Thummim, & other viſible demonſtrations: or for ſuch canonicall books, which though they had not that allowance, being written after the captiuitie, when thoſe viſible monuments of the Arke, the Vrim and Thummim ceaſed, yet were written by the ſpirit of God, and commended to his Church: and thirdly, thoſe bookes were called holy writings, which were not made of Canonicall authoritie, but onely preferred before other humane writings, and receiued of the Church into ſome higher order, though not made equall to the the Scriptures. Now though the propheſie of Daniel be not of the firſt ſort, yet that it is authenticall and canonicall of the ſecond, it thus may appeare.

The authoritie then of this booke is ſet forth by teſtimony both internall and externall: the externall is either diuine or humane: the diuine, eſſentiall or accidentall: the humane is either Eccleſiaſticall and domeſticall, or forraine or prophane: theſe further ſhall thus be de-

clared in their order.

1. The internall teſtimonie *eſt ſpiritus teſtificatio*, the inward witneſſe of the ſpirit, which cleareth our vnderſtanding: that by the ſame ſpirit we acknowledge the Diuine propheſie of Daniel, by the which he wrote it.

2. The Diuine externall teſtimonie, which is called eſſentiall, is *conſenſio cum diuino canone*, the agreement which this propheſie hath with the reſt of the Scriptures: and the warrant which Daniel hath from the teſtimonie of Chriſt, Matth. 24. 15.

3. The *Accidentall* is *à ſignis, & euentis*, from the ſignes which God ioyned with the propheſie; as Daniels interpretation of dreames, and his preſeruation from the lyons, c. 6. The euents were the true and ſenſible accompliſhment of the predictions and propheſies conteined in this booke, as all hiſtories, which doe write of theſe Kingdomes doe beare record: and where theſe two doe concurre with the truth of doctrine, namely, the ſignes and euents, they are diligently to be regarded, Deut. 17.

4. The Eccleſiaſticall teſtimonie, is the conſent of Gods Church, and generall approbation of the ſeruants and worſhippers of God; which though it be not ſo forcible to perſwade vs as the former, yet it is a good motion and inducement ioyned with the reſt: hereunto may be added that teſtimonie of *Ioſephus*, that all the bookes which were written vnto the time of *Artaxerxes* were of diuine authoritie.

Ioſeph. lib. 2. contr. Appio.

5. The forraine teſtimonie is the authoritie and allowance, which this booke found euen among the Heathen: as is euident in that a great part of this propheſie is written in the Chalde tongue, which ſheweth that the truth thereof was euen euident to the Chaldeans: *Iunius*. And here may be remembred, how Iaddus the high Prieſt, ſhewed Daniels propheſie vnto Alexander the great, and by name that viſion, c. 8. how the goate, which ſignified the Grecians, ouercame the ramme, which betokened the Perſian Monarchie, as *Ioſephus* reporteth: whereupon this booke was had in great admiration of Alexander.

Queſt. 12. *Of the difficultie and obſcuritie of this propheſie.*

Pererius giueth theſe foure reaſons, and cauſes thereof. 1. Becauſe diuerſe things are otherwiſe reported of forraine hiſtoriographers, then they are remembred in this booke: as in the 2. chap. Nebuchadonazer is made the mightieſt King vpon the earth, whereas Herodotus much more extolleth the power of *Cyaxares*, who raigned about that time among the Medes. c. 5. *Balthazar* is ſaid to be depriued both of life and kingdom by Darius king of the Medes, whereas other writers aſcribe it to Cyrus. c. 11. the Angel foretelleth but of three kings after Cyrus vnto Alexanders time, whereas there were many more.

2. The tranſpoſing of the ſtorie, which is often vſed in this booke, is an other cauſe of the darkeneſſe and obſcuritie: as the propheſies conteined in the 7. and 8. chap. which were ſhewed vnto Daniel vnder the raigne of *Balthazar*, in order ſhould be ſet before the 6. c. *Pererius* addeth, that the hiſtorie of Suſanna, which happened when Daniel was yet a child, and the ſtorie of Bell and the dragon, which was done the Empire of the Chaldes yet ſtanding, ſhould be placed the one before the ſecond, the other before the 5. chap. But concerning theſe two pretended hiſtories, there is no certaintie of the truth of them, at the leaſt when and at what time they were done, and therefore this inſtance might be ſpared.

3. The propheſies and viſions themſelues are darke and obſcure, as that c. 9. of the 70. weekes, which terme when it ſhould take beginning, and how it proceeded, and was continued, is a matter of deepe vnderſtanding.

4. The varietie of hiſtories, which muſt be vſed as helpes for the vnderſtanding of this propheſie: and the change and alteration of ſo many ſtates and kingdomes, in this booke decyphered, doe make this propheſie intricate: ſpecially becauſe many of thoſe hiſtoricall writers, whoſe workes are neceſſarie for the opening and vnfolding of this myſticall propheſie, are now loſt and periſhed. As Hierome ſendeth vs to the hiſtories of *Suetonius*, *Callinicus*, *Poſſidonius*, *Theon*, *Andronicus*, *Polybius*, *Diodorus*, *Titus Linius*, *Trogus Pompeius*; whoſe hiſtories concerning theſe matters here propheſied of by Daniel, are now either in part or in whole wanting.

5. And thus much was ſignified by the Angel, that this hiſtorie ſhould ſeeme obſure, vntill the things therein contained were accompliſhed: as he ſaith to Daniel, *Go thy way Daniel, for the words are cloſed vp, and ſealed, till the ende of the time:* vntill then they ſhould be obſcure to all: but euen afterward alſo, when the fulneſſe of time is come, *none of the wicked*

wicked ſhall haue vnderſtanding: and leaſt we ſhould be diſcouraged altogether, it is added, *but the wiſe ſhall vnderſtand.* Dan. 12.9,10.

4. *Places of doctrine.*

1. The doctrine of Gods prouidence notably is ſet forth in this booke, that he then moſt of all taketh care for his Church, when he ſeemeth moſt to neglect it: that nothing falleth out by chance, but that the confuſion and alteration of ſtates and kingdomes are by the prouidence and diſpoſing of God: for a ſparrow cannot fall vpon the ground without Gods will: much more is the fall and ruine of kingdomes diſpoſed of by the Lord, *Caluin.* 1. Doctr. Of Gods prouidence. Matth. 10 29.

2. In this booke many profitable doctrines are laid forth, as of the Trinitie, c. 7. of the redemption and remiſſion of ſinnes by Chriſt, c. 10. of the reſurrection, chap. 12. *Pere.* 2. Doct. Of the Trinitie, of the paſſion of Chriſt, of the reſurrection.

3. In this booke is ſet forth the continuance and perpetuitie of Chriſts kingdome, when all terrene and earthly dominions ſhall ceaſe: *regna mundi caduca eſſe oſtendit*, he ſheweth that the kingdomes of the world are vaine, and the kingdome of Chriſt onely ſhall continue as the ſtone, which was cutte without hands, broke the image in pieces, as the Prophet ſaith, *the increaſe of his kingdome, &c. ſhall haue no ende. Bullinger.* Dan. 2.35. Iſa. 9.7.

5. *Places of controuerſie.*

1. Controv. *The vulgar Latine tranſlation not the beſt.*

1. *Pintus* in his *Proœme* vpon Daniel ſaith, that the vulgar Latine tranſlation is, *omnibus aliis illuſtrior & preſtantior*, is a more excellent and worthy tranſlation then any other: and ſo he preferreth it before the originall Hebrew and Chalde text: therefore that the blind preſumption and boldneſſe of theſe Romaniſts may herein appeare, it ſhall not be amiſſe to note ſome ſpeciall places wherein the Latin tranſlation hath greatly erred.

1. c. 6. v. 15. The Latine tranſlator readeth, *Viri intelligentes regem dixerunt, &c. the men vnderſtanding the king, ſaid, &c.* whereas in the originall the word is, *hargiſhu, they came together.* A. I.

2. c. 7. v. 18. *The Saints ſhall take the kingdome.* L. where it is truely tranſlated thus: *they ſhall take the kingdome of the Saints.* A. P. I.

3. c. 8. 2. *I was by the gate of Vlai.* L. but in the originall, *I was by the riuer Vlay:* A. P. I. V. the word is *vbal*, a riuer.

4. c. 8. v. 9. *and againſt ſtrength*, L. *againſt or toward the pleaſant or delectable* (land.) V. A. P. I. G. *hatzebi, beautie or delight it ſelfe.*

5. c. 8. v. 13. *and he ſaid to him.* L. he ſaid to me. A. P. V. I. &c. the word is *eelai*, to me.

6. c. 11. 6. *to make friendſhip.* L. *to make an equall* (peace.) A. P. I. V. *meſharim, rectitudines, equalitie, rightnes.*

7. c. 11. v. 8. *he ſhall carrie captiue their gods, and their grauen images*, L. *their gods and their Princes.* A. P. V. G. I. *neſichehem*, their princes: *neſich*, a prince.

8. c. 11. v. 22. *the armes of the fighter ſhall be ſubdued.* L. *the armes of the ouerflowing ſhall be ouerthrowne.* A. P. V. I. *ſhataph*, to ouerflow.

9. c. 11. 45. *he ſhall plant the tabernacle of (Apadno.)* L. *the tabernacle of his pallace.* A. P. V. I. G.

10. c. 12. 2. *ſome to ſhame, vt videant ſemper, that they may alwaies ſee.* L. *ſome to ſhame and perpetuall contempt.* A. P. V. G. I. the word is *diron*, contempt.

By theſe few places giuen in inſtance, a coniecture may be made of the reſt of the tranſlation, that beeing ſo erroneous it can not be compared for grauitie or authoritie to the originall. The other places of moment, wherein this tranſlation often ſlippeth, ſhall be noted in the diuers readings vpon euery Chapter.

2. Controv. *The hiſtorie of Suſanna, the Song of the three children, and of Bell and the Dragon, are no parts of Daniel, nor of the Canonicall Scripture.*

The Romaniſts would thus perſwade, that theſe hiſtories which are annexed to Daniel, and make in the vulgar Latine tranſlation the 13. and 14. chap. to be Canonicall.

1. Becauſe the Councell of Trent hath ſo defined them to be held for Canonicall Scripture.

2. They are vſed and recited in the Romane leiturgie and Maſſe as Canonicall Scripture.

3. They

3. They are cited and alleadged by diuers of the Fathers.

4. Diuerſe of the Fathers of the Greeke Church, as *Origen, Athanaſius, Chryſoſtome, Cyril*, doe hold theſe parcells to be Canonicall. Thus *Bellar. lib. 1. de verb. Dei. c. 9. Pintus in proœm. Perer lib. 16. in Daniel, in præfat.*

Contra. 1. The Tridentine Councell or Chapter rather, was no true generall Councell; but a partiall conuenticle of the Romaniſts, wherein there were not ſo many Biſhops congregate or aſſembled together, as haue beene in many prouinciall Synods. 2. And though it had beene a lawfull Synod, yet it had no lawfull authoritie to make the canon of the Scripture, which belongeth onely vnto God: the Church onely is to declare, not to conſtitute the ſacred Canon. 3. Neither can they produce any generall Councell, wherein the Pontificiall canon of Scripture hath beene confirmed.

Perer. ibid. 2. *Pererius* himſelfe giueth inſtance of many things which are rehearſed in the Popiſh Maſſe, which are not canonicall: as the legend of *S. Catharine*, how her bodie was placed by the Angels in mount Sinai: the Maſſe of the immaculate conception of the virgin *Marie:* and ſomewhat is taken out of the 4. booke of *Eſdras:* all theſe he himſelfe confeſſeth not to be of Canonicall authoritie, though publikely recited and ſung in their Maſſe: the argument therefore followeth not.

3. Neither is all taken to be Canonicall, which is cited by the Fathers: for they many times doe alleadge the teſtimonies of Poets, and heathen writers: and the later writers doe produce the authorities of the Elder fathers, *Iuſtine, Tertullian, Ireneus, Cyprian, Origen:* are their works therefore to be held canonicall?

4. Though ſome of the Greeke Fathers, therein following the Greeke tranſlation, which was of great authoritie, doe make theſe hiſtories Canonicall; yet their teſtimonie is not ſufficient to make that part of Scripture, which is not. And againſt their iudgement, we may Hieron. prolog. cum Paulum & Euſtach. oppoſe the ſentence of other Fathers, as of *Hierome*, who doubteth not to call the hiſtoricall narrations of Bel and the Dragon, fables: likewiſe he alleadgeth how *Euſebius* and *Apollinarius* would not anſwer *Porphirie* his cauillous exceptions againſt theſe ſuppoſed parcels of Daniel, becauſe they were not found in the originall, neither were held to be of diuine authoritie. *Pererius* here anſwereth, *Nobis cura non ſit, quid iſti ſenſerint, quidve ſcriptis prodiderint: mihi pluris eſt diuus Ignatius Martyr, Athanaſius, Chryſoſtomus, &c.* We neede not care what theſe thought, or what they ſet forth in writing: I make more account of holy Ignatius Martyr, Athanaſius, Chryſoſtome, &c. In which indifferent anſwer, he teacheth vs what to ſay: If he care not what *Euſebius, Apollinarius, Hierome* thinke or write on this matter; why ſhould it mooue vs, what *Ignatius, Athanaſius*, with the reſt, teſtifie in this cauſe? neither doe I ſee why the one ſhould be more accounted of, or held of greater authoritie then the other.

Our contrarie Arguments againſt the Canonicall authoritie of theſe additions, are theſe which follow:

1. They are not extant in the Hebrew and Chalde originall.

2. They containe ſome things contradictorie to the Canonicall hiſtories: as the Apocryphal ſtorie ſaith that Daniel was of the tribe of Levi, whereas he is ſaid in the true ſtorie to be of the tribe of Iudah, c. 1. v. 6.

Lib. 10. antiqu. 3. *Ioſephus* making mention of all the other hiſtories recorded in this booke, yet omitteth theſe two as Apocryphal relations.

Prolog. in Dan. 4. *Hierome* toucheth certaine obiections propounded by a Iew againſt theſe Apocryphall additions. 1. That it is not like, that the three children had ſo much leiſure, as to goe through all the elements and creatures in their hymne or ſong. 2. It was no ſuch miraculous thing, but a naturall worke to kill the Dragon with gobbets, and balls of pitch. 3. And it is without example, that any Prophet was ſo tranſported in bodie, as Abacuk was taken vp by the haire of the head to goe and miniſter vnto Daniel.

Anſw. Here the Romaniſts doe giue vs this ſlender ſatisfaction. 1. That this booke might be tranſlated by Theodotian out of the Hebrew or Chalde, which is now extant: or it might be written in the Greeke tongue originally, by ſome ſtirred by the ſpirit of God, as the author of Eccleſiaſticus was. *Perer.*

2. There might be two Daniels, one of Iudah, an other of Levi. *Bellarm.*

3. *Ioſephus* omitteth many things in his hiſtorie of the Iewes antiquities. *Perer.*

4. 1. So Ionas prayed in the Whales bellie, beeing in great danger, as the other were in the

the fire. 2. Salomon though mooued by the ſpirit of God, yet by humane wiſdome decided the controuerſie betweene the two harlots. 3. Henoch and Helias were tranſlated in their bodies. *Hug. Card. in proleg. Hieron. in Daniel.*

Contra. 1. It is euident that this booke was not tranſlated either out of Chalde or Hebrew, by the Greeke alluſion: ἀπο τῆς σχίνου σχίσει, as if one ſhould ſay, alluding to a cutting or pricking tree, *he will cut thee:* and in the Greeke tongue originally were none of the Canonicall books of the old Teſtament written: for vnto the Iewes *were committed the oracles of God*, Rom. 3.2. but the bookes ſet forth in the Greeke could not be committed to the Hebrewes.

2. If there were two Daniels, why are thoſe additions annexed to the propheſie of Daniel, as parts thereof, he beeing not the author?

3. *Ioſephus* omitteth many matters of circumſtance, but complete hiſtories, and the ſame memorable, he ſeldome omitteth: but this argument is vrged, not as neceſſarie, but onely probable.

4. 1. It is one thing to pray in diſtreſſe as Ionas did, an other to giue thanks at large vnto God, before riddance from the daunger: for that had beene in ſome ſort to tempt God, to ſtay longer in the daunger then there was cauſe. 2. That experiment of Salomons wiſdome is ſet forth as an act of a prudent and wiſe man, directed by the ſpirit of God: but the other is ſet downe as a propheticall act: therefore the inſtance is not alike. 3. Henoch and Helias were tranſlated out of the world, but not from place to place, as this Abacuk is ſuppoſed to haue beene: and it cannot be gathered, that they reteined their bodies ſtill, when they were taken vp: but rather, that by the power of God they were diſſolued: which we are to thinke for the honour of Chriſt, who was the firſt that in his whole humanitie entred the heauens.

6. *Morall obſervations.*

1. In that in this propheſie of Daniel, there is a manifeſt propheſie pointing out the very time of the comming of Chriſt, c. 9. *quam clarum & firmum eſt hoc teſtimonium, &c.* what a cleare and ſure teſtimonie is this, which we may oppoſe againſt Sathan, and all Atheiſts, and other gainſayers, that Chriſt is the true Redeemer, that was to come into the world. *Calvin.*

1. Obſer. The infallible certentie of faith in Chriſt to be the onely Redeemer.

2. In that the Lord did ſuch wonderfull things for his people in captiuitie, in ſo much that the glorie of God was propagated more, *diſperſo & afflicto populo Dei, quam regnante, & agente in pace, &c.* the people of God beeing diſperſed and afflicted, then while they raigned and liued in peace: it ſheweth the profit that commeth by the croſſe, *Bulling.* both in generall to the whole Church, and in particular to euery member thereof, as the Prophet Dauid ſaith, *It is good for me, that I haue beene afflicted*, Pſal. 119.71.

2. The profit that commeth by affliction.

3. Further, *illuſtria gloriæ diuinæ documenta ſunt indicia in reges*, the iudgement of God vpon Kings and vpon their kingdomes, are notable demonſtrations of Gods glorie, *Polan.* as the Prophet Iſai ſaith, *Topheth is prepared of old, it is prepared for the king*, Iſa. 30.33.

3. The wicked though neuer ſo ought ſhall be punished.

4. In that Daniel after the propheſie of the comming of Chriſt, yet foretelleth many afflictions, c. 10. 11, 12. which ſhould befall the Church of God in this world, vntill the bleſſed day of the reſurrection which is ſpoken of, c. 12. when all teares ſhall be wiped from our eyes; thereby is declared that the Church of God, and the faithfull members thereof muſt looke for no firme and ſure ſtate in this world to continue, but make account through many afflictions to enter into the kingdome of heauen: *ſic Genev.* in the argument of the booke: for as the Apoſtle ſaith, *Here we looke for no continuing citie, but ſeeke one that is to come*, Heb. 13.14. But now by the grace of God I will proceede to the booke it ſelfe, hauing ſtaied long enough in theſe generall obſeruations.

4. The Church of God muſt ſtil looke for afflictions in the world.

CHAP. I.

1. *The Argument and method.*

THis Chapter hath three parts. 1. The firſt ſheweth how that after the King of Babel had beſieged and taken Ieruſalem, he caried diuers into captiuitie. 1. c. 1, 2.

2. In the next part the education of Daniel and of his other companions is deſcribed, from v. 3. to v. 18. where theſe three things are contained. 1. The Kings charge vnto the chiefe of the Eunuches for their education, to v. 7. 2. Daniels abſtinence and refuſall to eate of the Kings meate, whereunto was made a way by that fauour which

God

God gaue vnto Daniel in the ſight of the chiefe of the Eunuches, to v. 14. 3. The ſucceſſe thereof, they were encreaſed with gifts both of minde and bodie. v.15,16,17.

3. Then the euent followeth, their miniſterie before the King, and their aduancement, eſpecially of Daniel, v.18. to v.21.

2. *The diuers readings.*

1. v. In the third yeare (*in the yeares of three. C. for ſo ſhalaſh ſignifieth (three,) not the third, but when it is ioyned with an other word of a cardinall number, it becommeth an ordinal, that is, a number of order*) of the raigne of Iehoiakim (not *Ioachim.* L. *for he was the ſonne of Iehoiakim, 2. King. 24.6. whom Matthew calleth Ieconias, c.1. and the one is written with kaph, the other with caph. Iehoiakim ſignifieth the reſurrection of the Lord, or the Lord taking reuenge*) came Nebuchadnezzar king of Babel (*not into Ieruſalem.* L. *for at the firſt comming he entred not into the citie*) and beſieged it.

2. v. And the Lord gaue into his hand (not *in his hand.* L. *into his power. V.*) Iehoiakim king of Iudah, and part of the veſſells of the houſe of God, which he carried (*that is the veſſels, not the perſons, as Iun. Polan. for he ſpake onely of Iehoiakim before*) into the land of Shinar, into the houſe of his God (not *the houſe. Polan. for the whole land was not the houſe of his god. I. his gods. V.* and he brought the veſſels into the treaſure houſe of his god (*his gods. V. the treaſurie. G.*

3. v. And the king had ſaid to Aſhpenaz the maſter of the Eunuches (*the maſter of the pallace. V. of the Courtiers: for ſo ſaris ſignifieth, as Potiphar is ſo called, Gen. 37.36. who had a wife: but properly it ſignifieth an Eunuch, ſo called of keeping the chamber, of the Greeke word ευνὴ, a chamber, and ἔχω, to keepe: Elias Levita noteth, that onely the miniſters or Courtiers of the Kings of Egypt, Babylon, Medes, and Perſians were ſo called*) that he ſhould carie away, *I.P.* (rather, *then bring. G. or bring in. L. V. for the ſame word is vſed in the ſame ſenſe, to carie away, v.2. and this charge was giuen at the taking of Ieruſalem*) *ſome* of the children of Iſrael, and of the kings ſeede, and of the Princes (*of the tyrants.* L. *but that word, though ſometime it were taken in the better part, is now out of vſe: the word is* (*partemim*) *which Kimhi taketh for the princes about Euphrates: but Mercerus thinketh rather thereby to be ſignified the chiefe princes, and gouernours of the Prouinces.*

4. v. Children in whome there was not any blemiſh, and well fauoured (*heb. good to the ſight*) and inſtructed in all wiſdome, and skilfull in knowledge, and endued with much vnderſtanding, and in whome there was facultie; that they might ſtand in the kings palace: *I. P.* (better then, *which were able to ſtand in the kings palace: for the diſtinction comming betweene doth diuide the ſentence*) and that they might teach them the learning, (*heb. letters.* I.P.L.) and tongue of the Chaldeans.

5. v. And the King appointed them prouiſion for euery day (*heb. the thing of the day in his day*) of a portion of the Kings meate, and of the wine which he dranke (*heb. of his drinks*) and ſo to nouriſh them three yeares: that at the ende thereof they might ſtand before the King.

v. 6. Now there was among theſe of the children of Iudah, Daniel, Hananiah, Miſhael, and Hazariah:

v. 7. Vpon whome the maſter of the Eunuches impoſed *other* names: for he impoſed vpon Daniel (he *called Daniel. G. but the word ſhum in the originall, ſignifieth to put on or impoſe*) *the name* Belteſhazzer, and on Hananiah, *the name* Shadrach, and on Miſhael, *the name* Meſhach, and on Hazariah, *the name* Abednego.

v. 8. But Daniel had purpoſed in his heart (*heb. put it in his heart*) that he would not defile himſelfe (*be defiled.* L. V. *but the word is, in hithpael, and hath a compound ſignification*) with the portion of the Kings meate (not, *with the Kings table,* L.) and with the wine which he dranke: (*heb. of his drinks*) therefore he required of the chiefe of the Eunuches, (not, *the chiefe of the Eunuches. G. for then the Hebrew prepoſition ſhould be omitted*) that he might not defile himſelfe.

v. 9. Now God had brought (*heb. gitten*) Daniel into fauour and tender loue (*heb. rachamim*) with the chiefe of the Eunuches (or *prince of the Eunuches. I. maſter of the palace. V.*)

v. 10. And the chiefe of the Eunuches ſaid vnto Daniel, I feare my Lord the King, who hath appointed your meate and your drinke: for wherefore (*who if.* L. V. G. *but aſher is here*

put

put for a cauſall (for) and (lammah) ſignifieth not (if) but (wherefore) ſhould he ſee your faces worſe liking (leaner. L. but the word properly ſignifieth, ſadder, heauier, becauſe they which are leane, are ſadde and heauie) then the children which are of your ſort. G. (your companions. L. equals. heb. which are according to your revolution, that is, of like time and ſtanding, and are appointed likewiſe three yeares for their education) and ſo ye ſhould make me looſe my head. G. (condemne mine head. L. make me ſubiect vnto a capitall ſentence. V. make me guiltie of my head. I. heb. endebted for my head) vnto the King.

11. Then ſaid Daniel to the butler, I. Pol. (not to *Melzar. L. V. A. G. for it is was a proper name, as appeareth by the article (ha) ſet before it (hamelzar)* whom the chiefe of the Eunuchs had ſet ouer Daniel, Hananiah, Miſhael, and Hazariah:

12. Trie, I beſeech thee thy ſeruants tenne daies, and let them giue vnto vs of pulſe that we may eate, and water, that we may drinke.

13. Then let our countenances be looked on before thee, and the countenances of the children that eate of the portion of the kings meate, and as thou ſeeſt, deale with thy ſeruants.

14. So he hearkned vnto them in this thing, and tried them tenne daies.

15. And at the ende of tenne daies, their countenance appeared fairer, and they were better liking (more corpulent. L. heb. fatter in fleſh) then all the children which did eate of the portion of the kings meate.

16. Then the butler (not *Melzar*, ſee before v. 11.) tooke away the portion of their meate (heb. was taking away) and the wine, that they ſhould drinke, and gaue them pulſe (heb. ſeede.)

17. And vnto theſe fowre children (children. L. (fowre) is omitted) God gaue knowledge and vnderſtanding in all learning (ſepher, in bookes or letters) and wiſdome: alſo he gaue Daniel vnderſtanding (heb. made Daniel to vnderſtand) in all viſions, and dreames.

18. Now when the daies were expired (heb. in the ende of the daies) which the king appointed (heb. ſaid) to bring them in; the chiefe of the Eunuches brought them in before Nebuchadnezzar:

19. And the king communed with them, and there was not found of them all like vnto Daniel, Hananiah, Miſhael, and Hazariah: therefore ſtood they before the king:

20. And in euery matter of wiſdome and vnderſtanding, which the king enquired of them, he found them by tenne parts (tenne fold. L. tenne times. G.) better (heb. aboue, or ſuperiour) then the Magicians, and Aſtrologers, that *were* in all his kingdome.

21. And Daniel was vnto the firſt yeare of king Cyrus.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. v. 1. *Of the third yeare of Iehoiakim, which is called the fourth,* Ier. 25. 1. *how theſe places are reconciled.*

1. *Polanus* ſaith, that the prophet Ieremie there ſpeaketh not of the captiuitie of Iehoiakim, as here Daniel doth, but onely of a certaine propheſie deliuered by Ieremie in the fourth yeare: ſo that he thinketh the third yeare here named, and the fourth yeare there mentioned, not to concure together: But that the ſame time and yeare in both places is ſignified it is euident, becauſe the fourth yeare of Iehoiakim, is ſaid there to be the firſt yeare of Nebuchadnezzars raigne. Ier. 25. 1. And the laſt yeare of Iehoiakim which was the 11. is els where found to be the 7. of Nebuchadnezzar, Ierem. 52. 28. and in the 8. yeare of the king of Babels raigne, 2. King. 24. 12. that is in the end of the one & beginning of an other; ſo that if the ſeuenth or eight yeare of Nebuchadnezzar fall into the 11. yeare of Iehoiakim, then the firſt yeare muſt concurre with the others third and fourth.

2. *Calvin* thinketh to diſſolue this knot by the diſtinction of *Nebuchadnezzer* the father, and *Nebuchadnezzer* the ſonne: that in one place the one is ſpoken of, and the other in the other: but the queſtion is not concerning the yeare of Nebuchadnexzars raigne, but

the yeare of Iehoiakims raigne, wherein Ieruſalem ſhould be beſieged: ſo that the doubt remaineth ſtill.

3. Therefore the beſt ſolution is, that the firſt yeare of Nebuchadnezzar did concurre with the ende of the third and the beginning of the fourth yeare of Iehoiakim, *Vatab. Iun. Genevenſ. factum eſt inter annum tertium et quartum*, it came to paſſe betweene the third and fourth yeare, &c. *Pintus:* who thinketh that after the ſame manner the Euangeliſts may be reconciled, *Marke*, who ſaith that Chriſt was crucified about the third houre, and Iohn, who writeth that he was crucified at the ſixt houre: becauſe Chriſt was crucified *intervallo illo*, in that ſpace which was betweene the third and ſixt houre: but though this ſolution be not ſo fit for that place, which otherwiſe may be reconciled, yet it may ſerue verie conueniently here.

Mark. 15. Iohn. 19.

But Caluin taketh hereunto this exception: that Nebuchadnezzars firſt yeare cannot concurre with *Iehoiakims* third and fourth, becauſe Daniel three yeares after was brought before Nebuchadnezzar in the ſecond yeare of his raigne. Dan. 2.1. *Anſw.* That is not to be referred to the yeare of the kings raigne, but rather to the time of Daniels miniſtrie and employment with the king, that in the ſecond yeare of his ſeruice he expounded the kings dreame.

Polanus obiecteth thus, that this confuſion of yeares, that the ende of one ſhould be the beginning of another, is obſerued in the raigne of diuers kings, the one ſucceeding another: but here the hiſtorie of one king onely is ſet downe: But this comparing of yeares is more vſuall, in ſetting together the raignes of diuers kings at the ſame time, then of diuers kings one ſucceeding another: as is moſt euident in the comparing of the yeares of the raigne of the kings of Iudah and Iſrael together, throughout the bookes of the kings: here then the yeares of one and the ſame king are not compared together, but the years of Nebuchadnezzar, and Iehoiakims raigne.

Queſt. 2. *How this third yeare of Iehoiakims raigne is to be counted.*

Ioſephus lib. 10. antiquit.

1. *Ioſephus* thinketh that it was the 8. yeare of his raigne, ſo alſo the author of the Eccleſiaſticall hyſtorie following Ioſephus, when Nebuchadnezzar came and beſieged Ieruſalem: and of the ſame opinion are *Lyranus, Hugo Cardinal. Dyoniſ. Carthuſian. Bullinger, Polanus, Pappus*, that the third yeare muſt be counted not from the beginning of Iehoiakims raigne, but from the time, that he was made tributarie to Nebuchadnezzar, which was in the 8. yeare of Iehoiakims raigne: and from that time he ſerued Nebuchadnezzar 3. yeares: ſo that the third yeare from the impoſition of tribute concurreth with the 11. yeare of Iehoiakims raigne, *Polanus:* who thus reaſoneth for his opinion,

1. The third yeare of Iehoiakim here ſpoken of, was the ſeuenth yeare of Nebuchadnezzar, Ierem. 52. 28. when 3023. Iewes were carried into captiuitie: but the third yeare of Iehoiakims raigne was but the firſt of Nebuchadnezzars. 2. If this were the third yeare of Iehoiakims raigne, and conſequently the firſt of Nebuchadnezzars, then it would follow that Zedekiah was taken in the 21. yeare of Nebuchadnezzar, which was in the 18. yeare, Ierem. 52. 29.

Contra. 1. He is deceiued in thinking that the captiuitie there ſpoken of, Ier. 52. 28. in the ſeauenth of Nebuchadnezzar, was that firſt captiuitie, when Daniel was carried away: for there were two aſſaults and inuaſions of the land in the raigne of Iehoiakim, one in the third and fourth yeare of Iehoiakim, and the firſt of Nebuchadnezzar, an other in the 11. yeare, which was the 7. of Nebuchadnezzar, whereof Ieremie ſpeaketh.

2. The collection and inference of 21. yeares hath no conſequence: for from Iehoiakims 3. yeare, who raigned in all but 11. yeares, to the laſt of Zedekiah, who alſo raigned 11. yeares, which make in all but 22. yeares, three beeing deducted, there are but 19. yeares.

2. Wherefore the truer opinion is, that this yeare here mentioned muſt be vnderſtood to be the 3. yeare of Iehoiakims raigne, and not from the time of the tribute impoſed. 1. *Pererius* ſaith, it is *violenta & dura interpretatio*, a forced and hard interpretation, the third yeare beeing ſimply named, to vnderſtand it otherwiſe, then of the third yeare of his raigne. 2. *Iunius* yeeldeth this reaſon, becauſe Ierem. 25. 1. the fourth yeare of Iehoiakims raigne inchoate or beguune concurreth with the firſt of Nebuchadnezzar, then it muſt of neceſſitie follow, that Nebuchadnezzars ſeauenth muſt fall into Iehoiakims eleuenth yeare: adde hereunto an eleuen yeares of Zedekiahs raigne, and ſo it will fall out that Zedekiah was taken

taken in the 18. yeare of Nebuchadnezzer, as is ſet downe by the Prophet Ieremie, chap. 52.29.

Melanchon herein conſenteth, that Nebuchadnezzar came againſt Ieruſalem in the third yeare of Iehoiakims raigne, and impoſed tribute vpon him, and carried away ſome pray: and after he had ſerued him 3. yeares, and he then would haue caſt off the king of Babels yoke, then the ſeauenth yeare after, which was in the 11. yeare of Iehoiakims raigne, Nebuchadnezzar came vp and carried away Iehoiakim, and his ſonne Iechonias raigned in his ſtead.

Queſt. 3. *Of Iehoiakim and Iehoiachin, what difference betweene them.*

1. Ioſias had 4. ſonnes, the firſt was *Iochanan*, called alſo *Ieboachaz*, the ſecond *Iehoiakim* or *Eliakim*, who is here mentioned, the third *Matthanias*, called alſo *Zedekiah*, the fourth *Shallum*, 1. Chron. 3. 15. this *Iehoiakim* is alſo called Shallum, Ierem. 22. 11. ſo *Epiphanius* teſtifieth, tom. 1. ſect. 8. that he was called *Sellus*.

2. *Iehoiakim* written with *koph* and *mem*, was the name of the father, *Iehoiachin* written with *caph* and *nun*, was the name of the ſonne, *Pintus:* and before him *Hierom in* 1. *Matth.*

3. *Rupertus* then is deceiued, who confoundeth theſe two, and maketh but one *Ioachim*, in whoſe third yeare Nebuchadnezzar came vp and beſieged Ieruſalem, and carried *Ioachim* captiue: whereas it was Iehoiakim the father, in whoſe third yeare Nebuchadnezzar came vp, and Iehoiachin, or Iechoniah his ſonne, who was carried captiue to Babylon. in Daniel. c. 1.

4. But whereas Matth. 1. 11. there is mention made onely of *Iechoniah: Ioſias begate Iechoniah and his brethren, &c.* and againe verſ. 12. *Iechonias begate Salathiel*; *Pererius* obſerueth out of *Epiphanius*, and *Beza* alſo is of the ſame opinion, that in the firſt place *Iechonias* is taken for *Iehoiakim* the father, in the latter for the ſonne, for otherwiſe there are not 42. but onely 41. generations there rehearſed.

Queſt. 4. *Why the King of Babel had ſuch an ennie againſt Iehoiakim.*

1. Firſt, Nebuchadnezzar came againſt him, becauſe he was made king by Pharaoh Necho king of Egypt, with whom Nebuchadnezzar had warre and ſubdued his countrie: and thereupon *Iehoiakim* became tributarie to the king of Babel. 2. But Nebuchadnezzars hatred was more increaſed afterward, when as after three yeares Iehoiakim rebelled againſt him, and would haue caſt off his yoke: then the king of Babel came vp the ſecond time, and carried *Iehoiakim* away captiue, who after he was dead, was caſt out and lay vnburied, according to Ieremie his propheſie. c. 22. 19. 3. But the greateſt cauſe of all was the purpoſe of God to puniſh the wickedneſſe of the king and his people, for he killed the Prophet Vriah, Ierem. 26. cut Ieremie his propheſie with a knife, and caſt it into the fire, Ierem. 36. beſide there were found in his bodie when he was dead markes of idolatrie, as *Lyranus* following the Hebrewe noteth vpon that place, 2. Chron. 36. 8. *Concerning the reſt of the acts of Iehoiakim, and his abhominations, which he did, and that which was found vpon him, &c.* God therefore for his crueltie, impietie, idolatrie, brought this iudgement vpon him. *Pere.*

Queſt. 5. *Of Nebuchadnezzar the king of Babel, and how many there were of that name.*

1. *Pintus* thinketh that Nebuchadnezzar was a generall name to the kings of *Babylon*, as the kings of Egypt were called by the name of Pharaoh, and the kings of the Philiſtims of Abimelek. And he further is of opinion, that this Nebuchadnezzar had a ſonne of the ſame name: and that neither of them are the ſame with that Nebuchadnezzar mentioned in the ſtorie of Iudith, who ſent *Holofernes* againſt the Iewes: for that was after the returne of the Iewes out of captiuitie, as appeareth, *Iudith* 5. beſide he thinketh, that neither Nebuchadnezzar the father, nor the ſonne, was that Nebuchadnezzar, which deſtroyed *Tyrus* according to the propheſie of Ezechiel, 26. 7. which he taketh to be *Cyrus* or *Alexander*.

But *Pintus* is in many things here deceiued. 1. It is not to be ſhewed out of the ſacred hiſtorie of Scripture, that all the kings of Babylon were called by the name of Nebuchadnezzar, but the contrarie rather appeareth, for this kings ſonnes name was Evilmerodach, 2.King.25.27. and his ſonne *Balthazar*, Dan.5. 2. And this *Nebuchadnezzar* was the ſonne, not the father: and the ſecond was called great *Nebuchadnezzar*, for his great exploits, and many victories: for next vnto this ſucceeded *Evilmerodach*. So throughout the whole propheſie of Daniel we muſt vnderſtand the ſecond *Nebuchadnezzar*. *Iun.* 3. We eaſily agree, that neither of theſe could be that *Nebuchadnezzar* mentioned in the booke of Iudith: for who that was it is vncertaine, and there is ſmall certaintie of any thing in the booke beſide: for *Pintus* will haue that ſtorie referred to the times after the captiuitie: *Pererius* thinketh it was done before the captiuitie in the time of Manaſſes: but neither of theſe can ſtand: not the firſt, for we reade of no Nebuchadnezzar after the captiuitie, when the kingdome was tranſlated from the Chaldeans to the Perſians: nor the ſecond, for that ſtorie of Iudith maketh mention of the caſting downe of the Temple, cap.5.18. which had not yet beene done in the dayes of Manaſſeh. 4. This *Nebuchadnezzar* was the ſame which beſieged Tyrus, which he beſieged 13. yeares as witneſſeth *Ioſephus*, lib. 10.c.11.he could not be *Cyrus* or *Alexander*, for he is called the king of Babel, Ezek.26.7.

2. *Pererius* acknowledgeth that there were two *Nebuchadnezzars*, the one here ſpoken of, and in the Prophets, the other, whereof mention is made in the booke of Iudith; whom he taketh to haue beene before this: and he miſliketh their opinion, who take this Nebuchadnezzar ſome for *Cyrus*, ſome for *Cambiſes*, ſome for *Artaxerxes*, or *Darius Ochus*, the laſt king but one of the Perſians: for neither was the Temple yet built againe vnder the raigne of *Cyrus* and *Cambiſes*, as is mentioned, Iudith 5. and *Artaxerxes* was 200. yeares after the returne of the Iewes from captiuitie: whereas the ſtorie of Iudith ſeemeth to haue fallen out immediately after: Iudith 5. 19. *Pere.*

Contra. 1. It appeareth what ſmall certaintie there is of the Apocryphall booke of Iudith, ſeeing it cannot be agreed vpon, who that king Nebuchadnezzar was. 2. He could not be the Elder Nebuchadnezzar: for in his time the temple was not deſtroyed, but in his ſonnes: but before the time of Iudith it had beene deſtroyed, Iudith 5. 18.

3. Wherefore their opinion is to be preferred that make two Nebuchadnezzars, the father, and the ſonne, who was called *Nebuchadnezzar* the great: *Iun. Caluin. Bullinger. Polanus.* ſo alſo *Ioſephus*, who giueth vnto the raigne of the Elder 23. yeares, and to the other 43. This Nebuchadnezzar ſeemeth to be the ſame, whom *Ptolome* calleth *Nabopolaſſar*, in the 19. yeare of whoſe raigne he ſaith the captiuitie of Babylon beganne. *Polan.*

Queſt. 6. *Of the acts and exploits of Nebuchadnezzar.*

1. *Ioſephus* out of *Beroſus* who wrote of the Chalde affaires, reporteth of Nebuchadnezzar the ſecond, that beeing ſent by his father the Elder *Nebuchadnezzar* againſt the king of Egypt, who reuolted from him, and in the meane time hearing of his fathers death, returned to Babylon, and tooke the gouernement vpon him: where he did many princely and ſumptuous workes: he beautified the temple of Belus, repaired the edifices of the city, enlarged the riuer, compaſſed the citie with a treble wall: built a goodly palace, in the ſpace of 25. dayes (which ſeemeth incredible,) and built high rocks and mountaines vpon vaults of ſtone, and vpon them planted orchards as hanging aloft, becauſe his wife being brought vp in *Media*, deſired to ſee ſome reſemblance of her countrie: for the like acts he referreth vs to the hiſtories of *Megaſthenes* the Indian hiſtoriographer, and *Diocles* who wrote of the *Perſian* hiſtories, and *Philoſtratus* of the *Pheniceans*, who witneſſeth that Nebuchadnezzar beſieged *Tyrus* 13. yeares, which beganne in the 7. yeare of his raigne: as *Pererius* noteth.

2. His acts ſet downe in the Scriptures were theſe: in the third yeare of Iehoiakim he beſiedged Ieruſalem, and carried the ſpoyle of the citie into Babylon: in the 11. yeare he came againe, and tooke the citie and carried many into captiuitie, and ſlue Iehoiakim, who wanted the honour of buriall: then he ſet in his place his ſonne *Iehoiachin*, whom after 3. moneths he remooued, and appointed Zedekiah in his place, in whoſe 11. yeare, which was the 18. of Nebuchadnezzar, he tooke Zedekiah and put out his eies: and the 19. yeare he burnt the citie and Temple, and carried away the people captiue: theſe things are thus teſtified,

fied. 2. King. 24.25. Ierem. 52. And of Nebuchadnezzars expedition againſt Cyrus, Ezekiel maketh mention, c. 26. to c.30. In the 25. yeare of Nebuchadnezzars raigne he ſubdued Egypt, and remooued all the Iewes that were thither fledde, to Babylon: *Pererius* addeth further that in the 25. yeare of his raigne he had that viſion of the image, c.2. but that was rather in the 5. yeare of his raigne, as is before ſhewed, *queſt. 6. generall.* After this he ſet vp the great golden image, c. 3. and was tranſlated from the companie of men, and liued among bruite beaſts for the ſpace of ſeuen yeares, cap.4. then he was reſtored to his kingdome, which he enioyed peaceably to the ende of his dayes. *Pere.*

Queſt. 7. *Of the time of Nebuchadnezzars raigne.*

1. *Ioſephus* thinketh that *Nebuchadnezzar* raigned 43. yeares: ſo alſo *Euſebius*, and *Pererius* conſenteth: wherein he doth not much varie from the yeares of his raigne which may be collected out of Scripture. Ioſeph.lib.10. antiquit. Euſeb.lib.9.de præpar.Euang. cap.9.

2. Some thinke that all his raigne made vp 45. yeares, *Bulling.* rather 44. betweene both: for in the 8.yeare of his raigne he tooke Iechonias priſoner, in the 37. yeare of whoſe captiuitie, *Euilmerodach* the ſonne of Nebuchadnezzar began to raigne, who lift vp the head of Iehoiachin out of priſon; theſe two numbers put together, 8. and 37. make 45. and one yeare muſt be deducted, becauſe Nebuchadnezzar is ſuppoſed to haue died in the 36. yeare of Iechoniahs captiuitie, the laſt yeare of his raigne, and ſo the whole ſumme of yeares remaineth 44. 2 King 24.12. and c.25.27.

Queſt. 8. *Of the citie of Babylon.*

1. The occaſion of the firſt founding of this citie and of the name therof, is declared *Gen.* 11. ſo called firſt Babel of the confuſion of tongues, and afterwards Babylon, & the countrie about Babylonia: 2. *Nimrod* who was the firſt king or tyrant rather after the flood, in which ſenſe he is called a mightie hunter, is held to haue beene the firſt founder of Babylon: which was afterward enlarged by *Semiramis*, whom *Iulius Solinus*, and *Diodorus Siculus*, whom *Hierome* followeth, thinke to haue beene the firſt builder of Babylon: but ſhe onely enlarged it, and raiſed vp the walls. 3. In this citie and the countrie thereabout the Iewes were held in captiuitie 70. yeares: which tearme beeing the ſtinted time of mans life, Pſal.90.10. ſheweth that man during the time of his life, and aboade in this world, is but a captiue, and ſtranger: as Iaakob called his life a pilgrimage, Gen.47.9. *Pintus.* Hierom comment.in Oſeam.

2. *Polanus* thinketh there were 3. cities of this name Babylon, one in Aſſyria, whereof mention is made, 2. king 17. 24. an other in Chaldea, which is here called the land of Sennaar, and the third in Egypt, which is now called *Alcayr*, the ſeate of the Sultanes of Egypt.

But I thinke the receiued opinion is more probable, that there were onely two Babylons, one in *Chaldea*, the other in Egypt, or in the confines of Arabia: whereof *Raphael Volateran.* treateth *lib.*12. now called *Cayro*, *Pintus.* that *Babel* mentioned 2. King.17. 24. from whence the king of *Aſſur* brought ſome to inhabite Samaria, is Babylon in Chaldea, which was then ſubiect to the king of *Aſſur.*

3. *Stephanus* alſo is deceiued, who thinketh this Babylon to be the ſame citie, which was called *Selencia*, built by *Seleucus Nicanor*; which was indeede built not farre off from Babylon, ſome 300. *ſtadia* or furlongs, by which occaſion Babylon became deſolate, and not ſo much frequented: but they were not all one citie: *Polanus.* Stephan.de vrbib.

Queſt. 9. ver.1. *Of the citie Ieruſalem.*

1. *Ieruſalem* it was the cheiſe citie of Paleſtina, firſt founded by *Melchiſedech*, as *Ioſephus* thinketh, who Gen.14. is called the king of Shalem: 2. It had diuers names, it was firſt called Shalem, Gen.14. Pſal.75.3. then Iebus, of *Iebuſi* the ſonne of Canaan, Ioſh.18.28. afterward it was named Ieruſalem, which ſignifieth the viſion of peace; and laſt of all *Aelia*, of *Aelius Adrianus* the Emperour, who built mount Caluarie, and diuers other parts of the city. *Volat.l.*11.3. It was diuided into two parts, the vpper citie where was mount Zion, the city of Dauid, and the Temple, & the neather or baſe citie, which was vnder the hill. *Pol.* 4. The citie Ieruſalem is ſometime taken in Scripture for the Church of God, as Hebr.12.22. *Ye are come to Mount Sinai, to the citie of the liuing God, to celeſtiall Ieruſalem. Pintus.*

Queſt. 10. v. 2. *What this phraſe meaneth, To be giuen into ones hand.*

v.2. *And the Lord gaue Iehoiakim, &c. into his hand, &c.* The *hand* is diuerſly taken in

Scripture. 1. As first to *put the soule or life in the hand*, signifieth to put the life in danger, Iudg. 12.3. Iepthah saith, *I put my life in my hands*. 2. The *hand* signifieth a league or couenant: as the giuing of the hand, implieth the plighting of the troth: as Ezech. 17.18. *He hath despised the oath, and broken the couenant, yet lo, he had giuen his hand!* 3. It signifieth ministerie and seruice: as Exod. 38.21. *These are the parts of the Tabernacle, &c. for the office of the Levites by the hand of Ithamar*. 4. The *hand* signifieth helpe and assistance, as 1. Sam. 22.17. Saul commandeth the Priests to be slaine, because *their hand was with David*, that is, they were aiding and helping vnto him. 5. To *lift vp the hand* against a place, is to assault it, and threaten against it, as Isa. 10.32. *He shall lift vp his hand toward the mount of the daughter of Sion*. 6. To *lift vp the hands is to pray*: 1. Tim. 2.9. *I will that the men pray euery where, lifting vp pure hands*. 7. To *wash the hands*, is to purge the heart and works from impuritie and vncleannes, as Psal. 26.6. *I will wash mine hands in innocencie, O Lord, and compasse thine altar*. 8. To *put the hand to the mouth*, signifieth to eate, 1. Sam. 14.27. as Ionathan is said to haue put his hands to his mouth, when he did eate of the honie. 9. To lay *the hand* also vpon the mouth, is a signe of silence: Iob. 29.9. *The Princes staied talke, and laid their hand on their mouth*. 10. By the *hands* also are vnderstood the works & labours of mens vocations, as Eph. 4.28. *Let him that stole, steale no more, but rather labour, and worke with his hands*. 11. To doe a thing with an *high hand*, is to do it presumptuously: Numb. 15.30. 12. To *touch with the hand*, is to humble or afflict: Psal. 32.4. *Thy hand is heauie vpon me day and night*. 13. But to *giue into the hands of any*, is to bring vnder their power and subiection, as Iudg. 7.1. *The Lord gaue them into the hands of Midian seuen yeares*: and so it is taken here. *Pintus*.

Quest. 11. *How Iehoiakim was giuen into Nebuchadnezzars hand, whether he caried him to Babylon.*

1. Some thinke that Iehoiakim was bound in chaines and carried to Babylon: as the *Latine* translatour readeth, 2. Chron. 36.6. *& vinctum in catenis duxit in Babylonem*: and beeing bound in chaines he caried him to Babylon: but the true reading is, *he bound him in chaines to carie him to Babylon. Iun. Vatab. Gen*.

2. *Hugo Card.* to iustifie the Latine translation, thinketh that he was caried to Babylon, and brought backe againe to Ierusalem, and there killed, and his bodie cast without the walls vnburied, which was after, at the request of the citizens, suffered to be buried. But this had beene an idle and superfluous course, to carie him to Babel, and recarie him. And beside it is against the text, that he was buried at all: Ierem. 22.19. *He shall be buried, as an asse is buried, euen drawne, and cast forth without the gates of Ierusalem*. and, c. 36.30. *His dead bodie shall be cast out in the day to the heate, and in the night to the frost*.

3. *Lyranus* and *Caietane* thinke, that Nabuchadnezzar caused Iehoiakim to be bound, hauing a purpose to carrie him to Babylon, but afterward he changed his minde, and onely impосed a tribute vpon him: but no such thing can be gathered in the text, that the King altered his minde for that matter, or laid any imposition vpon him.

Lib. 10. antiq. cap. 8.

4. *Iosephus* thinketh that Nabuchadnezzar commanded Iehoiakim to be killed at Ierusalem, and his bodie to be cast out of the gates: but the phrase vsed, 2. king. 24.6. *Iehoiakim slept with his fathers*, seemeth to import, not a violent, but a naturall death. And if he were killed at Ierusalem, he needed not to haue beene bound in chaines to be carried into captiuitie.

5. Wherefore the more probable opinion is, that at this expedition Iehoiakim onely became tributarie to the king of Babel, 2. king. 24.1. but he died afterward in the way, as he was going into captiuitie (the second time that Nebuchadnezzar came vp against him, which was in his 11. yeare) before he was past the borders of Iudea, and it may seeme not farre from Ierusalem: and so he may be saide to be cast out of the gates, that is, the borders and confines thereof. *Iun. Polan*.

Quest. 12. *Whether Daniel at this time went into captiuitie with Iehoiakim.*

1. *Lyranus* and *Dionys. Carth.* doe referre the captiuitie of Daniel to the 11. yeare of Iehoiakims raigne: but the text here is contrarie, which maketh mention onely of the third yeare of Iehoiakim, when Daniel went into captiuitie, and other children of the Princes of Iudah.

2. *Hie-*

2. *Hierome* thinketh, that Daniel and Ezekiel were caried away captiue together with Ieconias, who raigned but 3. moneths after his father Iehoiakim: but this text euidently sheweth, that Daniel was caried to Babylon the 3. yeare of Iehoiakims raigne, which was 8. yeare before the captiuitie of Ieconias. Hier. sup. 1. Ezechiel.

3. But *Iosephus* is in a greater error, who thinketh, that Daniel was taken captiue together with king Zedekiah: for this was 18. yeares after: Daniel went into captiuitie the 3. yeare of Iehoiakim, the next yeare was the first of Nabuchadnezzar. Ierem. 25. 1. But Zedekiah was caried away in the 18. yeare of Zedekiah. Ierem. 52. 29. *Perer.*

Quest. 13. *VVhy it pleased God that Daniel and others that feared God should be taken captiues.*

Though God sometime thinke good to exempt and deliuer the righteous from temporall calamities, as Noah from the flood, Lot out of the flames of Sodome, the Israelites from the plagues of Egypt: yet sometimes it pleaseth him that such temporall chastisements should fall vpon the righteous, as this captiuitie vpon Daniel for these causes.

1. The generall reasons may be yeelded to be these. 1. God getteth himselfe hereby greater glorie in the deliuerance of his seruants, as he did when the 3. children were cast into the fire, and Daniel into the Lyons denne, and yet they escaped the rage of the one, and Daniel the crueltie of the other. 2. Hereby also the patience of the godly is tried and exercised, and others by their godly example are encouraged. *Pin.*

2. The speciall reasons why Daniel went into captiuitie were, 1. that he might be as a guide and comfort to the people to keepe them in the feare of God. 2. that by this meanes Daniel might become more famous, and be aduanced for the good of his Church. 3. that by his meanes these idolatrous Kings and people might come to some knowledge of God. *Pererius.*

Quest. 14. *Of the meaning of these words,* ver. 2. *Which he carried into the land of Shinar to the house of his god.*

1. *Iunius* vnderstandeth this clause of Iehoiakim and the rest which were carried captiue into Babylon into the land of Shinar: and the vessels were brought into his gods treasurie: so also *Polanus.* But this exposition seemeth not so fit: 1. it is not like that the men were carried into the house of their God, but rather the vessells, *Caluin. Polanus* thinketh that the land of *Shinar* is called the house of his God. But beside that this were an improper speach, to call the whole region an house, which is otherwhere named the land of *Shinar*, Gen. 11. 2. this house is expounded to be the temple, 2. Chron. 36. 7. *Nebuchadnezzar carried of the vessells of the house of the Lord to Babel, and put them in his temple at Babel.* 2. Here onely Iehoiakim is mentioned to be giuen into the hands of Nebuchadnezzar: but the Hebrew affix is in the plural number, and therefore is better referred to the vessels, which also is the neerer antecedent. 3. Neither was Iehoiakim carried at this time into captiuitie nor brought at all to Babel, as is shewed before, Quest. 11.

2. Therefore both these clauses are better referred to the vessels, that he first brought them into the house of his god, and then laid them vp in his gods treasurie, not conuerting them vnto any ciuill vse, *Osian. Pintus.* Some thinke the last clause is added, because the treasurie was a speciall place in the temple where such things were laid vp: first then he brought them to his owne palace, and then to the treasurie of the temple of his God, which was also in his house. *Vatabl.*

Quest. 15. *Of the land of Shinar, or Shingar.*

1. This land of Shinar or Shingar was the lower part of Mesopotamia, which contained Chaldea and Babylon, lying vnder the mount Sangara, whereof there was a towne so called: the Hebrewe letter *ain* is pronounced often as the Greeke *g*, as in these words, *Gomorrha, Gaza*, which begin with that letter, and are pronounced with a double aspiration, as *Hhamarrha, Hhaza. Iun. Polan.*

2. This was the land wherein the tower of Babel was built, Gen. 11. 2. whereof the whole region was called Babylonia; whereas then 2. Chron. 36. 7. he is said to haue carried the vessels to Babel, there is no contradiction: for they were both names of the same countrie. *Polan.*

Quest. 16. *Of the gods and idols of the Chaldes.*

Ver. 2. *To the house of his God.* The Chaldeans had fiue idols, 3. gods, and two goddesses:

ſes: 1. their firſt god was *Bel*, a name contracted of *Behel*, which commeth of *Baal*, which ſignifieth a Lord: *Beroſus* ſaith this was Iupiter Belus the ſonne of Saturne, to whom was erected a temple in Babylon, with a vaſt and huge tower in the middes, which continued vnto the time of Veſpaſian the Emperour, as Plinie witneſſeth, lib. 6. c. 26.

2. The ſecond god was the Sunne which they called *rach*, that is a king, becauſe he is the chiefe among the planets: and the Perſians call him *Mithra*, as *Iuſtinus Martyr* ſaith, *dialog. in Tryphon*, the prieſts of this idol were called *Raciophantæ*, obſeruers of the Sunne.

3. Their third god was *Nego* the fire, ſo called of the brightneſſe, which was carried about among them.

4. Their firſt goddeſſe was *Shacha*, which was the earth, worſhipped alſo of the *Romanes* vnder the names of *Opis* and *Tellus*: of the *Syrians* called *Dorcetha*. In the honour of this goddeſſe they vſed to keepe a feaſt fiue daies together in Babylon: during which time the maſters were vnder the dominion of their ſeruants: this feſtiuall time was called Shache, whereof Babylon was called *Sheſhach* of keeping this feaſt, Ierem. 25. 27. and 52. 41.

5. Their other goddeſſe was *Mulitta* which was *Venus*, whoſe prieſts were called *Natitæ* or *Natophantæ*, the obſeruers of faire Venus. *Polan.* But the chiefeſt of their idols was Bel, Iſay 46. 1. *Bel is bowed downe:* which *Iunius* in that place thinketh was taken for the Sunne, whom the Aſſyrians and Chaldeans worſhipped: But he was the ſame who was called Iupiter *Belus*, Plin. 6. 26. as is before ſhewed: they worſhipped the Sunne and the fire beſide.

Queſt. 17. Ver. 2. *What is to be commended, what diſcommended in Nebuchadnezzar in carrying away part of the veſſells of the Temple.*

Ver. 2. *With part of the veſſels of the houſe of God.* 1. Herein he is commended for his moderation, that he would not as an inſatiable conqueror, that came onely to ſpoile, carrie away all the veſſels of the temple, but contented himſelfe with part: which notwithſtanding was Gods ſpeciall worke ſo moouing the heart of Nebuchadnezzar, that the temple yet ſtanding ſhould not be ſtripped of all the ornaments. *Pere.* 2. In that he put them not to any ciuill houſe, neither enriched himſelfe by them, but laid them vp in the temple of his god: *vnde aliquam religionem Deo exhibuit*, wherein he ſhewed ſome reuerence vnto God in reuerencing the veſſels of the Sanctuarie: *gloſſ. ordinar. Pere.* 3. But herein the groſſe blindneſſe of Nebuchadnezzar appeareth, who giueth the honour of this victorie vnto his idols, which was onely due vnto God: as *Habacuk* ſaith, *they ſacrificed vnto their nettes*, cap. 1. *Iun.*

Queſt. 18. *Why it pleaſed God to ſuffer that the veſſels of the Temple ſhould be carried away.*

1. God thereby would puniſh the wickedneſſe and impietie of the Iewes, for it is no ſmall iudgement, *rebus ſacris priuari*, to be depriued of ſacred things. 2. Herein alſo the Lord ſhewed his iuſt indignation againſt the ſinnes of the people, that he would rather *abijcere res ſuas*, caſt off his owne things which were dedicate to his ſeruice. And for the ſame cauſe he refuſed their oblations, ſaying, *incenſe is abhomination vnto me*, Iſay. 1. 13. 3. The Lord herein alſo reproued their carnall confidence, thinking that the Temple and the veſſels thereof were ſufficient defence vnto them: therefore the Prophet Ieremie ſaith, cap. 7. 4. *truſt not in lying words*, ſaying, *the temple of the Lord, the temple of the Lord.* 4. And by occaſion of the tranſporting of theſe veſſels, the Lord ſhewed his wonderfull and ſtrange workes in Babylon, as by the writing of an hand vpon the wall, when Baltazar profaned the veſſels of the Temple. The like worke the Lord ſhewed among the Philiſtims, when at the preſence of the Arke, Dagon their idol loſt both his head and hands, *Pere.* While the kings of Babel did regard with ſome reuerence the holy veſſels, they proſpered, as Nebuchadnezzar, and *Euilmerodach* his ſonne: but when they grew to be preſumptuous and profane in abuſing them, as Baltazar did, the Lord iudged them for their contempt. 5. God alſo hereby ſignified, that he needed not any thing of theirs, as any veſſels of gold and ſiluer, but ſuch things beeing offred vnto God tended onely to the good of the offerer. *Pintus.*

Queſt. 19. *Of Aſhpenah the maſter of the Enuches his name and office.*

V. 3. *And the king ſaid to Aſhpenah, &c.* 1. there are three parts of the kings charge vnto this

this *Aſpenaz*: firſt concerning the tranſporting and cartying of certaine children of the Kings ſeede, and of other nobles: for at this time *Iehoiakim* the king himſelfe went not into captiuitie: then what choice was to be made of them, both for their kindred, and for their qualities of bodie and minde, v. 4. and to what ende, that they might ſtand before the king: And in the third place order is taken v. 5. for their prouiſion and diet.

2. Concerning the name *Aſpenaz* it ſignifieth in the *Chalde* tongue, *magiſtrum obſurgantium*, the maſter of the controllers, that is, the chiefe controller and gouernor of the kings houſe: as *Cteſias* vſeth the word *Aſpamitres*, which ſignifieth the maſter or chiefe of the Prieſts. *Iun.*

3. The kings of the Chaldeans, Perſians, Egyptians, at the firſt vſed Eunuches, which were geided men, as their chamberlaines, ſpecially for the cuſtodie of their concubines: in Hebrew they are called *ſariſim* of *ſaras*, which ſignifieth to pull away: but afterward the principall officers and ſeruants to the kings were called by that name, as *Potiphar* Pharaohs chiefe ſteward or captaine is called an Eunuch, that is a Courtier: And the Queene of Ethiopia her Eunuch whom Philip baptized was her treaſurer, Act. 8. the word Eunuch is deriued of εὐνὴ, a chamber, and ἔχω, to keepe; they firſt attended vpon the king in his chamber: So this *Aſpenaz* was a chiefe miniſter or officer to the king: *Polan. Oſian. Pin.*

Queſt. 20. *Whether Daniel may be prooued from hence to haue beene an Eunuch in the firſt ſenſe.*

1. Of this opinion are [a] *Ioſephus*, [b] *Origen*, [c] *Simon Metaphraſtes*, that Daniel was indeede an Eunuch: and in him, and the reſt of the kings ſeed, ſome thinke that propheſie of Iſaiah to Hezekiah to be fulfilled, that his ſonnes ſhould be Eunuchs in the King of Babels palace, 2. King. 20. 18. But it is not neceſſarie, as is ſhewed before, to take an Eunuch alwaies in that ſenſe: for that name generally is applyed to the principall officers and miniſters of the king.

a Lib. 10. antiquit. c. 11.
b Hom. 4. in Ezekiel.
c in vita Dan.

2. Some are of opinion, that Daniel was called an *Eunuch* becauſe of his perpetuall virginitie: *Dorotheus in Synopſ. Epiphan. in vita Daniel.* ſo alſo *Damaſcen. lib. 4. de fide orthodox.* cap. 25. but this may be gainſaied by that place, Ezek. 14. 20. that *Noah, Daniel, Iob ſhould deliuer neither ſonne, nor daughter*: it may ſeeme then that they all had ſonnes and daughters: *Pererius* hereunto anſwereth, 1. that by ſonnes and daughters here are meant the things moſt deare and precious: but this is a forced and wreſted ſenſe: for the text ſpeaketh euidently of the deliuering of the perſons of men, not of any other pretious things. 2. it is ſufficient (ſaith he) to vnderſtand ſome of theſe onely to haue had ſonnes and daughters, though not all, &c. But Daniel by this text can be no more denied to haue had ſonnes and daughters, then either Noah or Iob: yet, I confeſſe that this beeing but a ſuppoſition, and conditionall ſpeach; that if theſe three *Noah, Iob, Daniel, were in the middeſt of it, they ſhould deliuer neither ſonne, nor daughter*, doth not neceſſarily conclude that *Daniel* had ſonnes and daughters, & yet he might haue both. 3. Now howſoeuer it was for his virginitie; certaine it is he was no Eunuch, as *Lyranus*, and *Carthuſianus*, and *Pintus* inferre vpon theſe words, ver. 4. *they muſt be children without blemiſh*: which collection though *Pererius* miſlike, yet it may be warranted, Leuit. 21. 20. where this verie kind of defect in the ſecret parts is counted among other blemiſhes. And whereas *Perer.* ſaith, that they were onely to reſpect the outward comlineſſe and beautie, which he ſaith is held longer to continue in Eunuchs, I rather thinke with *Lyranus*, *taliter caſtrati ſunt male gratioſi etiam in facie*, that ſuch as are depriued of their virilitie, haue for the moſt part leſſe grace in their countenance.

Queſt. 21. *Who are vnderſtood here by the Princes.*

1. The word is *partemim*, which *R. Ioſeph Kimhi* would deriue of the word *Perath*, which was the name of the great riuer *Euphrates*: and that thereby are ſignified the Princes of the region about *Euphrates*: but this agreeth not to this place, as *Calum* noteth, for theſe princes were of Iudah whoſe children were taken, they inhabited not neere *Euphrates*. 2. Some deriue the word of *Pharab*, to fructifie and encreaſe: noting ſuch as were truely noble, and excelling others: ſome of *Parath*, which ſignifieth to deuide: becauſe the Magiſtrates and Iudges, which decided controuerſies, were of the nobler ſort. 3. Some rather thinke that it was a ſtrange word taken vp in the Chalde tongue: *Mercer. Iunius* coniectureth that *parthaus* may come of the Greeke word πρῶτον, and ſo it generally ſignifieth

fieth the first, chiefe, or principall men. 4. The *Latine* interpreter it expresseth by the word *tyrannorum*, the seede of the tyrants: but that word, howsoeuer at the first in the Greeke tongue it was vsed in the better part to signifie great and excellent men, yet now it is applied vnto such which are cruell gouernours, and are vsually called tyrants: therefore it is no fit word to expresse the sense here. 5. The Septuagint retaine it as a proper name and title of dignitie, *Pharthammin*, but that is not like: for the Princes among the Persians were so called, Ester. 1. 3. there were not the like titles of honour among the Iewes, which were among the Persians: I therefore preferre before the rest, the opinion of *Mercerus* and *Iun.*

Quest. 22. *VVhy the children of the Princes and Nobles were taken captiues.*

The reasons hereof may be these. 1. the king herein shewed his triumph and victorie in carying away the more principall mens sonnes. 2. And because such hauing had noble education, and not trayned vp as the vulgar sort, were meetest to attend vpon the king: to the which ende he sorted them out from the rest. 3. And this might be his policie also herein, that these principall mens sonnes beeing brought vp with the king of Babel, and so instructed in the manners and religion of the Chaldeans, might thereby haue their hearts, and affections enstranged, and alienated from their countrie. 4. And he might haue further this purpose therein, to kepe them as pledges, and hostages, the better to containe the Iewes in obedience and subiection. *Calvin.*

Quest. 23. *How the Lord performed his promise to Dauid that his kingdome should be established for euer, 2. Sam. 16. seeing Iehoiakim was giuen into Nebuchadnezzers hand.*

1. We must consider, that the promise in respect of Dauids temporall seede was conditionall; that the Lord would make sure the kingdome so long as they continued in obedience: but if they brake the condition, the Lord was not tied to make good his promise. 2. Yet the spirituall kingdome in the Messiah, which was of the seede of Dauid according to the flesh, shall remaine for euer without any condition or exception. 3. And although Iehoiakim were giuen into Nebuchadnezzars hand, yet the kingdome well nigh continued after this 20. yeares in Dauids posteritie: and the Lord by degrees did proceede to take away the scepter from Iudah, which for Dauids sake he would haue continued still if they would haue taken any warning. 4. But it must not be thought that Gods purpose and promise to Dauid was changed and ouerturned by any superior power: and euen Nebuchadnezzar herein was the minister of God, to execute his iudgements: for it is saide, that the Lord gaue Iehoiakim into his hand, v. 2. *Polan.*

Quest. 24. *Whether it were lawfull for Daniel to be taught the learning of the Chaldeans.*

v. 4. *And whome they might teach the learning, &c.* Though among the Chaldeans there were curious and superstitious artes, for both iudiciarie *Astrologie*, and *Genethlialogie*, the casting of mens natiuities, and νεκυία, diuination by the dead, are held to haue beene inuented by the Chaldeans; yet they had other profitable sciences, as Astronomie, Geometrie, and other liberall arts, which Daniel might safely learne, as Moses was brought vp in the knowledge of the Egyptians, whose superstitious inuentions notwithstanding he abhorred: and if Daniel refused to be defiled with their meats, which were but for the bodie, much more did he take heede not to haue his soule defiled with superstitious inuentions. *Calvin.*

Quest. 25. *Of the Chalde language, and the difference betweene it, and the Hebrew.*

1. The Chaldeans called in Hebrew *Chasdim*, had their originall from *Arphachsad* the sonne of Sem: the Chaldeans at the first comprehended the Hebrewes also, for Heber the sonne of Selah, the sonne of Arphacsad, was the father of the Hebrewes: and Abraham the Hebrew was borne in Vr of the Chaldees. 2. At the first the knowledge of God did flourish among the Chaldeans, till idolatrie and superstition encreasing, it pleased God to single out Abraham, in whome the true religion should be preserued. 3. The most auncient tongue was the Hebrew, which was preserued in Hebers familie, and so descended to Abraham, who also because he liued among the Chaldeans, could speake the language of that nation. 4. But seeing Daniel here beeing an Hebrew borne, was to be taught the Chalde lan-

language, then *Philo* is deceiued, who thinketh the Chalde and Hebrew to be all one. 5. Neither was the Chalde and Syrian tongue the ſame, which is the opinion of *Mercerus*: ſo thinketh alſo *Hugo Cardinal.* following the ordinarie Gloſſe: ſome thinke that the Syrian tongue differed not much from the Chalde, but was the more eloquent language, and therfore vſed of the learned. *Genevenſ.* Dan. 2. 6. But I rather thinke with [a] *Tremellius* and *Polanus*, that howſoeuer in times paſt there was ſmall difference: for that part of this booke which is written in the Chalde tongue from the 4.v. of the 2. chapter to the ende of the ſeauenth, is called alſo the *Aramites* or *Syrians* language, c. 2. 4. yet now they doe manifeſtly differ, the ancient Chalde ſpeach, and the common Syrian language. 7. Now the Chalde tongue is either that purer kind of ſpeaking and writing which is vſed here in Daniel from 2.c.v.4. to the ende of the ſeauenth, and Ezra c.4. vnto the ſeauenth, which was then commonly vſed in Babylon: or els it was more impure, ſuch as the three *Targums* are written in, namely of *Onkelus*, *Ionathas*, and the *Hieroſolymitan*: as alſo the two *Talmuds*, the one of Babylon, the other of Ieruſalem. *ex Polan.*

[a] In tabul. linguæ Chaldaicæ.

[a] In Grammat. Chald. & Syriak.

Queſt. 26. v.4. *Of the neceſſarie inſtitution of ſchooles, and the manner and order thereof.*

v. 4. *Teach the learning and language of the Chaldeans.* 1. Hence appeareth, that the inſtitution of ſchooles, wherein youth ſhould be brought vp in good letters, was very auncient: for here in Babylon, ſuch as were afterward to be employed in the ſtate, had their education in learning. So among the Egyptians they had the like vſe, where Moſes was taught the learning of the Egyptians. Among the Iſraelites 48. cities were appointed for the Leuites, which were as the common Schooles and Vniuerſities for the whole kingdom. Samuel and Elizeus had their Schooles and Colledges of Prophets. Among the Grecians, Athens was famous for the ſtudie of Arts: and in Egypt Alexandria: yea, the rude Indians had their Gymnoſophiſtes: and the Romans had their Colledges of Augures.

2. Beſide hence it is gathered that the chiefe care of the promoting of learning belongeth to the King, as here Nebuchadnezer giueth it in charge.

3. And becauſe kings beeing occupied with other affaires cannot themſelues attend that buſines, they are to ſet ouer ſuch places good ouerſeers, as here the King committeth the care of this buſines to *Aſhpenaz.*

4. And as here choice is made of the beſt wits, and ſuch as were not deformed, to be brought vp in learning; ſo ſuch ſhould now be preferred to places of learning, as are like to profit well in that profeſſion: and not euery ſpittle, and dulhead to be obtruded and thruſt into ſuch places by fauour, to make a ſcholler of, beeing fit for no other employment.

5. Theſe vpon whome this learned education is beſtowed, were the ſonnes of Nobles; whereas in many places noble men thinke it a diſgrace to be learned: whereas there cannot be a greater ornament vnto true nobilitie, then learning.

6. Here alſo it is ſhewed what they ſhould learne, to be inſtructed in the knowledge of the tongues, whereby a way is made for other learning.

7. And they muſt not be alwaies learning: a time is prefixed here of three yeares, to take triall how they profit: they which are put to learning muſt not be *non proficientes*, but after ſome time make ſome proofe how they profit.

8. The king alſo prouideth ſufficient maintenance for them, a competent diet, not ſuperfluous: but in times paſt Abbeyes had too much, and now Schooles of learning haue too little. *Bulling.*

Queſt. 27. *Why other names were giuen them.*

1. *Quia nomina Iudæa oderant & fugerant*, becauſe the Chaldeans did hate and ſhunne Hebrew and Iewiſh names, *Iun.* ſo alſo *Hugo Card. indigne ferebat quod vocarentur nominibus Iudæa*, the king could not endure that they ſhould be called with the names of Iudea: to the ſame purpoſe *Lyranus*, *nomina Hebraica erant Babyloniis abominabilia*, the Hebrew names were abominable to the Babylonians.

2. In changing of their names, the conquerer ſhewed his power ouer them, and that by this mutation of their names, they might know themſelues to be ſeruants: for it is a ſigne of ſuperioritie to impoſe names: as *Adam* gaue names vnto the creatures; he alſo gaue a name vnto his wife: ſo conquerors vſed to giue names to them whome they ſubdued: As Pharaoh king of Egypt, would haue *Eliakim* king of Iudah called *Iehoiakim*: and *Nebuchadnezzar* called

called *Mattaniah* the laſt king of the Iewes *Zedekiah* : *Polan.* Among the Romanes they which were adopted and receiued into the number of the citizens, did change their names for a remembrance and memoriall of that benefit: and ſeruants likewiſe, when they were *manumitted* did take vnto them the names of noble and free men. *Alexander.*

Alexander ab Alexandro. lib. 4. Genial. dierum.

3. But there was a further reaſon in it: *vt deleret rex memoriam propriæ gentis*, that by this meanes the king might blotte out the memorie of their owne nation and kindred.

4. And beſide the names were aboliſhed, which had any mention of God, as *El. Iah.* as one of theſe was in all their names : *Daniel, Hananiah, Miſhael, Azariah*, and in the newe names giuen vnto them there were *quaſi trophæa deorum ſuorum*, as monuments of their gods: So by this meanes they thought to extinguiſh all memorie of their religion. *Iun. Polan.*

Queſt. 28. *Of the ſignification of their names both the newe, and the olde.*

1. *Daniel* ſignifieth the iudgement of God, or whom the Lord iudgeth, *Hananiah* is named of grace and fauour: *Miſhael* ſome interpret, *asked of God* : *Pap. Oſiander :* but the better deriuation is, *which is of God*: *Iun. Azariah* helped of God.

2. Their newe names are thus interpreted: *Belteſhazar* ſome would haue ſignifie, *ſcrutator theſauri*, a ſearcher of treaſure, *Pintus:* ſome *cuſtos inſignis theſauri*, a keeper of a notable treaſure, *Bulling:* ſome take it to ſignifie *diuine treaſure* : *Oſiand.* or the keeper of *Bel*, their idol: *Pap.* But the true ſenſe is: one laying vp or keeping the treaſurie of Bell: for the word is compounded of *Bel* and *teſhah* to lay vp, and *atzar* treaſure, *Iun. Polan.* this name was giuen by *Aſhpenaz* to *Daniel*, but at the kings appointment, and therefore it is ſaid, that the king named him *Belthazar*, cap. 5.12. *Shadrach*, ſome expound a legate or embaſſadour, *Oſiand.* ſome *delicate*, *Bullin. Pap.* ſome a delicate field: *Pintus.* but the true notation is this: 1. the *inſpiration* of *rach* that is the ſunne: for *ſhadah* ſignifieth to inſpire, and *rach*, a king, which name they giue vnto the Sunne. *Meſhach* ſome interpret *prolonging*, *Pintus:* ſome induſtrious, *Pappus:* ſome pretious; *Bullinger*, *Oſiander:* But it is compounded of *Meh*, which, and *ſhach* the name of *Venus* their feſtiuall goddes: *Meſhach*, that is, who is of the goddes *ſhacah*, the feſtiuall goddeſſe: for the Babylonians vſed vpon the 16. day of the moneth *Loy* to celebrate the feaſt of their goddes *ſhacha* for 5. dayes together, during which time one of the ſeruants was Lord and ruler of the familie, apparelled in a princely robe called *Segane*, the *Hebrewes* call it *Saga*: *Iun. ex Athenæo lib.* 14. *dipnoſophraſt.* *Abednego* ſome interpret *ſervus lucis*, ſeruant of the light, *Pap.* ſome *ſervus illuſtris*, a famous ſeruant; *Oſiander.* ſome the ſeruant of *Nego* which was the ſtarre of Venus : *Bullin.* ſome thinke it ſhould be read *Abednebo*, the ſeruant of *Nebo* the God of the Chaldeans: ſome giue the ſenſe *ſervus anxius*, a carefull ſeruant, *Pintus:* But the true deriuation is, of *ghebat* a ſeruant, and *Nego* fire, which the Chaldeans worſhipped as a God: So then in all theſe foure names, there was ſome memoriall of the Chaldean idolls; of Bel in the firſt, *rach* which was the Sunne in the next, of their goddeſſe *Shacah*, which was *Venus* in the third, and of their god *Nego* in the laſt. *Iun. Polan.*

Queſt. 29. Ver. 8. *Why Daniel refuſed to eate of the kings meate, and of the diuers kinds of abſtinence.*

Ver. 8. *Daniel had determined in his heart, that he would not defile himſelfe with the portion of the kings meate:* 1. here we may remember that there are foure kinds of vnlawfull abſtinence.

Philoſtratus in vita Apollon. Laertius in Pythago. Porphyr. lib. de abſtinentia.

1. Some of the Philoſophers, as *Pythagoras, Empedocles, Apollonius*, *Porphyrius*, becauſe they imagined that the ſoules of men did paſſe into the bodies of beaſtes, *& in varia ſe corpora induere*, and did as it were cloth themſelues with diuers bodies : for this cauſe they abſtained from the eating of fleſh.

2. There were certaine heretikes, who therefore would eate no fleſh, becauſe they held them to be euill by nature, *& a malo quodam principio conditas*, and made at the firſt by ſome euill powers: ſuch were the *Heretikes Marcion, Tacianus*, the *Encratites*, *the Manichees:* againſt whom *Auguſtine* did write, at large confuting their errors, but ſpecially in his bookes againſt blaſphemous *Fauſtus* the Manichee.

3. Some were in an other error, who at the firſt beeing conuerted from Iudaiſme, did thinke they were bound to abſtaine from certaine meates as vncleane, according to the law of Moſes, concerning whom the Apoſtles made a decree. Act. 15.

4. And

4. And ſome other there are, which haue a peruerſe opinion of faſting, which thinke that the perfection of a Chriſtian conſiſteth in faſting; or they faſt onely for the praiſe of men, and opinion of the world. All theſe are in great error, and doe offend in their faſting, but Daniels abſtinence was of none of theſe kinds. *Pere.*

Queſt. 30. *The cauſes which mooued Daniel to forbeare the kings meate.*

There were many pollutions in the meate, which ſerued at the kings table: 1. they might eate ſuch fleſh as was counted vncleane by the lawe of Moſes; as ſwines fleſh, hares and conies, were held to be vncleane by the lawe of the Hebrewes, and diuerſe others both beaſts, fiſh, and foule, as is declared, Deut. 14. which might be notwithſtanding vſed as delicate meates in the kings court. *Pap. Bullinger:* which meates though of their owne nature they defiled not, yet by the inſtitution of God beeing forbidden, they defiled the eater, in reſpect of his diſobedience to the lawe.

2. Beſide they in the beginning of their feaſts did praiſe the gods of gold and ſiluer, and ſo conſecrated their meates and table to their idols: for which cauſe Daniel and the reſt abſtained. *Iun. Polan. Lyran. Hugo Card.* And though the firſt obſeruation of meates was onely legall, and ceaſed with the reſt of the ceremonies: yet the abſtaining from things offered to idols was perpetuall afterward obſerued of the Chriſtians, as both is euident by S. Paul, 1. Cor. 8. 10. where he ſpeaketh of thoſe that ſate downe in the idoll temples; and by the practiſe of the Primitiue Church, as *Cæcilius* obiected to the Chriſtians, *præceptos & delibatos altaribus cibos abhorretis, &c.* yee abhorre meates commanded, that are conſecrate to idols. Apud Minut. Fœlic. lib. 8. Arnob.

3. Beſide *ſciebat perturbationum fontem eſſe intemperantiam*, he did knowe that intemperancie was the fountaine of all diſtemperature: he remembred that Adam was caſt out of paradiſe, for eating of the forbidden fruit, and Eſau loſt his birthright for a meſſe of pottage: Daniel therefore and the reſt abſtained, leaſt they might be intangled with the deſire of their delicate meates. *Pintus.*

4. An other reaſon was that the king by this ſweet poyſon ſhould not cauſe him to forget his religion; *Geneuenſ. ne ineſcaretur talibus illecebris*, leaſt he ſhould haue beene caught with ſuch baits: he therefore ſhunneth the occaſion.

Queſt. 31. verſ. 8. *How Daniel ſhould haue beene defiled with the kings meate.*

Though that the meate it ſelfe in it owne nature could not haue defiled Daniel, as our Bleſſed Sauiour ſaith, *that which goeth into the mouth, defileth not the man*, Matth. 15. 11. yet foure waies Daniel ſhould haue defiled himſelfe and others.

1. He had offended the godly if they were weake, in following his example, ſo wounding their owne conſcience; if they were ſtrong, yet they would haue grieued, to ſee the law of God tranſgreſſed.

2. The profane ſhould haue beene ſcandalized, if they were enemies, in cauſing them to blaſpheme, if they were indifferent, and ſuch as of whom there might be hope, in putting before them a ſtumbling blocke, they might haue diſcouraged them from embracing their religion, in ſeeing them to doe contrarie to their owne profeſſion.

3. Their owne conſcience they ſhould haue defiled in ſinning againſt their knowledge, and diſobeying the lawe.

4. God they ſhould haue contemned, in neglecting his lawe, and ſo in a manner haue polluted him: as in another caſe the Prieſts are ſaid to haue polluted God, for offering vncleane bread vpon his altar, Malach. 1. 7. *Polan.*

Queſt. 32. *Whether Daniel euer after abſtained from the kings meate.*

It is like that Daniel afterward did both eate and drinke of the kings prouiſion: for he was of the kings Court, and was the chiefe officer about the king, and ſate in the kings gate, cap. 2. 49. therefore it is not vnlike but that he did liue at the kings diet, neither doe we read of Ioſeph, that was in the like eſtimation with Pharaoh, that he refuſed the kings meat. *Calum.* The reaſons why Daniel abſtained now, and not afterward may be theſe. 1. Daniel, *principio abſtinuit à lautiùs aulæ ne ineſcaretur*, at the beginning abſtained from the delicats of the court, leſt he ſhould haue bin intangled, *Cal.* but afterward there wasnot the like feare,

when Daniel was called to place of gouernement, and depended not vpon the command and authority of others, as now he did. So alſo *Pellic. iam grandæuus & extra periculum conſtitutus, vinum bibiſſe legitur, &c.* when he waxed olde and was out of danger, he is found to haue drunke wine, &c. 2. this muſt be admitted *ceremonialia cedere magnæ neceſſitati*, that the ceremonialls muſt giue place vnto extreame neceſſitie: It is no queſtion, but the people of the Iewes beeing in captiuitie did ſometime eate of the meates forbidden by the lawe, rather then they ſhould be famiſhed: but if the eating of ſuch meates had beene a deniall of their faith and religion, in that caſe, they ſhould rather haue choſen to die, then in the leaſt ceremonie to denie their faith: *Oſian. Daniel* might then in his captiuitie vpon ſuch neceſſitie eate ſuch things, as in their countrie were not lawfull, as other of his brethren did: but at this time his profeſſion beeing called in queſtion, leaſt by ſuch baites and enticements he might haue beene drawne away from it, he did in a godly reſolution abſtaine.

Queſt. 32. Ver. 9. *What fauour it was which Daniel found with the chiefe of the Eunuches not obtaining his requeſt.*

Ver. 9. *Now God had brought Daniel into fauour, &c.* 1. Some thinke, that whereas the chiefe of the Eunuches after excuſeth himſelfe by his feare, leſt if he ſhould haue granted his requeſt, to allowe him other diet then the king had appointed, theſe two effects ſhould haue followed, their countenances would looke worſe, and his life ſhould be in danger, that the Eunuch did denie his requeſt: *quod tentata, tnon ſucceſſerat*, that which he tried did not take place, *Bulling. repulſam eſt paſſus*, he ſuffered a repulſe, *Caluin. Pellican. impetrari non potuit*, that could not be obtained which he deſired. But this opinion is contrarie to the text: which ſaith that God gaue Daniel fauour with the chiefe of the Eunuches: but if he had altogether taken the repulſe, he had found ſmall fauour.

2. Wherefore herein conſiſted the fauour, which Daniel found. 1. in that he was not angrie with Daniel for making ſuch a bould requeſt contrarie to the kings commandement. 2. neither doth he vrge him to keepe the kings order for his diet. 3. or complaineth of him to the king. 4. but chiefely herein his fauour appeared, in that he pretending his feare and danger, did inſinuate, that he could be contented, ſo that it might be done without any ſuch danger or inconuenience, *Polan.* And he ſecretly might alſo giue him an hint to goe vnto the vnder officer the butler, that attended vpon them, who was the fitter man to winke at it, if queſtion afterward ſhould haue beene made: for it is like the butler afterward being found ſo willing, that he knewe the chiefe officers pleaſure therein. *Iun. Polan.*

Queſt. 33. *Of Daniels requeſt to the butler or officer.*

Ver. 12. *Proue thy ſeruants I pray thee ten dayes, &c.* 1. Daniel firſt propoundeth his requeſt ſimply, that he would proue them 10. dayes with courſe bread of pulſe, and water to drinke: he ſetteth onely tenne dayes, neither too long a time, *vt de facili poſſet impetrare*, that he might more eaſily obtaine his requeſt: nor too ſhort, that the truth might appeare, and ſome experience be had in that time, *Lyran.* for in the ſpace of 10. dayes it might well be ſeene, whether their bodies *macreſcerent, vel pingueſcerent*, did waxe leaner or fatter. *Pellican.*

2. Then followe the conditions of his requeſt: the one is expreſſed, that vnleſſe their countenances ſhould be in as good liking as theirs, which fedde of the kings allowance, they would aske no further fauour: ſo he doth wiſely *antevertere*, preuent what might be obiected: for Daniel knewe he would inſiſt vpon the ſame reaſons which the chiefe of the Eunuches had done, v. 10. that their faces ſhould be worſe liking, and ſo he might be blamed. *Caluin.*

3. An other condition or ſuppoſall though not expreſſed, yet may be ſupplied, is that they did not purpoſe to make vnto themſelues any benefit of the kings meate, but they were contented it ſhould be to his vſe that attended vpon them, as may be gathered, v. 16. where it is ſaid, that the butler tooke from them the allowance of the kings meate and wine, and gaue them pulſe. *Iun.*

Queſt. 34. *Whether Daniel tempted not God, in ſetting a certaine number of daies.*

1. In the Apocryphall hiſtorie of Iudith, c. 8. 12. Iudith chargeth Ozias and the other gouernours

gouernours of Bethulia, that they had tempted God in preſcribing the ſpace of fiue daies, within which time, if they had no helpe, they would giue vp the citie: But here Daniel doth not of any temeritie, or preſumption ſet this prefixed time, but *fidei magnitudine*, by the greatneſſe of his faith, as Hierome ſaith: *Pere.* ſo alſo *Hugo Cardinal.* he was *certior factus à Domino de fœlici euentu*, he was aſſured by the Lord of happie ſucceſſe. *Caluin.* And Daniel herein and his companions, did not onely depend vpon Gods generall promiſes out of his word, but they had ſome particular reuelation and direction for this thing. *Iun.*

2. But it will be obiected, if Daniel had ſuch aſſurance, why then ſpeaketh he ſo doubtfully, as referring the whole matter to his diſcretion: ſaying, ver. 13. *as thou ſeeſt deale with thy ſeruants:* to this it may be anſwered, *Daniel allocutus eſt altorem humanitus, vt tamen de re diuinitus confirmatus eſſet*, Daniel indeed ſpeaketh vnto his keeper after an vſuall manner, yet was in himſelfe confirmed from God in this matter. *Iun.*

3. Daniel then hauing both the word of God to abſtaine from ſuch meates as were forbidden, Deut. 14. and Gods generall promiſe beſide, that God would bleſſe their bread and water, if they would ſerue him, Exod. 23. 15. and further *ex arcana reuelatione certior factus*, beeing aſſured by ſecret reuelation, of the euent, was mooued to propound this tearme of 10. dayes. *Polan.*

Queſt. 35. verſ. 12. *Why Daniel did chuſe rather to eate of pulſe, then of the kings meate.*

1. Daniel here preferred not this courſe diet before the kings delicates vppon any ſuperſtitious opinion, as thinking thereby to merit with God, and to be more acceptable for the meates take; for according to the Apoſtles rule, both *he which eateth, eateth to the Lord, and giueth God thankes, and he that eateth not, eateth not to the Lord, and giueth God thankes, Rom.* 14. 6. euery creature is good, and we may thankefully take whatſoeuer the Lord hath prepared for our food. *Polan.*

2. But this may be one reaſon why Daniel made choice of pulſe and ſeedes, hearbs and ſuch like, becauſe ſuch things were not at any time forbidden vnto the Iewes, before or vnder the lawe, *neque de talibus fiebat oblatio idolis*, neither of ſuch things did they vſe to offer vnto idols: And therefore the Apoſtle ſaith, Rom. 14. 2. that he which was weake (not in bodie but in minde) did eate hearbs, leaſt he ſhould chance to eate things offered to idols. *Lyran.*

3. Daniel might haue eaten courſe bread, and other viler meates, but he contented himſelfe with ſeedes and herbes, as the word *hazeroghim* ſignifieth, *vt ſcilicet aſſidue gemeret, &c.* that he might daily mourne, and remember his afflicted countrie, which he might eaſily haue forgotten, if he had giuen himſelfe to a delicate life. And therfore Moſes alſo did forſake Pharaohs Court, and choſe rather to ſuffer affliction with the people of God.

Queſt. 36. verſ. 15. *Whether the beautie and ſtrength in Daniel and the reſt feeding of this courſe foode, was a naturall worke.*

1. There are diuerſe reaſons in nature, why they which liue of ſimple and courſe food, ſhould be better liking, then many which liue in fulneſſe and plentie: as 1. the varietie of meate cauſeth varietie of diſeaſes, the more ſimple the food then is, the more agreeable it is to nature, *Oſiand.* 2. continuall vſe and cuſtome to keepe a ſlender diet, doth make it familiar and moſt wholeſome to the bodie. 3. the ſtrong conſtitution, temperature, and complexion of the bodie doth cauſe vnto ſome better nouriſhment and ſtrength, then a better diet doth vnto thoſe, that are of a bad conſtitution. 4. the cheerefulneſſe of the minde, and inward contentednes helpeth much, euen in a thinne diet to ſtrengthen nature: *Pere.* As the wiſe man ſaith, *that a morſell of drie bread with peace, is better then a houſe full of ſacrifices with ſtrife*, that is, with diſquietneſſe of minde.

2. But this great encreaſe of beautie and fauour in Daniel and his companions, proceeded rather of the ſingular and extraordinarie bleſſing of God, then of their thinne diet: for they onely did not exceede thoſe in the goodnes of their complexion, which feddie of the kings meates, but their countenance in themſelues appeared fairer and better liking, then at any time before. *Pere.*

Queſt. 37. ver. 17. *Of the knowledge and vnderſtanding which God gaue vnto Daniel and the other three, whether it were naturall or ſupernaturall.*

1. This knowledge which was giuen vnto them all was partly ordinarie in all humane learning, which was common vnto them all: the *Vulgar* latine interpreter readeth, *in omni libro*, in euery booke: but the word *ſepher* is as well taken for the literature, the knowledge of artes and ſciences, as for a booke, *Polan.* partly this knowledge was extraordinarie in the vnderſtanding of viſions and dreames, which was peculiarly aboue the reſt giuen vnto Daniel. *Iun.*

2. The knowledge of artes is obtained three waies: either naturally as *Ariſtotle* and *Plato* attained vnto their learning: or ſupernaturally as Adam and Salomon had their wiſedome and knowledge infuſed of God: or partly by naturall meanes, partly by ſupernaturall, as here Daniel and the other three vſed inſtructors, and other helpes to come vnto their knowledge, but yet it was ſpecially the gift of God.

3. For, whereas they attained vnto a greater perfection, then any other, and that in ſo ſhort a time, in the ſpace of 3. yeares, it is euident, that they had more by Gods ſpeciall gift, then by any humane induſtrie. *Pere.*

Queſt. 38. *VVhether Daniel and the reſt learned the curious arts of the Chaldeans.*

1. *Pererius* opinion is that whereas the Chaldeans had many vaine and curious artes, as Magicke, Coniecturing, Inchanting, Iudiciarie Aſtrologie, and ſuch like, that they might learne and knowe theſe *ſpeculatiue*, by way of ſpeculation, to confute them and auoide them, not to practiſe or exerciſe them: as God himſelfe and the Angels haue the knowledge of ſuch things: and the abuſe in ſuch knowledge, is either in the too great deſire and affection, which they haue vnto them which learne them, or in the euill ende, which they propound, ſeeking their owne gaine, or others commoditie therein.

Contra. 1. But that the verie ſtudie and knowledge of ſuch damnable artes is vnlawfull, by this it appeareth, becauſe they which were conuerted to the faith in Epheſus burned their bookes of ſuch curious artes: which they needed not to haue done, if the hauing and reading of ſuch bookes had beene lawfull, Act. 29. 2. God knoweth all things, and is perfectly good, and cannot be tempted of euill: but man is eaſily ſeduced and peruerted: and Angels haue not their knowledge by labour and learning as man hath, but by the light of their nature: therefore theſe examples are not alike: 3. euen profitable humane artes may be by theſe meanes abuſed: but vnprofitable in their beſt vſe are vnlawfull.

2. *Oſiander* thinketh, that their Chaldean inſtructors would haue obtruded vpon them their ſuperſtitious precepts among other inſtruction: but as they abſtained from the kings meate, not to be defiled thereby; ſo it is like they did take heede of ſuch corrupt and vnlawfull artes.

3. But it is more like, that as the kings meate was withdrawne from them, ſo by Gods prouidence they were preſerued from all contagion of their ſuperſtitious inuentions, onely beeing trained vp in their commendable learning, as Moſes was in the Egyptian ſciences. *Caluin.*

Queſt. 39. *Whether it be lawfull to vſe the artes and inuentions of the heathen.*

1. The profitable inuentions of the heathen, Chriſtians may ſafely and lawfully vſe: for like as in a tree, there are leaues for ornament, as well as fruite for neceſſarie vſe: ſo the ſoule muſt be adorned as with the ſound precepts of Theologie in ſtead of fruite, ſo it muſt be garniſhed with the knowledge of the artes, as the ornaments and leaues. But when any thing erroneous doth offer it ſelfe in their writings, we muſt either ſhunne it altogether, or cautelouſly read it; as we gather roſes in a garden, but take heed of the pricks and thorns. *Deut.* 21. when any of Iſrael tooke a maide in battell, whom he liked, he was firſt to paire her nailes, and ſhaue her head, before he married her: ſo we muſt cut away in humane ſecular learning ſuch things as are noxious and ſuperfluous, and then captiue it to the vſe of Chriſtian religion. *Pintus.*

2. The bookes then and writing of the Heathen are fit and conuenient to be read: firſt

in

in regard of ſome truth, which is ſet forth in them: 1. for euerie one naturally deſireth to vnderſtand and apprehend the truth. 2. yea and the ſpirit of God is the author of all truth: ſo that the light which ſhined in the darkeneſſe and blindneſſe of the Heathen proceeded from the ſpirit of God, the true illuminator of the world. 3. their writings containe many profitable inuentions and precepts for mans life, as in the handling of morall vertues, of politike precepts, of mechanicall artes.

Secondly, euen the knowledge of their errors is profitable. 1. that we may know them to confute and abhorre them. 2. that knowing their errours we may the better auoid them our ſelues, and winne others from them. 3. to ſhewe the excellencie of the Scriptures, wherein is no error or impuritie, before all other humane learning and writing: for there are fiue things requiſite and neceſſarie for euerie one to knowe: 1. that the ſoule is immortall: for he will neuer be perſwaded to vertue, that thinketh there is nothing to be feared, or hoped for after this life. 2. what is the chiefe ende and happineſſe, which euery man is to propound vnto himſelfe. 3. which is the way whereby that ende may be atchieued. 4. whether God not onely in generall, but in particular watch ouer vs by his prouidence. 5. how this watchfull God, and moſt vigilant heauenly father is to be ſerued and honoured. All which things ſo neceſſarie to be knowne, are either not at all handled by the Philoſophers, or verie abſurdly, deceitfully, erroneouſly. *Perer.*

3. But it will be thus obiected. 1. ſeeing the Scriptures are alone ſufficient to ſaluation, what neede we forreine helpes? 2. S. Paul Coloſſ. 2 8. ſeemeth to condemne Philoſophie, *beware leaſt any man ſpoile you through Philoſophie.* 3. *Iulian* the Apoſtata, thus obiected, *Cur abhorrent Chriſtiani a ſacrificiis Gentilium, cum non abhorrent à libris Gentilium*, why doe Chriſtians abhorre the ſacrifices of the Gentiles, ſeeing they doe not abhorre, nor abſtaine from reading of their bookes?

Anſwer. 1. The Scriptures are indeede alone ſufficient for ſuch things as belong vnto ſaluation, neither to any ſuch ende doe Chriſtians craue helpe from the heathen; but they vſe them onely as ſupplies concerning things belonging vnto this life: therefore as kings and princes vſe the ſeruice of artificers, husbandmen, cookes, for inferior ſeruices, ſo it is not vnbeſeeming a Chriſtian to make vſe of the Gentiles inuentions.

2. S. *Paul* ſimplie condemneth not philoſophie, as that which conſiſteth of phyſicall, morall, or politicall principles and obſeruations: but he ſpeaketh againſt that erroneous part of Philoſophie and vaine ſpeculation, as in the adoration of Angels, and ſuch like: and thus the Apoſtle expoundeth himſelfe, in the next words, *let no man ſpoile you through Philoſophie, and vaine deceit.*

3. There is not the like reaſon betweene the writings and ſacrifices of the Heathen, for their bookes may be reade without hurt, one may chooſe the good and leaue the euill; but the ſacrifices are altogether euill and idolatrous: yet the things in themſelues, which they offer in ſacrifice, the abuſe ſet apart, Chriſtians abhorre not, as wine, bread, fleſh; for they are the good creatures of God: but the abuſe of them to moſt filthie idolatrie, they onely abhorre and condemne. *Per.*

4. Notwithſtanding therefore whatſoeuer is, or can be obiected, there is a lawfull and commendable vſe of humane artes and learning among Chriſtians: like as Moſes made vſe of the Egyptian, and Daniel of the Chaldean learning, and S. Paul in his writings of the ſayings of the heathen poets: So the Chriſtian Fathers armed themſelues againſt the heathen with their owne weapons: as *Cyrillus Alexand.* againſt *Iulian*, *Origen* againſt *Celſus*, *Methodius* againſt *Porphyrie*, *Hieronimus* againſt *Iouinian*, the Apologies of *Quadratus* and *Ariſtides* Chriſtian philoſophers which were preſented to *Adrianus* the Emperour in the behalfe of the Chriſtians, are fraught with great ſtore of heathen teſtimonies: ſo alſo are the writings of *Iuſtinus*, *Tertullian*, *Euſebius*, *Lactantius*, *Auguſtine*, with others.

Queſt. 40. *Of the dreames and viſions which Daniel had vnderſtanding of.*

1. The viſions were ſuch, as were ſhewed vnto men waking: which were of two ſorts, either, *expreſſæ ſignis corporalibus*, ſuch as were indeed expreſſed and repreſented by corporall ſignes, as the hand which appeared vnto Balthazar vpon the wall, and left a materiall writing behind it; or els *per ſimilitudines imaginarias effectæ*, ſuch as were exhibited by certain imaginarie ſimilitudes: ſuch were diuerſe viſions, which Ieremie and Ezekiel had, and the viſions ſhewed to Daniel in this booke: by dreames are vnderſtood ſuch viſions, as were re-

represented vnto men in their sleepe. *Per.*

2. But this must be vnderstood neither of naturall and humane dreames, the interpretation whereof belongeth vnto Physicians and Philosophers, but of diuine dreames.

3. And hereby also is signified that Daniel excelled in all kind of prophesie, which is vnderstood by these two, visions and dreames, Numb. 12. 6. *Iun.* so that Daniel onely of these foure was endued with the gift of prophesying. *Genevens.*

Quest. 41. *Whether this gift of vnderstanding visions and dreames were in Daniel as an habite permanent and remaining alwaies in him.*

Lyranus seemeth to be of opinion, that this gift was habituall in *Daniel*, and that it was alwaies present with him: 1. because as God gaue the other knowledge, which was an habit in them, so he gaue Daniel this gift of vnderstanding dreames: 2. there are but three things in the soule, *potentiæ*, *passiones*, *habitus*, powers and faculties, as to will, to vnderstand, passions and affections, and habits as of vertues, arts, and such like: But this gift to expound dreames, was no faculte of the minde, for then it should haue beene generall, and much lesse was it any passion, which are most seene in the sensitiue part; therefore it was an habite.

Contra. 1. Both knowledge was giuen to the rest, and this speciall vnderstanding to Daniel by the Lord the onely fountaine and author of euery good gift, but they were not giuen in the same manner. 2. naturally in the soule these three things are to be found, but this gift in Daniel was supernaturall, and therefore is not comprehended in that diuision of the naturall faculties and parts of the soule.

2. Wherfore I subscribe rather vnto *Pererius*, *donum illud non fuisse in Daniele tanquam habitum permanentem, &c.* that this gift in Daniel was not as a permanent habite alwaies remanying with him, as may be thus shewed. 1. An habite which is alwaies permanent, one may vse when he will, where, and how he will; but so could not Daniel vse this propheticall gift of interpreting dreames: for when the first dreame of the king was propounded to him, he obtained the interpretation thereof by his and his brethrens earnest prayers, and he desired the king to giue him leasure, c. 2. 16. likewise when he heard the other dreame, he held his peace by the space of an houre, c. 4. 16. in his heart beseeching the Lord to cause him to vnderstand it.

2. As it was in other Propheticall gifts, so in this: but the Prophets did not alwaies prophesie, but at such time as the spirit of God came vpon them, and did illuminate them: as the prophet Elisha caused a Musician to play before him, and then he prophesied: Nathan when first Dauid consulted with him to build God an house, had then no prophesie or reuelation till the night following, 2. Sam. 7. the propheticall illumination then is like vnto the light, not which is alwaies inherent in the bodie of the Sunne, but which at times shineth in the aire, and sometime is ouercast: so the prophets could not prophesie when they would themselues, but as they receiued present illumination, and direction of the spirit.

3. Now yet they were still called Prophets, euen then, when they prophesied not, both because of their vocation and calling, they were thereunto appointed by God, as Ieremie, was sanctified in his mothers wombe to be a Propher, or because they did often prophesie, *ex frequentia prophetandi*, they had the name of Prophets. *Pere.*

Quest. 42. *Of the diuers kinds of dreames, and whether there be any diuine dreames.*

Dreames vsually are diuided into these three kinds, *naturall*, *humane*, which are called *animalia*, and *supernaturall*. 1. Naturall are such, which are chiefly raised by naturall obiects, as when men dreame of meat and drinke being hungrie or thirstie: of such dreames speaketh the Prophet Isay, 29. 8. And these dreames are incident to bruit beasts. 2. Humane dreames are such as are raised by the multitude of the busines, wherein men are occupied in the day: such dreames the Preacher describeth, Eccles. 5. 2. *A dreame commeth by the multitude of busines.* 3. Supernaturall dreames are of two kinds, either diuine, which are sent of God for some spirituall instruction and admonition, or the signification of some things to come: such were the dreames of Pharaoh, Gen. 41. and Nabuchadnezzar in this booke, c. 2. 4. and c. 4. There are also Diabolical dreames, which are wrought by Satan to seduce and deceiue: for if he can by inward suggestions delude and deceiue the minde, he can also as well by vaine dreames and fansies insinuate himselfe to deceiue: such were the vaine visions and illusions which he deceiued the priests of Baal by, when he went as a lying spirit in the mouthes

of

of them all, to perſwade Ahab to goe and fall at Ramath in Gilead. *Pappus.*

Queſt. 43. *Whether there be any diuine dreames.*

1. *Ariſtotle* in his booke περὶ τῆς καθ' ὕπνον μαντικῆς, of diuination by dreames, denieth that there are any diuine dreames at all: he confeſſeth that there are *ſomnia damonica*, dreames demonicall or ſpirituall: but theſe alſo he aſcribeth vnto nature: his reaſons againſt diuine dreames are theſe,

1. If there were any ſuch diuine dreames, they ſhould be ſent and ſhewed to the beſt and moſt wiſe and vertuous men, and not to men of euery ſort, as they are.

2. If God would teach men, he would rather doe it by day then by night.

3. Where God inſtructeth men, he doth it plainly and manifeſtly, not obſcurely and doubtfully, as is the reuelation by dreames.

4. Bruit beaſts haue their dreames, therefore they are not diuine.

2. *Contra.* Theſe arguments are ſoone anſwered. 1. Such dreames are for the moſt part ſhewed vnto good men, but not alwaies, leaſt they ſhould thinke that by their worthines they had deſerued that grace: and when it pleaſeth God to manifeſt himſelfe by ſuch dreames to other then to the righteous, it is for their conuerſion, or for the common good of his Church: ſuch were the dreames which Pharaoh and Nebuchadnezzar had.

2. To appoint the Lord to inſtruct men by day, rather then by night, is to preſcribe lawes vnto him: he beſt knoweth the waies and meanes, when and how to ſpeake vnto mens ſoules.

3. Though dreames are in themſelues obſcure, yet God giueth alſo the interpretation of them, as of Pharaohs dreames by Ioſeph, of Nabuchadnezzars by Daniel: he leaueth not men in doubtfulnes and ſuſpenſe, as *Apollos* ambiguous oracles did.

4. Beaſts haue in deede ſome kind of dreames, namely ſuch as are naturall and cauſed in the phantaſie and ſenſitiue part: but this kinde of diuine and ſupernaturall dreames they haue not: ſuch as was Pharaohs and Nabuchadnezars dreames, and Ioſephs, Matth. 1. *Papp.*

Queſt. 44. *Whether there be any truth or certentie in dreames.*

1. As *Cicero* ſaid, that there is nothing ſo abſurd, which is not found to haue beene ſaid by ſome of the Philoſophers; ſo ſome of them haue maintained, that all dreames were true, and had their certaine ſignification: of which opinion was *Protagoras*, with other Stoikes, whoſe generall opinion was, that the truth conſiſted not in the nature of things, but onely in the opinion of men: and that ſome dreames were held to be vaine and friuolous, the reaſon they ſaide to be this, becauſe they are difficult, ambiguous, and obſcure, and ſo are not well perceiued and vnderſtood.

Contra. But this opinion is confuted by the Scriptures, beſide daily experience, which ſheweth that men haue many thouſand dreames, which neuer take effect: and if one of a thouſand agree with the euent, it is accidentall, and by ſome caſuall occurrent, and not otherwiſe: The Preacher ſaith, *in the multitude of dreames and vanities are many words*, Eccl. 5.6. he ioyneth dreames and vanities together. The Prophet giueth inſtance of ſuch vaine dreames, in an hungrie man that dreameth, and behold (in his imagination) he eateth, and when he awaketh, his ſoule is emptie, Iſa. 29. 8. what is this els but a vaine dreame? Such are the dreames of drunken, franticke, couetous men, who dreame of ſuch vaine things as their minde is occupied in: ſuch dreames are like the apparitions in the clouds, many formes and faſhions are there ſeene, which are ſoone diſperſed of the winde, and come to nothing.

2. Some held the contrarie opinion, that no credit was to be giuen to any dreames at all, as *Xenophanes*, *Caliphonius*, and the Epicures, for ſeeing all dreames were of the ſame nature, and ſome were vaine and friuolous, all muſt be held to be ſo. Againe ſay they, if there were any certentie in dreames, they muſt proceede from ſome certaine cauſes: either God, or nature: but it is not like *Deum obire lectos dormientium*, that God ſhould compaſſe mens beds when they are aſleepe, and caſt dreames into their minds: and nature is the cauſe of order, but in dreames there is confuſion and diſorder.

Contr. 1. All dreames are not of one nature, therefore it followeth not, if ſome be vaine, that all are. 2. Gods prouidence watcheth ouer men both waking and ſleeping: he paſſeth not from place to place, but beeing in heauen beholdeth all things, and doth whatſoeuer it pleaſeth him in heauen and in earth. 3. Nature worketh certenly and orderly, when it

worketh by certaine and setled causes: variable and turbulent causes must bring forth the like effects: but true and diuine dreames are most certaine, constant, and orderly, as proceeding from him, who is the author of order.

3. Wherefore the resolution here is, that as there are some vaine and phantasticall dreames procured by mens distempered humours in their bodies, or their disordered and vnsetled imaginations in their minde; so there are diuine, profound, and holy dreames: as were the dreames and visions by night of Abraham, Abimelech, Iaakob, Laban, Ioseph, Pharaoh, Salomon, Nebuchadnezzer, Paul, Act. 16.9. which holy dreames and visions had their euident signification, and sure effect. *Perer.*

Quest. 45. *Of the causes of true dreames.*

Plato in conuiuio. 1. *Plato* his opinion was, that dreames were procured by spirits, who were the mediatours that went between God and man: he thought that God himselfe did not meddle with humane affaires, but by the mediation and entercourse of such spirits, and that by them therfore all dreames were procured. But the contrarie is euident, that some dreames are wrought onely by naturall meanes, as by the multitude of busines in the day, Eccles. 5. 2. and where there is any spirituall cause, that the Lord himselfe sometime is the agent, as it is said, God came to Abimelech in a dreame, Gen. 20. 3.

2. *Aristotle* on the contrarie held, that all true dreames proceeded of naturall causes: but that is vntrue also: for the prediction and foretelling of things to come, which often is shewed in dreames, cannot by any naturall meanes be searched out.

3. The *Stoikes* made three causes of dreames, God, fatall necessitie, and the libertie of the soule, which in sleepe is free from all other perturbations. *Contr.* The first cause we allow, but not of all dreames: but fatall necessitie there is none, for then God who is most free, should himselfe be tied to such fatall necessitie, and connexion of causes: and if the freenesse of the soule in sleepe caused such dreames, then one should as well haue such dreames as an other: for in the time of rest euery mans soule is free from the busines of the day.

4. *Porphyrius* thinketh, that the notions which are naturally in the soule, which it brought with it into the bodie, are the causes of dreames: which notions shew more freely in the night, then in the day. But Christian religion acknowledgeth no such former notions, or preexistence of the soule before it came to the bodie: for the Lord formeth the spirit of man within him, Zachar. 12. 1.

5. *Synesius* maketh the phantasticall part of the soule to be the cause of dreames: that as the representations of diuers things are raised in the phantasie, so the soule thereupon conceiueth dreames: and therefore *Pythagoras* going to bed vsed to fall asleepe with the sound of the harpe, and so prepared himselfe to haue quiet and pleasant dreames. But yet the cause appeareth not, why such imaginations and representations should be raised vp in the phantasie: the phantasie affecteth the soule, but how commeth the phantasie to be so affected first?

Lib. de insomniis. 6. *Hippocrates* maketh two causes of dreames, the diuine and supernaturall instinct, which is infused of God, and the naturall disposition of the bodie: for as the humours are affected; if there be emptines or fulnesse, or any distemperature in the bodie, the dreames are answerable. But as these are the true causes of diuine, and naturall dreames: so of other dreames other causes must be found out. *Hippocrates* then toucheth the true causes of some, but not of all dreames.

7. *Gregorie* maketh sixe causes of dreames: 1. the fulnes or emptines of the bodie: 2. the diurne cogitations: 3. the illusion of Satan: 4. the illusion of Satan and mans thoughts together: 5. the diuine reuelation: 6. the diuine instinct and humane thoughts concurring together. But as *Hippocrates* alleadged not all the causes; so *Gregorie* maketh more causes then he needeth, as now shall be shewed.

8. As then there are fowre sort of dreames, as hath beene before declared, Quest. 42. so there are fowre causes of the same.

1. Naturall dreames proceede of naturall causes; as cholerike men dreame of fire, phlegmatike of water, melancholike men of darknes and blacknes: and any distempered humour or affected part of the bodie often raiseth a dreame agreeable, as *Galen* reporteth of one that dreamed that one of his legges was made of stone, and presently after he was taken with a palsie and nummenesse in that legge. And *Plinie* writeth how *P. Cornelius Ruffinus* in his sleepe thought that he suddenly became blind, and when he awaked, he was blind in deede.

Lib. de præsagijs.

Lib. 7 c. 50.

2. Of

2. Of humane dreames, humane affaires are the cauſe, which leaue a ſtrong impreſſion in the minde, whereby ſuch like dreames are engendred in the night, as the thoughts were in the day: ſo mariners dreame of the ſea and fiſh, husbandmen of the fields, ſhepheards of their ſheepe: of this kind was *Hannibals* dreame, who hauing now ſwallowed Italie in his deſire, as he tranſported his armies from Spaine thither he had a dreame, wherein he ſaw a moſt hideous ſerpent deſtroying and deuouring all where he went: this dreame was anſwerable to his deſire, and ſeemed to iſſue forth of his former thoughts.

3. The third ſort of dreames is Diabolicall, which Satan caſteth into mens mindes to ſeduce and deceiue them, and of theſe the Deuill is the author, who is the third generall cauſe of dreames: for if ſome dreames were not cauſed by Satan, why ſhould the Lord condemne ſuch dreamers of dreames, which ſhould goe about to ſeduce and deceiue the people, Deut. 13.1. Of this kinde may be thought *Alexanders* dreame to haue beene, who (comming to *Ptolome* the next king of Egypt after beeing ſore wounded by a venemous dart, and of that wound like to die) fell aſleepe by him, and in his ſleepe ſaw a ſerpent bringing a roote in his mouth, ſhewing the place where it grew, whereby *Ptolome* was healed.

Theſe Sathanicall dreames are of two ſorts: for ſome of them doe prognoſticate of things to come, which Sathan can foretell two waies, either by naturall cauſes he can foreſee the euents, or he doth foretell ſuch things as he knoweth he is permitted of God to doe: the other kind of Diabolicall dreames tendeth to the inciting and ſtirring vp of men to ſinne, as murder, luſt, or other vngodlines.

4. The fourth cauſe of dreames, is God himſelfe, who by dreames and viſions in the night diuerſly inſtructeth men, and reuealeth vnto them things to come. *ex Perer.*

Queſt. 46. *How Diabolicall, and Diuine dreames may be diſcerned.*

1. Diabolicall dreames are diſcerned, 1. by the matter, if they be vnchaſt and vncleane dreames prouoking vnto any vice or impietie: 2. by the ende, if one ſhall haue a reuelation in a dreame of things to come, whereof there is no profitable ende, but onely the feeding of mens curioſitie, or the maintaining of ſuperſtition. 3. by mens perſons alſo a coniecture may be made; as if vncleane and corrupt dreames be offered vnto godly and righteous men: therein they are to ſuſpect the craft of Satan, that he goeth about to aſſault and tempt them.

2. Concerning Diuine dreames they are two waies principally diſcerned: by the excellencie of the matter, as when things to come are reuealed, the knowledge whereof onely belongeth vnto God, or the Lord diſcouereth mans ſecret thoughts, which he onely can deſcrie: the other way is by the illumination of the minde, when the Lord doth ſo euidently reueale himſelfe vnto the ſoule and minde of man, that he nothing doubteth of the author of thoſe dreames, but knoweth aſſuredly, that the Lord ſpake vnto him in a dreame: ſuch were the dreames which Abraham, Ioſeph, Daniel, Paul had: for like as naturally the ſoule hath light to diſcerne of the firſt notions and principles; ſo the minde in this caſe is illuminate to acknowledge the diuine inſtinct.

3. In diuers manners and to diuers purpoſes doth the Lord ſpeake vnto men in dreames: 1. ſometime he terrifieth and feareth them, as he ſtaied Abimelek and Laban by fearefull dreames, that they ſhould doe no hurt, the one to Abraham, the other to Iaakob. 2. ſometime the Lord encourageth men by dreames to enterpriſe ſome great worke, as he did Gedeon, Iudg. 7.9. 3. he admoniſheth ſome by dreames, what they ſhould doe, as Paul, Act. 16. and Ioſeph, Matth. 1. 4. God inſtructeth by dreames concerning things to come, as he did in Pharaohs and Nabuchadnezzers dreames.

4. And as the endes, and purpoſes are diuers, why the Lord ſendeth dreames; ſo alſo the kinds are diuers. 1. ſome diuine dreames are plaine and manifeſt, and neede no interpretation; ſuch were the dreames of Ioſeph of the ſtarres, and the ſheaues. 2. ſometime God ſpeaketh with them himſelfe in their dreames, as with Abimelech, Gen. 20. ſometime an Angel appeareth, as to Ioſeph, Matth. 1. ſometime a man, as to Paul, Act. 16. 3. ſometime God ſendeth dreames not expected or deſired, ſuch were Pharaohs and Nebuchadnezzers dreames: ſometime they are firſt craued and deſired, as God reuealed vnto Daniel in a viſion by night the interpretation of Nebuchadnezzers dreame, which he himſelfe had before begged and intreated by prayer. 4. and ſome diuine dreames are anſwerable to the precedent thoughts of the heart, as Iоſephs dreame was to direct him what he ſhould doe with

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Marie, whome he was carefull of before, and much troubled in himselfe about that matter.

Quest. 47. *Why it pleased God by visions and dreames to instruct his seruants.*

Lib. de insomnijs.

1. One reason *Hippocrates* yeeldeth, because in the day time men are distracted with many affaires and much busines, so that the minde is not so free and apt in the day, to receiue such spirituall direction, as in the night.

Lib. de divinat. ex somnijs.

2. *Aristotle* saith, that dreames come in the night, *propter noctis silentium, & sensuum exteriorum vacationem*, because of the silence of the night, and the rest and intermission of the senses: and the soule then beeing not hindred, neither by the occurrent busines of the day, nor by the employment of the senses, is more readie and free to attend vpon God.

3. Beside the night is secret, and so the Lord may then secretly insinuate his will without any disturbance of the partie, or obseruation of others, &c.

4. By this it appeareth also *quanto sit Deus potentior ad hominem docendum, &c.* how much more powerfull God is to teach and instruct man, then any other can: for one man onely can instruct another waking, and giuing attention; but God can instruct men in their sleepe. *Averroes* hath this opinion, he denieth not but that a man in sleepe may haue a propheticall instinct, yet he thinketh that other artes and sciences cannot be inspired by that meanes, which are onely attained vnto by precept and experience, and by the helpe of the outward sense. But herein he sheweth his ignorance, not knowing the Scriptures, and the power of God: for though ordinarily artes are learned by such meanes, yet God hath infused knowledge without any such helps: as into Noah, Bezaleel and Aholiab the builders of the Sanctuarie, Salomon, the Apostles.

in lib. Aristot. de divinat.

5. Adde further, that seeing sleepe is an image and representation of death, by this meanes we are taught, that the soule liueth after the death of the bodie, and hath more perfect knowledge and illumination, then while it was in the bodie: as more visions and reuelations haue beene shewed vnto men in their dreames, their bodie beeing asleepe, then when they were awake.

Quest. 48. *Why visions and dreames are often shewed vnto simple and vnlearned men.*

1. By this one reason *Aristotle*, and after him *Cicero* would eleuate the authoritie of diuine dreames: for thus they obiect, that if there were any such diuine dreames giuen vnto men by God, *ea non obscuris & indoctis hominibus, sed viris sapientia praditis dari par erat*, it was meete they should be giuen not vnto obscure and vnlearned men, but vnto such as were wise, &c.

2. To this obiection we thus answer: 1. that such Sathanicall dreames as were vsed among the heathen, were inspired into the simple, ignorant, and superstitious, that were apt to beleeue any thing, that they might not perceiue the fraud of those spirits, whose oracles were vaine, and void of truth, doubtfull and ambiguous. 2. but diuine dreames in deede were for the most part reuealed vnto wise and prudent men, as vnto Abraham, Ioseph, Salomon, Daniel. 3. sometime also such dreames were sent vpon meane men of no great learning or wisdome in the world, but they were such as were deuout and religious: which their holines and pietie did make them more capable of heauenly visions and reuelations; whereas the wisdome and greatnes of this world doth puffe man vp, and so is an impediment and obstacle to such mysticall instructions. 4. God also hath sometime giuen such dreames vnto wicked and impious men, as to Pharaoh, Nebuchadnezzer: but then such dreames were shewed them, not for their owne benefit, but for the good of Gods Church: and beside though they had dreames, yet they had not the interpretation of them, but therein vsed the helpe of Gods seruants, as Pharaoh of Ioseph, Nabuchadnezzar of Daniel.

Quest. 49. *Why dreames are not alwaies cleare and manifest, but darkely and obscurely propounded.*

1. The reason why diabolicall dreames, such as were vsuall among the Heathen, were obscure and doubtfull, may readily be rendered; because the spirits which deceiued them, had no certaine knowledge of things to come, and therefore the dreames and oracles which they gaue, were so doubtfully and obscurely propounded, that howsoeuer the euent was, it might seeme answerable to the dreame: and if they failed in their hope, the interpretation should be laid not vpon the reuelation which was giuen, but vpon themselues, that could not rightly vnderstand it.

2. But

2. But Diuine dreames either were euident, plaine, and manifeſt, as the dreames which Abimelech, Salomon, and Ioſeph had, Matth. 1. or if they were obſcure, it was for one of theſe cauſes: 1. that they might ſeeke vnto the ſeruants of God for the interpretation of their dreames, as Pharaoh did vnto Ioſeph. 2. that the ſeruants of God themſelues might by earneſt praier begge of God the vnderſtanding and interpretation of ſuch dreames. 3. the manifold myſteries ſhut vp in ſuch ſhort viſions made them the more obſcure: as c. 2. the viſion of the image comprehended more, then could be contained in a long proceſſe of ſpeach: ſuch viſions the more compendious, ſo much the more obſcure were they. 4. the Lord thought good obſcurely and darkely to reueale his will in dreames, that the truth might lie as hid for a time, till ſuch time as they were fulfilled and accompliſhed: as Ioſephs dreames of the bending of the ſheaues and bowing of the ſtarres, were not perfectly vnderſtood, till he was aduanced in Egypt.

Queſt. 50. *What dreames may be obſerued, and by whome.*

1. To obſerue all dreames is friuolous, and ſuperſtitious: 1. for this were much like to the ridiculous cuſtomes of the Heathen, that tooke vpon them to coniecture by the flying of birds, and looking into the entralls of beaſts. 2. beſide it ſauoureth of the Stoicall fatall neceſſitie, to think that all things neceſſarily ſhould follow, as men ſurmiſe by their dreames. 3. And if ſtarre-gazing be condemned of the wiſe, and curious Aſtrologicall obſeruations, much more is ſuch coniecturing by dreames to be contemned, which hath more vncertentie in it then the other.

2. Some dreames notwithſtanding (though not all) may be marked: but yet *Iamblicus* rule is friuolous; that ſuch dreames as happen either in the beginning of ſleepe, before the minde be ouercaſt with the fuming vapors of meates and drinke, or in the ende when now all ſuch vapors are concocted and digeſted by ſleepe, are worthie of obſeruation: but thoſe which come in the middes of ſleepe, the bodie then beeing drenched as it were, and fuming with ſuch vapors, are not at all to be regarded: for this were to limit God, to appoint him his times and ſeaſons, when he ſhould inſpire men.

3. There are then naturall dreames, which may be obſerued for a mans health: by ſuch Phyſitians doe iudge of the diſtemper of the humours, and of inclination to diſeaſes: there are alſo other humane dreames, wherein meas infirmities doe ſhew themſelues, and ſo thereby perceiuing what vices they are ſubiect vnto, they may be admoniſhed to amend them: ſuch dreames may lawfully be obſerued, which tende either to the health of the bodie, or the ſoule. But diuine dreames are moſt worthie of obſeruation of all other, whereby the Lord doth often ſignifie his will concerning things to come: which kind of dreames cannot be interpreted but by the ſame ſpirit wherby they are ſent: as Daniel ſaith to the King, *The ſecret which the king hath demanded, can neither the wiſe, the Aſtrologians, the Inchanters, and Soothſayers declare vnto the King: but there is a God in heauen which reuealeth ſecrets.* c. 2. 27, 28.

Queſt. 51. *Whether in diuine dreames there is a free vſe of reaſon and the will, and the ſame acceptable to God.*

1. *Pererius* thinketh that in ſuch dreames and viſions, there is *ſoluta vis rationis*, but not *perfectus liberi arbitrij vſus*, a free vſe of reaſon, but not the perfect vſe of freewill, for to that there is required the libertie of all the ſenſes, and powers, that then *homo* ſhould be *Dominus ſui*, Lord of himſelfe.

2. *Contra.* 1. In that ſenſe, man hath no perfect vſe of free will neither waking nor ſleeping, to be as Lord of himſelfe: to euill mans will is free; but he cannot *bonum agere, niſi à bono agatur*, doe any good, vnleſſe he be drawne thereunto of God, which is good: 2. but the vſe of the reaſon and will is otherwiſe as free in ſuch viſions and dreames, as when men are waking: for the ſoule and vnderſtanding ſleepeth not, neither is bound in ſleepe, but the ſenſe onely: And this notably appeareth by that heauenly dreame and viſion, which Salomon had, 1. King 3. 5. wherein both God firſt bid Salomon aske what he would, and he asked wiſedome; and God approoued this his petition, and actually gaue him his requeſt: and all this was done while he was aſleepe: Salomon could not haue made ſuch requeſt of God, nor the Lord accepted it, if it had beene a fanſie and imagination onely in his ſleepe: But to this diuers anſweres are made;

1. *Pere-*

1. *Pererius* ſaith, that Salomon had before made that petition vnto God for wiſedome, which his petition the Lord approoued in his ſleepe, not becauſe it was made then, but before; But no ſuch thing is extant in the text, of any former petition: the firſt motion and occaſion was giuen by the Lord himſelfe, who ſaid to Salomon in his dreame, *Aske what I ſhall giue thee*, and thereupon he made his requeſt for wiſedome.

2. *Toſtatus* hath an other anſwer, which *Pererius* rather approoueth then the former, that whatſoeuer is ſaid there to be done, *non revera, ſed per imaginariam tantum dormientis viſionem eſſe factum*, was not verily done, but in the imaginarie viſion of Salomon beeing aſleepe: But this cannot be admitted, imaginarie petitions are not accepted of God, and they onely haue imaginarie effects: but here Salomon was verily endued with wiſedome euen in his ſleepe: for preſently after he waked, he perceiued that it was a diuine dreame, and felt himſelfe encreaſed with that excellent gift of wiſedome, which immediately after he put in execution.

3. Therefore it may ſafely be held, that this was more then a ſimple dreame: for dreames are but repreſentations of things paſt, preſent, or to come, but here there was an actuall collation of that, which was ſhewed in the dreame: It was therefore both a dreame, and a viſion concurring with the dreame; a dreame it was, becauſe it fell out in ſleepe, but in this dreame Salomons ſoule had free conference with God, in which reſpect it may be ſaid to be a viſion.

Queſt. 52. verſ. 21. *How Daniel is ſaid to haue beene vnto the 1. yeare of king Cyrus.*

1. Some thinke that this is to be vnderſtood of the time of Daniels prophecying: *Theoderet:* ſo alſo *Caluin:* among the Aſſyrians, and Chaldeans, *agnitus erat pro ſummo propheta*, he was taken for a great prophet: but this cannot be the meaning: for he had ſome propheticall viſions in the 3. yeare of Cyrus, cap. 10. 1.

2. Much leſſe can it be referred to the time of Daniels life, as *Pellican* ſeemeth to thinke: for he liued to the 3. yeare of Cyrus, how long after it is vncertaine: vpon which reaſon *Hierome* reſolueth, *non vitæ illius tempus accipiendum eſt*, the time of his life cannot be here taken.

3. *Oſiander* thinketh that hereby is ſignified, that he liued and continued ſo long, that he ſaw to his great ioy the returne of his people out of captiuitie, which was in the 1. yeare of Cyrus: This indeede is moſt true, but in this place, mention beeing made of Daniels ſtanding before the king, that is, his miniſtring in the Court, there is more vnderſtood then ſimply his continuing and remaining vntill that time.

4. *Vatablus* giueth this expoſition, that ſo long he was *miniſter in aula regis*, a principall officer in the kings Court: but ſo was he afterward alſo a chiefe gouernour vnder Cyrus. *c.* 6.

5. *Lyranus* thinketh that hereby is ſignified the honour and glorie of Daniel *in regno Chaldæorum & Perſarum*, in the kingdome both of the Chaldeans and Perſians: but the words vnto the *firſt yeare of Cyrus*, are excluſiuely rather then incluſiuely to be taken: as though that time determined the ſpace here ſet.

6. Therefore the purpoſe and intent of theſe words is, not to ſhewe the tearme when Daniels propheſie or ſtate in honour ended, but to ſignifie that during all the time of the Chaldean Monarchy he continued in great honour and reputation in Babylon and Chaldea: *poſtea à Dario in Medos tranſlatus eſt*, afterward he was tranſlated by Darius vnto the Medes; *Hierome, Iun. Polan.* and among them alſo he was in great honour: But from the time that he firſt ſtood before Nebuchadnezzar and ſerued him, he was in eſtimation all that kings dayes, and in the raigne of *Evilmerodach* his ſonne, and of *Balthazar* his ſonne: though it may ſeeme that he was not altogether ſo much ſet by in *Balthazars* time, as before. *Oſiand.*

4. *Places of doctrine.*

1. Doct. verſ. 2. *The tranſlating of kingdomes, ſubduing of cities, is ordered and diſpoſed by God.*

Verſ. 2. *And the Lord gaue Ieboiakim, &c. into his hand, &c.* which ſheweth, that all things

things are ruled and gouerned by Gods prouidence: that kings and princes, ſtates, cities, and common wealths are in Gods hand, to alter and turne them, as it ſeemeth beſt to himſelfe: whereof we may make a double vſe: for as it is to our comfort, that we are in Gods hand, and vnder his protection: ſo in that he deliuereth the impenitent into the hands of Tyrants, by them to be corrected and chaſtiſed, it ought to terrifie and mooue vnto repentance. *Bulling.*

2. Doct. verſ. 8. *That mens hearts are in the hand of God.*

Ver. 8. *He required the chiefe of the Eunuches, that he might not defile himſelfe:* Hence it is euident, ſeeing this chiefe officer of the kings tooke no exception to this free ſpeach of Daniel, charging the kings table and meates with pollution, that God ruled and inclined his heart, to fauour Daniel, and to take all in good part, which he ſaid: Some would haue ſaid to Daniel, what? doeſt thou charge the kings Court and religion with impuritie and vncleanneſſe? are ye Hebrewes onely the pure men, and is there no religion good beſide yours? This then was Gods worke thus to qualifie the heart and affection of *Aſhpenah* toward Daniel: ſo it is here found to be true, as the wiſeman ſaith: *The kings heart is in the hand of God, &c. he turneth it whitherſoeuer it pleaſeth him*, Prou. 21. 1.

3. Doct. verſ. 12. *Of the commendation of faſting.*

Verſ. 12. *Let them giue vs pulſe to eate:* By this example of Daniels abſtinence, who preferred a thinne and courſe diet before the kings full and delicate diſhes, we ſee how excellent a thing frugalitie and temperance is: Euen among the heathen Philoſophers parſimonie and ſparing diet was much ſet by: Socrates beeing asked, wherein he differed from other men, anſwered, *illi viuunt vt comedant, ego edo vt viuam*, they liue to eate, but I eate to liue: the ſobrietie of *Democritus*, and *Demoſthenes* is much celebrated among the heathen: The Egyptians liued of herbes, and the fruits of trees: the food of the Argiues in time paſt were peares, of the Athenians figges, of the Medes almonds, of the Ethiopians locuſtes, of the Arabians milke.

They ſay that the ſpittle of a man faſting killeth a ſerpent: So faſting ioyned with prayer, is a ſpirituall remedie againſt the ſpirituall ſerpent, and his tentations. *Hierome* calleth it, *caterarum virtutum fundamentum*, the foundation of other vertues: *Chryſoſtome, alimentum animæ*, the nouriſhment of the ſoule: *Baſil* ſaith it is *ſimilitudo hominum cum Angelis*, that which maketh men like vnto Angels.

Chriſt ſanctified faſting and abſtinence by his owne example: and Sathan ſought to interrupt and breake off his holy faſt: thereby ſhewing how ſoueraigne a remedie it is againſt his tentations, ſeeing he would not ſuffer Chriſt ro hold out his faſt: for as a ſhip the lighter it is beeing vnloaden of the burthens doth better brooke the water, and endure the force of the windes: ſo he which is giuen to a temperate and ſober life, *melius effugit fluctus & nymbos tentationum*, doth better eſcape the floods and tempeſts of temptation. *Pintus.*

4. Doct. *That true vertue conſiſteth in the inward purpoſe of the heart, not in the outward appearance.*

Verſ. 8. *Daniel had determined in his heart, that he would not defile himſelfe.* Daniels continencie was not in outward ſhewe, but rooted and grounded in the heart, which is the ſeate of vertue: for that is not vertue which is done onely to the ſight of others, and for oſtentation to ſeeke the praiſe of men, but that which lieth hid in the heart: The Phariſies gaue their almes, prayed, faſted, to be ſeene of men; but Chriſt teacheth his Diſciples to pray and faſt in ſecret, that the Lord may approoue their worke, and not men, Matth. 6. And S. Paul ſaith, *that he is not a Iewe, which is one outward, &c. but he is a Iewe, which is one within, &c. whoſe praiſe is not of men, but of God. Polan.*

5. Doct. *Of worldly feare which carrieth away carnall men.*

Ver. 10. *The chiefe of the Eunuches ſaid to Daniel, I feare my Lord the king, &c.* This man feared more the terrene power of the viſible Emperor, thē the celeſtial maieſtie of the omnipotent and inuiſible God: as Tertullian obiected to the Romanes, *maiore formidine Cæſarē obſeruatis quā ipſum de Olympo Iouē*, with greater feare ye obſerue Ceſar, then Iupiter himſelfe

selfe of Olympus, &c. they stand more in awe of their great commander in earth, then of their supposed gods in heauen: But the Apostles had a contrarie resolution, *whether it be right in the sight of God to obey you rather then God, iudge ye.* Act. 4.19. *Polan.*

6. *Doct.* ver. 12. *Proue thy seruants tenne dayes, of the certaintie of faith.*

Bullinger hereupon noteth *fides non fallit, nec deserit Deus constãter inhærentes verbo, &c.* faith falleth not, neither doth God forsake those which constantly cleaue vnto his word, &c. Daniel with his three brethren and companions were assured, that God would giue successe according to their faith: and if they in this particular thing, which concerned but an outward obseruation of the lawe, had such assurance and confidence: much more ought we to be assured of such things, which God hath promised concerning euerlasting life: *for all things* (as our Blessed Sauiour saith) *are possible to him that beleeueth*, Mark. 9. 23.

7. *Doct. That learning is necessarie in Kings.*

Ver. 19. *And the king communed with them: Nebuchadnezzar* beeing a great warrior and conquerour, yet was himselfe so well seene in the knowledge of the Chaldeans, who were held to be the most learned in the world, that he was able himselfe to sift and examine these 4. men, whom he found in wisedome to goe beyond all his wisemen and soothsayers in Babylon. Such learned princes, among the people of God, were *Dauid, Salomon, Hezekiah, Iosias:* among the Heathen, *Alexander* the great, *Scipio Africanus, Iulius Cæsar*, with others: and among the Christian Emperours, Constantine the great, who decided the controuersies and questions among the Christian Bishops: And this famous kingdome of England hath had most learned princes: Henerie the 8. Edward the 6. Queene Elizabeth of late blessed memorie, and our now Soueraigne king Iames, who is able to conferre learnedly with any man in his faculty, as here Nebuchadnezzar doth with Daniel and the other three.

8. *Doct. That the perfection euen of humane arts and learning is to be found in the Church of God.*

Ver. 20. *And he found them tenne times better*, then all the enchanters, and *Astrologians, &c.* Like as these fower fearing God obtained greater wisdome euen in the Chaldean learning, then any of the other cunning men: So it may be seene this day, that euen the liberall sciences, which were inuented among the Heathen, haue beene much perfited among Christians; who haue added vnto their beginnings: for seeing God is the giuer and author of euery good gift, who are more like to receiue such gifts, then his owne people, who can tell how to aske them of him: they therefore are in great error, who either in times past gaue the preheminence of learning vnto the Gentiles before the Christians, or now to the Papists and Romanistes, before the professors of the gospel: it is euident to all the world, that neither for the knowledge of tongues or artes, we are any thing inferior vnto them.

5. *Places of controuersie.*

1. Controv. *Whether the changing of the Popes name be grounded vpon the example of Peter.*

Vers. 7. *Vnto whom the chiefe of the Eunuches gaue other names:* hereupon *Pintus* taketh occasion to speake of that custome of the Romane Bishops, who at their inauguration doe take vnto them newe names: *Calius Rhodiginus* out of Platina alleadgeth this to be the reason thereof, because *Sergius* the second had but an homely name before, he was called *os porci*, swines face, and thereupon would be called by a newe name, as beeing ashamed of his olde: But *Pintus* thinketh rather, that it tooke beginning from Peter, whose name the Lord changed, calling him in the Syrian tongue Cephas, which in the Greeke signifieth (*petros*) a stone: and out of this he falleth into an other matter, that this was not that Cephas mentioned, Galath. 2. who was not Peter, but one of the 72. disciples: for it is not like that S. Paul would reproue Peter *Pontificem maximum*, the chiefe priest to his face; neither is that Iohn the Apostle, who is there also spoken off, but one of the disciples, for Paul himselfe saith, c. 1. 19. that he had seene none of the Apostles, but Iames the Lords brother: and againe it appeareth, c. 2. 7o. that Iames, Cephas, and Iohn speake of Peter as of an other man beside themselues, *when they saw that the gospel of the vncircumcision was committed to me, as of the circumcision to Peter, &c.* to this purpose *Pintus.*

Contra.

Contra. 1. *Platina* one of their owne historiographers may be credited for a matter of fact and storie, who was best acquainted with the doings of that Sea: *Pintus* conceit commeth too late to checke their owne register: and if the changing of Popes names be grounded vpon the change of Peters name by Christ, why did not the Popes before Sergius alter their names: or why doe they not expect the authoritie of Christ to innouate their names, but take them vp themselues?

2. As for that *Cephas* or Peter whom S. Paul reproued, he was no other but Peter the Apostle. 1. for be it admitted, that one of the disciples was called *Cephas*, yet he was not named Peter too: but this was reproued vnder the name of Peter: 2. that Peter which was a pillar of the Church, and to whom the Apostleship of the circumcision was committed, was reproued by S. Paul: but none of the disciples were Apostles, or any Apostleship committed vnto them. 3. this Peter was one of the chiefe, Galath. 2. 6. but the disciples were not counted among the chiefe.

Neither doe the contrarie arguments conclude any thing. 1. for whence can they prooue, that Peter was the chiefe of the Apostles: the contrarie is inforced here, that Peter with the rest gaue vnto Paul the right hand of fellowship, therefore there was an equalitie among them: and in that Paul so boldly reprooueth Peter, it sheweth that there was no superioritie. 2. S. Paul speaketh of his twice comming to Ierusalem, first after three yeares, and then he saw none of the Apostles but Iames: then after fourteene yeares, Galat. 2. v. 1. when he found at Ierusalem, Iames, Peter, and Iohn. This then is a simple collection, that at his first comming he saw none but Iames, therefore he saw no more of the Apostles at his second comming. 3. Neither doth the construction of the words helpe him any thing at all: for, v. 7. it is onely said, *when they saw, &c.* Iames, Cephas, Iohn, are not there named. and if they were, if we vnderstand it thus, *when Iames, Cephas and Iohn saw that the Gospel of the vncircumcision was committed vnto me, as the Gospel of the circumcision was to Peter*, or Cephas, it doth not follow, that Peter should be none of those three: for it is an vsuall Hebraisme, to repeat the antecedent in stead of the pronoune, as Exod. 10. 13. *He* (that is Pharaoh) *thrust them out from the presence of Pharaoh:* who is so simple to gather hereupon, that there were two Pharaohs. 4. Whereas *Pintus* nameth *Clemens, Oecumenius, Theophylact*, as fauourers of this opinion, that this Cephas was an other beside Peter, many Fathers of greater authoritie may be produced, which hold that Peter the Apostle was reproued by S. Paul, as *Cyprian, Hierome, Augustine, Ambrose*, with others: as is elswhere shewed at large, *Synops. p. 139.*

2. Controv. *That fasting is not meritorious, nor satisfactorie.*

Vpon this example of Daniel, vers. 8. who determined with himselfe not to be defiled with the kings meates, *Pererius* taketh occasion to set downe generally the endes of Christian abstinence, which he maketh to be these eight. 1. to mitigate and oppresse the anger of God kindled against sinne. 2. to obtaine somewhat at the hand of God. 3. to imitate the abstinence of Christ and his Apostles. 4. to satisfie God for their owne sinnes and others. 5. to ouercome the tentations of Sathan. 6. to preuent sinnes to come. 7. to subdue the concupiscence of the flesh. 8. to make the soule more prompt and readie for spirituall exercise and meditation.

Contra. The rest of the causes of abstinence beeing admitted, three of them we worthily take exception to, namely the 1. 3. 4.

1. Gods wrath can not be appeased by any worke of ours: it is onely Christ, in whom God is well pleased with vs, and who hath made an atonement for vs, he onely hath offred a sacrifice of sweete smelling sauour vnto God for vs, Ephes. 5. 2. 2. Neither can we imitate the miraculous fast of our blessed Sauiour, who continued 40. daies and nights without eating any thing: neither did Christ fast to that ende, to giue vs an example to doe the like: but wherein we should imitate Christ, he himselfe teacheth vs, saying, *learne of me, that I am meeke and lowly in heart.* 3. And that fasting doth not satisfie for sinne, it is euident by the example of the vainglorious Pharisie, who boasted in his prayer, that he fasted twice in the weeke, and yet he was not thereby iustified: see more hereof *Synops. p. 955.*

3. Controv. *That the prescript of fasting daies for religion, and forbearing of certaine kinds of meate, is not warranted here by Daniels abstinence.*

Pintus vpon this example groundeth the lenten-fast of 40. daies, and other fasts obserued

in the Papall Church; and thereupon inueigheth againſt Proteſtants, calling them heretikes, becauſe they doe *Eccleſiæ uiuuia aſpernari*, deſpiſe the faſts of the Church: and ſaith whereas we pretend to haue reformed the Church, *non Eccleſiæ, ſed ſectæ Epicureæ reformatores, &c.* we are not reformers of the Church, but of the Epicures ſect: *Pintus, p.* 18.

Contra. 1. Proteſtants onely reiect their ſuperſtitious and hypocriticall faſts: true faſting (which is an abſtinence from all meates and drinkes for a time, to make their prayers more feruent) they practiſe more then Papiſts, who knowe not what ſuch faſting meaneth. 2. Who are the Epicures and bellie gods of this age, their fat Monkes and Abbey-lubbers are wittneſſes: who while they forbeare eating of fleſh, do feede vpon other delicate meates and daintie confections, with drinking of wine, which doe more pamper the fleſh and enflame the luſt. 3. This example of Daniel doth nothing at all fit their turne: 1. Daniel kept this abſtinence 3. yeares together. 2. he abſtained as well from eating of fiſh as fleſh. 3. neither did he drinke any wine all this time of abſtinence: let them goe now and imitate Daniels faſt themſelues; which they would take to be a verie hard penance. *Polan.*

4. Controv. verſ. 20. *What the wiſemen of the Chaldeans were: and whether the wiſemen which came to Chriſt were kings.*

Pintus vpon this place giueth this note, that the wiſe men among the Chaldeans and Perſians were called *Magi*, which is a Perſian word, and was the ſame with a *Philoſopher* among the Grecians, and a *Gymnoſophiſt* among the Indians: and becauſe the kings of the Eaſt were philoſophers, they were called *Magi*, wiſemen: and ſo the wiſe men which came to Chriſt, Matth. 2. are held by an auncient tradition of the Church to haue beene kings, as *Tertullian*, *Hierome*, and *Auguſtine* affirme, with other. *Pintus, p.* 24.

Contra. 1. *Hierome* writing vpon the 72. Pſalme, calleth them not *reges*, but *regum typos*, kings, but types of the kings: *Auguſtine* ſaith, *monente ſubdolo ſermone regis, alacres eunt*, beeing craftely warned by the king, they goe cheerefully: not as it is corruptly read, *reges alacres eunt*, the kings goe on cheerefully: 2. *Tertullian* indeede ſaith, *nam & Magos reges fere oriens habuit:* in the Eaſt, they had for the moſt part the *Magi* or wiſemen for their kings, &c. But this can hardly be prooued: the wiſe men were of great authoritie with the Perſian kings, and did vſurpe the kingdome a while, before Darius was choſen king: but the *Magi* were not kings. 3. And if this be ſuch a firme tradition of the Church; that theſe 3. wiſemen were kings, what tradition haue they for the reſt, that theſe three kings lie buried at Collen, and that their names, were *Gaſpar*, *Melchior*, *Balthaſar:* which three names written in parchment, and hung about the necke, they ſay are auaileable to driue away any diſeaſe from the bodie. 4. If they had beene kings, Herod would haue beene afraide to haue entertained them beeing iealous of his kingdome, neither is it like that the Euangeliſt would haue omitted it, it beeing much for the honour of Chriſt, that he was adored of kings in his infancie: ſee *Beza, in his annotat. Matth.* 2. 1.

lib. 3. de mirab. ſcrip. c. 4.

5. Controv. v. 20. *Of the Magicians among the Chaldeans, and how that ſuch were alwaies oppoſite to the true Church of God, as diuers of the Popes were ſuch.*

1. The word *chartummim*, is a ſtrange and forren word, and is taken properly (as *Aben Ezra*) for the Magician, or Genethliake, the caſter of mens natiuities.

2. In the beginning the tearme of Magicians was honourable among the Perſians: for they were ſuch as profeſſed the knowledge both of diuine and humane things, and were aſſiſtant vnto Kings: they were the ſame among the Perſians, with the Prieſts or Prophets in Egypt, the Philoſophers in Greece: among the French the *Druida*, among the Indians the Gymnoſophiſtes: among the Bactrians the *Samanæi*.

Clem. Alexand. lib. 1.

3. But afterward theſe Magi fell to practiſing of vnlawfull artes, to inuocate ſpirits, and to confederate themſelues with deuills: of whome they learned their enchantments and coniurations, as Theodoret alleadgeth out of *Porphirie*.

4. Such were the Magicians and Sorcerers in Egypt, of whome Iannes and Iambres were the chiefe, which reſiſted Moſes.

Moſt of the Heretikes were Magicians, as Simon Magus, and Menander his ſucceſſor, and Marcion, as *Iuſtinus* witneſſeth, *Apolog.* 2. *pro Chriſtian.* and one Marcus, who by his magi-

call

call impoſtures deceiued many, as *Ireneus*. Many of the Popes were profeſſed Magicians, and by ſuch Diabolicall practiſes obtained the Popedome: as Sylveſter the 2. Sylveſter the 3. Gregorie the 6. Benedict the 9. Iohn the 12. who in playing at dice was wont to call vpon the deuill, as *Luitprandus*, and to offer wine vnto him, as *Faſciculus temp.* Gregorie the 7. did vſe to carrie about with him a booke of *Necromancie*, and was condemned as a Magician and Sorcerer in the Synod at Brixia, as *Abb. Vrſpergenſ.* and *Benno Cardinal.* write, *Polan.* Thus in the aduerſarie Church Magicians haue beene had in great reputation; as here they were accounted of among the Chaldeans: But as Daniel by his godly wiſdome obſcured them all; ſo the light of Gods truth and Goſpel hath preuailed againſt all ſuch abominations. Ireneus lib 1. aduerſ. hæreſ. c. 8. 9.

6. *Morall obſervations.*

1. Obſerv. v. 2. *That victorie and conqueſt is to be vſed moderately.*

v. 2. *With part of the veſſells of the houſe of God.* Although this was eſpecially wrought by Gods prouidence, that *Nabuchadnezzar* caried away onely part of the veſſels of the Temple, that ſome might ſtill remaine for the ſeruice thereof; yet in this victorious king is ſet forth an example of moderation, who is contented to take part of theſe holy veſſels, and carieth away part of the chiefe men into captiuitie: he maketh not hauocke and ſpoile of all: which teacheth, that Princes ſhould not vſe their victorie, to make deſolation, and lay all waſt, but rather to helpe to bring things to better order. *Bulling.*

2. Obſerv. *Princes can doe no more then God permitteth.*

Herein alſo euidently appeareth Gods worke, Nabuchadnezzer had no power to carie away more of the men or veſſels, then God gaue into his hand: for the text ſaith, *God gaue Iehoiak̃ into his hand, &c. with part of the veſſels of the houſe of God.* If God had giuen all into his hand, he had taken all: but now he is limited, he taketh no more then God would he ſhould take, *Papp.* So like as, though the Sea rage, and the waues thereof riſe, yet the Lord keepeth it within the bounds, and bindeth as it were with ſwadling bands, Iob. 38. 9. So the Lord ſtaieth the rage and furie of the mightie men of the earth: they haue no power to doe any thing, but from God: as Ieſus ſaid vnto Pilate, *Thou couldeſt haue no power at all againſt me, except it were giuen thee from aboue*, Ioh. 19. 11.

3. Obſerv. *The Lord puniſheth by degrees.*

At this time Nebuchadnezzer onely caried away part of the holy veſſells, and ſome few, Daniel with other perſons, but afterward he tooke Iechonias the king himſelfe, and caried him into captiuitie; and laſt of all he put out Zedekiahs eyes, burnt the Temple, and made hauocke of the citie, and remooued the moſt of the inhabitants into captiuitie. Thus the Lord proceedeth by degrees, to ſee if he can draw the people by his ſmaller corrections to repentance, till he powre out the whole viole of his wrath at once vpon them, *Oſiand.* This manner of the Lords proceeding in his iudgements by degrees is well expreſſed, Levit. 26. v. 18. 21. 24. how the Lord ſtill puniſheth his people ſeauen times more, that is, with more grieuous iudgements when they doe not profit by the former.

4. Obſerv. *God will not be honoured with euill gotten goods.*

Nebuchadnezzer hauing taken the veſſels of the Temple, doth offer them in the houſe of God, thus honouring his idol with vniuſt ſpoiles: but our God will not to be ſerued: the wiſe man ſaith, *Honour the Lord with thy riches*, that is, thine owne, and not an others: They which offer vnto God, or giue vnto the poore of that which is gotten by extortion, are herein like vnto Nebuchadnezzer: and they be compared vnto the Eagle, which liueth of the pray of other birds, and that which ſhee leaueth, doth diſtribute among the reſt, *Pintus.* The law of Moſes forbiddeth, that any ſhould bring the price of a whore into Gods houſe, Deut. 23. 18. nothing is acceptable vnto God, which is gotten by vnlawfull and diſhoneſt means. Prov. 3. 9.

5. Obſerv. v. 8. *Againſt the riotous liuing, and exceſſiue expenſes of ſtudents.*

Verſ. 8. *Daniel had determined not to defile himſelfe with the kings meate, &c.* This great abſtinence in Daniel and the reſt, who were ſequeſtred, and ſet apart for the ſtudie of wiſedome, *Bull.* well applyeth againſt the euill vſe of ſtudents in theſe dayes, which are not

mediocri menſa, & honeſta veſte contenti, content with moderate fare, and modeſt garments, but doe exceede both wayes: Many which liue of exhibition,and vpon the foundation of liberall patrons, doe frequent tavernes, and ruffle in their ſilkes, to the great offence and ſcandale of that kind of Vniuerſitie life, and to the hinderance of much beneuolence, which otherwiſe would be beſtowed that way.

6. Obſerua. verſ. 18. *That time is to be redeemed.*

Verſ. 18. *When the time was expired, that the king had appointed to bring them in, &c.* The time appointed for the inſtruction of Daniel, and his fellowes was 3. yeares, this time beeing expired, then the king calleth them to account, to ſee how they had profited: which example is worthie to be followed, by thoſe, who are ſet ouer Colledges of ſtudents, to ſee, that they miſpend not their time in vaine, but goe forward in their ſtudies. *Bullinger*. As there is nothing more precious then time, ſo the loſſe of nothing is more to be lamented: therefore the preacher would haue a young man remember his Creator in the dayes of his youth, before the euill dayes come. &c. Eccleſ. 12. 1.

CHAP. II.

1. *The argument and Methode.*

THis chapter conſiſteth of 3. parts, 1. of *Nebuchadnezzars* dreame, with the inquiſition after the meaning thereof, to verſ. 14. 2. the interpretation giuen by Daniel, verſ. 46. 3. the effects that followed.

1. Nebuchadnezzars dreame is deſcribed by the circumſtance of time, and the effects, it troubled his ſpirit, verſ. 1. The inquiſition followeth, conſiſting of the calling and conuention of the wiſemen. v. 2. 2. The conference betweene them and the king, which is threefold: In the firſt the king ſimply propoundeth his motion, to haue his dreame expounded, verſ. 3. and the Chaldeans promiſe to declare it, ſo they knewe it, ver. 4. In the ſecond the king requireth of them two things, to tell him his dreame which he had forgotten, and to declare the meaning, both threatening puniſhment, ver. 5. and promiſing reward, ver. 6. and the Chaldeans anſwer as before, ver. 6. In the third the king vrgeth them ſore, that if they did not, as he requireth, he would hold them to be impoſtors and deceiuers, and puniſh them, ver. 8. 9. The Chadeans excuſe themſelues, 1. by the impoſſibilitie of the thing. 2. by the example of other kings. 3. by the difficultie, that none could doe ſuch a thing but the Gods; ver. 11. 3. Then followeth the euent, they are commanded to be ſlaine, ver. 12.

2. In the ſecond part, there is, 1. the preparation to the interpretation, ver. 14. then the interpretation it ſelfe to ver. 46.

1. In the preparation, 1. is ſet forth the occaſion, Daniel is ſought for with his fellowes to be killed, ver. 13. whereupon followeth his perſwaſion with *Arioch*, ver. 16. his motion to the king, ver. 17. 2. then the meanes are expreſſed which he vſed, firſt prayer with the effect thereof, ver. 18, 19. then a thankſgiuing vnto God both generall to ver. 23. then particular, ver. 23.

2. The interpretation followeth, where, 1. the opportunitie is ſhewed, how he is brought in vnto the king by *Arioch*, ver. 24. 25. 2. the preamble to the interpretation, conſiſting of the kings demaund, ver. 26. and Daniels anſwer, in theſe 4. parts, concerning the Aſtrologians; that they could doe nothing, ver. 27. touching God, that he onely reuealed ſecrets, ver. 28. concerning the king, how he was affected, when he dreamed, ver. 29. touching himſelfe, that he imputeth it not to his owne wiſedome, ver. 30.

3. The interpretation conſiſteth of the ſimple narration of the dreame, which conſiſted of two parts, the viſion of the image to ver. 34. and of the ſtone which daſhed it in pieces, ver. 34. 35. 2. of the expoſition, firſt of the image and the parts thereof, to ver. 44. then of the ſtone, verſ. 44. 45.

3. The effects are three. 1. the reuerencing of Daniel, ver. 46. 2. his confeſſion of God, ver. 47. 3. the rewarding of Daniel with gifts and honours, ver. 48. and the aduancing of his fellowes at his requeſt, verſ. 49.

The

The diuerſe readings.

v. 1. In the ſecond yeare, in the raigne of Nebuchadnezzer, *I. Pol. (not of the raigne of Nebuchadnezzer) L. V. G. for the diſtinction comming betweene, ſeuereth theſe two clauſes)* Nebuchadnezzer dreamed dreames, wherewith his ſpirit was troubled *(troubled it ſelfe, Chald.)* and his ſleepe was vpon him. *G. I. Pol. (better, then left him. V. or was broken vpon him. Pag.) or fled from him. L. the word is (haiah) was, and the prepoſition ghal, doth not ſignifie from:* the meaning is, while he was in a deepe ſleepe or ſlumber.

2. Then the King commanded to call the Magicians, and the Aſtrologians, and Sorcerers, and the Chaldeans, to ſhew the King his dreames: ſo they came and ſtood before the King:

3. And the king ſaid vnto them, I haue dreamed a dreame, and my ſpirit was troubled *(Chald. troubled it ſelfe)* to know the dreame.

4. Then ſpake the Chaldeans to the king in the Aramites language, O King, liue for euer: tell thy ſeruants the dreame, and we will ſhew the interpretation.

5. The King anſwered, and ſaid to the Chaldeans, The thing is gone from me: if ye will not make me vnderſtand the dreame, and the interpretation thereof *(not the coniecture thereof. L.)* ye ſhall be rent in pieces, *(ye ſhall periſh. L. ye ſhall be made pieces. Chald.)* and your houſes ſhall be made a iakes. *G. (dunghill, Chald. I. not your houſes ſhall be confiſcate. L.)*

6. But if ye declare the dreame and the interpretation thereof, ye ſhall receiue of me gifts, and rewards, and great honour: therefore ſhew me the dreame, and the interpretation of it.

7. They anſwered againe *(the ſecond time, Chald.)* and ſaid, Let the king tell the dreame to his ſeruants, and we will declare the interpretation thereof.

8. The king anſwered and ſaid, I know certenly that he would gaine time *(redeeme, or buie time, Chald.)* becauſe ye ſee the thing is gone from me.

9. But if yee will not declare me the dreame, there is but one iudgement, *(ſentence. L. V. I.* or *law. A.)* for you: for yee haue prepared lying and corrupt words to ſpeake before me, till the time be changed. *G. I. (the time be paſſed. L. till there be an other ſtate of things, V.)* therefore tell me the dreame, that I may knowe, if ye can declare the interpretation thereof.

10. The Chaldeans anſwered before the king, and ſaid *(Chal. and ſaying)* there is not a man vpon the earth *(Chal. vpon the drie ground)* which can declare the kings matter: therefore not any king, nor prince, or ruler *(mightie Chald.)* euer asked ſuch a queſtion *(ſuch a ſaying. C.)* of any Magician, Aſtrologian, or Chaldean.

11. And the matter *(the ſaying. C.)* which the king requireth, is precious. *I. (rare. G. of great weight. L. A.)* and there is not any other *(to be found. L.)* which can declare it before the king, except the gods, whoſe dwelling is not with fleſh *(with men. L. with mortall men. V.)*

12. For this cauſe the king was angrie, and in a great furie, and gaue charge to deſtroy all the wiſemen of Babel.

13. So the ſentence was giuen, and the wiſemen were ſlaine: and they ſought Daniel, and his fellowes to be ſlaine.

14. Then Daniel enquired of the counſell and decree. *L. Po. (returned the counſell and decree. C. not anſwered with counſell. G. or interceded. V.)* of Arioch the captaine of the guard. *I. (or cheiſe marſhall, or executioner. V. the captaine of his armie. L.)* to the king, which was gone forth to ſlay the wiſe men of Babel.

15. *Tea,* he anſwered and ſaid vnto Arioch the kings captaine, why is the ſentence ſo haſtie from the king? then Arioch made knowne *(declared. G.)* the thing *(the word. C.)* to Daniel.

16. So Daniel went in, and deſired of the King, that he would giue him time *(leaſure. G.)* and he would declare the interpretation to the king.

17. Then Daniel went to his houſe, and made knowne the matter *(the word. C.)* to Hananiah, *(Chananiah. C.)* Miſhael, and Hazariah his companions.

18. And that they ſhould beſeech mercie from the God of heauen in this ſecret *(ſacrament. L.)* that Daniel with his fellowes might not periſh with the reſt of the wiſemen of Babel.

19. Then was the ſecret reuealed to Daniel in a viſion by night; therefore Daniel bleſſed the God of heauen.

20. And Daniel anſwered, and ſaid, The name of God be bleſſed for euer and euer: for wiſedome and ſtrengh are his.

21. And he changeth times and ſeaſons (*moderateth.V.*) he taketh away kings, (*not kingdomes.L.*) and eſtabliſheth kings (*ſetteth vp.G. createth.V.*) he giueth wiſedome to the wiſe, and knowledge to men of vnderſtanding: (*to them which knowe vnderſtandinding.C.*)

22. He diſcouereth the deepe and ſecret things: he knoweth what is in the darkeneſſe, and the light dwelleth with him.

23. I thanke thee and praiſe thee, O thou God of my fathers, that thou haſt giuen me wiſedome and ſtrength, and haſt made knowne vnto me (*made me to knowe*) that which we deſired of thee: for thou haſt made knowne vnto vs the kings matter: (*word.C.*)

24. Wherefore Daniel went vnto Arioch, whom the king had appointed to deſtroy the wiſe men of Babel: he went, and ſaid thus vnto him, Deſtroy not the wiſe men of Babel, bring me in before the king, and I will declare vnto the king the interpretation.

25. Then Arioch in haſt brought in Daniel before the king, and ſaid thus vnto him, I haue found a man of the children of Iudah taken captiues (*children of the captiuitie of Iudah.C.*) that will make knowne vnto the king the interpretation.

26. Then anſwered the king and ſaid vnto Daniel, whoſe name was Beltſhatzar (*Balthaſar.L. Beltſazar.V. Belteſhazzar.G.*) art thou able to make knowne vnto me the dreame, which I haue ſeene, and the interpretation thereof?

27. Daniel anſwered before the king, *L.A.* (*to the king.I.V. in the preſence of the king. B.G.*) and ſaid: The ſecret which the king hath demanded can neither the wiſemen, aſtrologians (*magicians. L. wiſards.V. ſoothſayers.B.*) magicians. *I.V.* (*enchanters. G. wiſe men.B. coniecturers. L.*) ſoothſayers (*ſuch as gaue coniecture by the entralls of beaſts, aruſpices.I. L. readers of deſtinies.V.B.*) declare vnto the king.

28. But there is a God in heauen the reuealer of ſecrets, who hath made knowne vnto king Nebuchadnezzar, what ſhall be in the dayes following. *I.V.* (*in the latter dayes.L.G.B. A.P. but many of theſe things fell out not long after Nebuchadnezzars time*) *in the conſequence or following of dayes. C.*) Thy dreame, and the viſion of thine head vpon thy bed, is this.

29. O king thoughts came (*aſcended.C.*) to thee vpon thy bed, what ſhould come to paſſe hereafter; and he which reuealeth ſecrets, telleth thee what ſhall come.

30. As for me, not for any wiſedome which is in me, more then in any liuing, is this ſecret reuealed vnto me, but for this, that they might (*not that I might.B. or that it might.L. that, ſome, might.V. for their cauſe which might.I.*) make known vnto the king the interpretation, and that thou mighteſt knowe the thoughts of thine heart.

31. O king, thou ſaweſt, and behold a great image: this large image whoſe glorie (*and the glorie thereof.C.*) was excellent, ſtood before thee, and the forme thereof *was* terrible.

32. This images head *was* of fine (*good, C.*) gold: the breaſt thereof, and the armes thereof of ſilner; his bellie and his ſides. *I.* (*thighes.cater.*) of braſſe.

33. His legges of yron, his feete *were* part (*ſome of them.C.*) of yron, part of clay:

34. Thou beheldeſt till a ſtone was cut out, which was not with hands, (*that is cut out: without hands, cater. but then the relatiue* (*which*) *ſhould be omitted*) which ſmote the image vpon his feete, which were of yron and clay, and brake them in peices.

35. Then was the yron, the clay, the braſſe, the ſilner, and the gold broken altogether, and became like the chaffe of the ſummer floares, (*where the wheat is threſhed*) and the wind carried them away, that not any place was found for them: and the ſtone that ſmote the Image became a great mountaine, and filled the whole earth.

36. This is the dreame, and we will declare the interpretation thereof before the king.

37. O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glorie.

38. And in all *places*, where the children of men dwell, the beaſts of the field, and the foules of heauen, hath he giuen into thine hand. *A.P.G.B.* (*not, all thoſe places, where, &c. V.L. for here the preposition* (*in*) *is omitted, or where the children of men, the beaſts of the field, &c. dwell. I. theſe are rather ſaid to be giuen*, as *Ier.* 27. 6.) and hath made thee ruler ouer (*in.C.*) them all: thou art this head of gold.

39. And

39. And after thee ſhall riſe an other kingdome inferiour to thee (*of ſiluer.L.G.*) but (*this is inſerted by way of expoſition*) and an other third kingdome *ſhall be* of braſſe, which ſhal beare rule ouer all the earth.

40. And the fourth kingdome ſhall be ſtrong as yron: for as yron breaketh in peices, and ſubdueth all things, and as yron, which bruiſeth (*as yron bruiſeth.L.V.S.B.here the relatiue (which) is omitted*) all theſe things, ſo ſhall it breake in peices, and bruiſe.

41. Where as thou ſaweſt the feete and toes, part of potters clay, and part of yron; the kingdome ſhall be deuided, but there ſhall be in it of the ſtrength *I.V.G.(of the planting. L.A.)* of yron, for ſo much as thou ſaweſt yron mixed with clay, *and* earth.

42. And *as* the toes of the feete *were* part of yron, and part of clay, *ſo* ſhall the kingdome be partly ſtrong, and partly broken.

43. And whereas thou ſaweſt yron mixed with clay, *and* earth, they ſhall mingle themſelues with the ſeede of men, but they ſhall not ioyne one with an other (*this with that.C.*) as yron cannot be mixed with clay.

44. And in the dayes of theſe kings (*not kingdomes.L.*) ſhall the God of heauen raiſe vp a kingdome, which ſhall neuer be deſtroyed: and this kingdome ſhall not be left (*giuen ouer.B.G.deliuered ouer.L.* to an other people, but it ſhall breake and deſtroy all theſe kingdomes, and it ſhall ſtand for euer.

45. Whereas thou ſaweſt, that a ſtone was cut out of the mountaine, which was not with hands, *I.(without handes, eater.* ſee before, verſ.34.) and that it broke in peices, the yron, the braſſe, the clay, the ſiluer, and the gold: *ſo* the great God hath made knowne to the King, what ſhall be hereafter, and the dreame is true and the interpretation thereof faithfull. *V.L.I.(*ſure.*B.G.*)

46. Then king Nebuchadnezzar fell vpon his face, and bowed himſelfe. *G.B.(worſhipped L.V.I.)* vnto Daniel: and charged oblations *V.(ſacrifices. L. meate offrings.G.rewards. B. gifts.I.* the word is *mincah which ſignifieth gifts and oblations offred)* and ſweet odors, to be offered (*to be ordained.B.*) vnto him.

47. Alſo the king anſwered vnto Daniel and ſaid, Of a truth *it is* that (*I know of a truth. G.of a truth your God.&c. L.B. but here the word tranſlated (that) is omitted*) your God is the God of gods, and the Lord of kings, reuealing ſecrets, ſeeing thou waſt able to reueale this ſecret.

48. So the king made Daniel a great man (*magnified him.C.I.*) and gaue him great gifts, *very* many: and made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, aboue all the wiſemen of Babel.

49. Then Daniel requeſted of the king, and he ſet ouer the buſineſſe *I.L.P.(the charge B.G.V.)* of the prouince of Babel, Shadrach, Meſhach, and Abednego; But Daniel *was ruler* in the kings gate. *I.(ſat in the kings gate.B.G.was in the kings gate.L.was in the court.V.)*

1. *The queſtions diſcuſſed.*

Queſt. 1. verſ. 1. *How the ſecond yeare is to be counted wherein Nebuchadnezzar had this dreame.*

1. *Theodoret* thinketh that it was the ſecond yeare from the beginning of his raigne: but that cannot be, for Nebuchadnezzars raigne beganne in part of the 3. and 4. yeare of Iehoiakim, cap.1.1. and Ierem. 25.1. and 3. yeares after that were appointed for Daniels education, c.1.5. while thoſe 3. yeares were expired, there was no proofe or triall had of Daniels wiſedome; therefore it can not be, that the ſtorie in the firſt chapter is ſet downe by way of recapitulation, as Theodoret thinketh: for till the three yeares were paſt, they were not brought before the king.

2. Some thinke that this was the ſecond yeare of Nebuchadnezzars raigne by himſelfe alone, who alſo raigned after a ſort with his father, who alſo was called by the ſame name: *Caluin. Geneuenſ.* But this cannot ſtand, becauſe the firſt yeare of Nebuchadnezzar his ſole raigne was in the 3. and 4. raigne of Iehoiakim. Ierem.25.1. after which three yeares muſt be counted for Daniels education: this then could not be the ſecond yeare of his raigne alone.

3. Some vnderſtand here two Nebuchadnezzars, the father mentioned before, cap.1.1. and his ſonne, brother to *Euilmerodach*, who beeing the younger was preferred before the other,

other, and the Elder becauſe of his wickednesſe was put by the gouernment, *ex Lyran.* ſo alſo *Emmanuel Sa.* But this Nebuchadnezzar could not be ſonne to Nebuchadnezzar the great, and brother to Euilmerodach, for the Lord had giuen the kingdomes of the earth, but vnto Nebuchadnezzar, and his ſonne: that is Euilmerodach, and his ſonnes ſonne, which was Balthazar the ſonne of Euilmerodach: but if there were a Nebuchadnezzar brother to *Euilmerodach*, then ſhould there be three beſide Nebuchadnezzar the great, and not two onely as Ieremie ſaith: there were indeede two Nebuchadnezzars, one called *Nebuchadnezzar priſcus*, the auntient, the other *Nebuchadnezzar magnus*, the great: who beganne his raigne the ſame yeare Daniel went into captiuitie, in the 3. and 4. yeare of Iehoiakim.

Ierem.27.7.

4. The vſuall interpretation is, that it muſt be vnderſtood of the ſecond yeare of Nebuchadnezzars abſolute Monarchie, after the ſubduing of Egypt: ſo *Ioſephus lib.* 10. *cap.* 11. of the ſame opinion is *Hierome*, and of the later writers, *Lyranus*, *Hugo Cardi.* who thinketh it was the 26. yeare of his whole raigne, and the ſecond of his Monarchie, *Perer.* alſo *Pintus*, *Bullinger*, *Pellican*, are of the ſame opinion: But this cannot ſtand: for Nebuchadnezzar conquered Tyrus, before he ſubdued Egypt: for Egypt is giuen him for his wages for his ſeruice againſt Tyrus, Ierem. 24. 18. 19. but Daniel was famous for his wiſedome, (which was not knowne till he had expounded Nebuchadnezzars dreame) before Tyrus was deſtroyed: for he is celebrated for his pietie, and therein ioyned with Noah and Iob, Eſek. 14. and for his wiſdome, Eſek. 28. 3. And then immeadiately in that chapter followeth the propheſie of the deſtruction of *Tyrus*.

5. Wherefore this ſecond yeare muſt be counted from the time when Daniel firſt ſtood before the king: in the ſecond yeare then of his ſeruice and miniſtrie, Nebuchadnezzar had this dreame: but where it is added, *in the raigne of Nebuchadnezzer*, theſe words are not to be ioyned with the former, *in the ſecond yeare*, as appeareth by the Hebrew diſtinction, *rebiah*, ſet ouer the word *ſhetaim*, *ſecond*: this then happened in the raigne of Nebuchadnezzar, which is mentioned by way of diſtinction, becauſe in the laſt words of the former chapter, it is ſaid that *Daniel was to the firſt yeare of King Cyrus*; leaſt any ſhould thinke that this was done in the ſecond yeare of *Cyrus*, direct mention is made of the raigne of Nebuchadnezzar. *Iun. Polan. Pappus.*

Queſt. 2. *What Nebuchadnezzar this was, and whence he was ſo called.*

1. Some thinke, as is touched in the former queſtion, that this was the ſonne of Nebuchadnezzar the great, brother to *Euilmerodach*: but it is before ſhewed that there were but two kings of this name, Nebuchadnezzar called *priſcus*, *the auncient*, and Nebuchadnezzar called *magnus*, *the great*: of theſe two Ioſephus maketh mention, the firſt raigned 21. yeares, the ſecond 43. yeares after his computation: then after him ſucceeded, not an other Nebuchadnezzar (which *Pintus* thinketh, but without any ground, to haue beene a generall name to all the kings of Chaldea, as Cæſar was to the Romane Emperours) but his ſonne *Euilmerodach*, whom Ioſephus calleth *Abilamarodachus*: This Nebuchadnezzar then here mentioned, was he which was ſurnamed the great. 2. Some thinke, that there was a third *Nebuchadnezzar* held to be the ſonne of *Cyrus*, in whoſe time fell out the hiſtorie of *Holofernes* and *Iudith*, *Lyran.* but it is euident in Scripture that no kings of the Perſians, but onely of the Chaldeans were called by that name. 3. Concerning the notation of *Nebuchadnezzars* name, *Lyranus* hath this narration, that he was ſo called of this euent: beeing a child he was caſt out, and ſuckled by a ſhee-goat vnder a tree, in the which ſate an owle, which a certaine leper paſſing by wondred at, to ſee an owle ſet there in the day, and by that occaſion looking about he eſpied the child, which he cauſed to be nurſed and brought vp. So of theſe three is the name compounded, of *Nabu* which in that language ſignifieth an owle, and *chedo* a goate, and *noſor* a leper: But this ſeemeth to be a fabulous narration: for whereas Nebuchadnezzar the great is imagined to haue beene ſo called vpon this occaſion, that is not like, becauſe his father was called by that name before him.

Lib. antiq. 10. c. 13.

Lib 10. antiq. cap.

Queſt. 3. verſ. 1. *Why he is ſaid to haue dreamed dreames.*

1. Though he dreamed here but once, and in reſpect of the time had but one dreame, yet it is called in the plurall *cholmoth*, dreames, not *ſomnium*, a dreame (as the Latine tranſlatour interpreteth) becauſe many matters were contained in this dreame: it was *ſomnium multiplex*, one dreame, yet conſiſting of many parts, *Iun. Polan.* 2. As alſo, becauſe in that one

one image, which he ſawe, there were diuers mettals, which were types and repreſentations of diuers Monarchies, one ſucceeding another, *Pappus*. ſo that this dreame was diuers, both in reſpect of the matter and obiect thereof, and the diuers interpretation and ſignification of the ſame.

4. Queſt. *What manner of dreame this was which Nebuchadnezzar had.*

1. Dreames are either naturall, which the mind cauſeth of it ſelfe, but vpon ſome occaſion or beginning either externall or internall, or they are *ſomnia immiſſa*, dreames which the minde of it ſelfe procureth not, but are ſent and wrought vpon it by ſome other power: and they are of two ſorts, either θεόπεμπτα, ſent of God, or δαιμονιόπεμπτα, ſent of euill ſpirits.

2. Diuine dreames are ſuch as God offreth to the minde, and ſometime ſuch dreames are ſhewed to the faithfull, as to Iacob, Ioſeph, Daniel; ſometime to thoſe which were not of the people of God, as to Abimelech, Gen. 20. Laban. Gen. 31. Pharaoh. Gen. 41.

3. Diuine dreames are all μαντικὰ, that is containing ſome diuination of things hid and ſecret, and afterward to come to paſſe, and they are of two ſorts, *nuda ὁράματα*, naked viſions, ſimply and plainely expreſſing the meaning, ſcope and purpoſe of the dreame, as that was which was ſhewed to Ioſeph concerning Marie, how he ſhould diſpoſe of her, Matth. 1. or els they are ὄνειρα, myſticall dreames, folded vp in types and figures, which cannot be vnderſtood without ſome ſignification: ſuch was Pharaohs dreames of the 7. fat and leane kine, and of the 7. full and 7. thinne and lanke eares, Gen. 41.

4. This dreame which Nebuchadnezzar had, was both a diuine dreame, and of this laſt ſort, obſcure and darke, which could not be vnderſtood without an interpreter: for though Nebuchadnezzars thoughts, who was deſirous to knowe what ſhould come to paſſe after him, miniſtred ſome occaſion, yet the cauſe of this dreame they were not; but Gods hand was in it, as both may appeare by the effect which it wrought, his ſpirit was ſore troubled, verſ. 1. As Abimelech alſo was in a great feare, after he had the viſion in his ſleepe, Gen. 20. and Pharaoh was perplexed after his dreame, Gen. 41. *Polan.* As alſo Daniel himſelfe telleth the king afterward, verſ. 28. that God himſelfe ſhewed the king, what ſhould be in the latter dayes. *Pap.*

Queſt. 5. *Why it pleaſed God to ſend this dreame vpon Nebuchadnezzar.*

1. The Lord did it for Nebuchadnezzars ſake, that thereby he might be humbled, and acknowledge the true God of Iſrael, and thereupon be fauourable to his people, whom he held in captiuitie.

2. It was done alſo in reſpect of Daniel, that by this meanes he might be had in reputation, and ſo be exalted for the comfort of the Lords people: as Ioſeph for the ſame cauſe was aduanced in Egypt, to be a foſter father to his brethren.

3. The vſe hereof alſo is generall concerning the whole Church of God, that as theſe fower great Monarchies were diſſolued by the power of Chriſt, whoſe kingdome onely is inuincible: ſo God will deſtroy the mightie kingdomes and potentates of the earth, who ſhall band themſelues againſt Chriſt and his Church.

4. Gods glorie alſo herein is ſet forth, to whom belongeth all power, and who knoweth all ſecrets, *Pap.* So alſo *Hugo Cardi. vt Daniele interpretante glorificetur Deus, &c.* that by Daniels interpretation God might receiue glorie, and the captiue people comfort.

5. *Lyranus* addeth an other reaſon: *ſpecialis Dei prouidentia circa principes magnos, &c.* the ſpeciall prouidence of God is ouer great Princes, becauſe the common wealth dependeth of them, and therefore the Lord doth often reueale vnto them things to come, as vnto Pharaoh the famine which ſhould followe.

Queſt. 6. verſ. 1. *Of the meaning of theſe words, and his ſleepe was vpon him.*

1. The Latine interpreter readeth his dreame fledde from him: which reading followe *Lyran. Hu. Car. Pere. Pin. Pap. Pel.* but the word *ſhenah* here vſed, ſignifieth *ſleepe*, not a dreame: and the preposition *ghall*, is not *from*, but *vpon*, or *in*: *Lyranus* hereupon taketh occaſion to ſhewe the cauſe of the obliuion and forgetfulneſſe of dreames: for obliuion commeth of the commotion and ſtirring of humors, which is the cauſe that children and olde men are ſo forgetfull, *terror autem facit magnam humorum commotionem*: and terror maketh

keth a great commotion and stirring of humors, which inuaded Nebuchadnezzar here. But this annotation hath no good ground here, because as is before shewed, the text speaketh not of the passing away of his dreame, but of his sleepe being still vpon him.

2. Some reade, his sleepe was interrupted, or broken off, *Pagnin.* or *destituit ipsum*, his sleepe left him. *Vatab. Bullinger.* for so the word *nihiah* of *hatah* in *niphall* sometime signifieth, as Dan. 8. 27. but the preposition is *ghall, vpon*, not *from*: the true reading then is; *his sleepe was vpon him.*

3. *Iunius* giueth this sense, that his sleepe was yet vpon him, his spirit was troubled in his sleepe, when he had this dreame: so that he could not sleepe quietly, *vt ne somnus ipsius tranquillus esset*, his verie sleepe was vnquiet: But the troubling of his spirits sheweth that he awaked from his dreame: as is said of Pharaoh, Gen. 41. 8. that *when the morning came, his spirit was troubled*, where the same word *pagham* is vied, to be troubled, perplexed.

4. *Polanus* giueth a contrarie sense, that he was *somno oppressus*, in a sound sleepe, lying astonished, as if he were dead: but the troubling of his spirits argueth some interruption and discontinuing of his sleepe.

5. I rather therefore here approoue Caluins iudgement, *quod attonitus iterum dormierit, &c.* that beeing amazed and astonished with this dreame, he fell asleepe againe: whereupon came the forgetfulnesse of his former dreame: so also *Geneuens. he was so heauie with sleepe, that he beganne to sleepe againe.*

Quest. 7. *Of the fower kinds of wisemen whom the king sendeth for.*

1. The first are called *chartummim*, which *Hierome* translateth *harialos, qui verbis rem peragunt*, which doe all with words: so the *Septuagint* reade, ἐπαοιδούς, enchanters: *Hugo Cardi.* saith they were such, *qui per sacrificia & aras, &c.* which by sacrifices, and altars did require the answer of their doubts of spirits. so also *gloss. ordina.* and *Lyranus.* These enchanters tooke their beginning from *Zoroastres* the king of the *Bactrians*, who onely of all men is said to haue laughed as soone as he was borne, *Pin. ex Plin.* but these *chartummim*, were rather their wise men, or *Magi*, which were as their Philosophers, yet mingled the studie of naturall things with damnable artes: *Iun. Aben Ezra* saith they were the *Magi* or wisemen: they were such as professed hid and curious learning, called among the Chaldeans, *chartummim*, as the Hebrewes called their doctors, and learned men, *Scribes:* The olde Latine translation, (as Hierome saith) called them *Sophistas*, wisemen.

2. The second sort are *asshaphim:* which are vsually translated *Magi, qui de singulis philosophantur*, which take vpon them to giue the reason of any thing: *Hier. Pere. Hu. Car. Pellican.* These which professed art Magicke Origen thinketh to haue had their beginning from *Balaam: Pin.* R. *Abraham* thinketh, that by this word are vnderstood *Medici*, physitians, which by the inspection of the vrine, or feeling of the pulse, doe giue coniecture of the state of the bodie: but the king had no occasion here to vse his physitians: this was no naturall accident, but a supernaturall work: Some would deriue it of the Hebrew word *nashaph*, signifying *inspiration:* but it seemeth rather to be a strange word, beeing onely read here in Daniel. Therefore R. *Dauid Kimhi* better taketh them for Astrologers: and the word signifieth such as obserue the heauens *crepusculo*, in the twilight: whom *Plin.* calleth *Hesiophantas*, for *Rekiophantas*, that is, obseruers of the element or skie. *Iun. in Daniel.*

Plin. lib. 6. cap. 26.

3. The third sort is *mecashphim*, which Caluine professeth is not certainely known, what it signifieth, because the names together with the things are out of vse: *cum res ipsa sepulta sit, quis distinguet inter voces*, seeing the thing it selfe is buried, who can distinguish betweene the words: the *Septuagint* call them φαρμακοὺς, the Latine *maleficos*, sorcerers, witches, doers of mischiefe. *Hierome* describeth them, *qui sanguine & victimis vtuntur*, which vse blood, and sacrifices, and consult with the dead: these had Cham for their founder: *Pin.* so *Hugo Cardi. Pint. Pelli.* but they are better vnderstood to be *prastigiatores*, counterfetters, deluders of the sense, iuglers, which doe cast as it were a mist before the eyes, and deceiue the sense: such as were the Egyptian sorcerers, which made counterfeit serpents: which delude the externall sense, as phrantike persons are terrified with inward phantasies, which rise of a distempered braine, *Polan. Iun.* And they themselues also are deluded and deceiued with phantasticall visions of Sathan, *& sic auersis sensibus aliqua illis occulta reuelantur*, and while their sense is held, turned aside, or otherwise occupied, certaine secret

things

things are reuealed vnto them. *Lyran.*

4. The fourth ſort, are called *chaſdim*, the Chaldeans: Some take this for the generall name comprehending all other diuiners whatſoeuer in Babylon, *Iun.* and therefore they are all afterward called Chaldeans, v.4. *Calvin. Pererius* thinketh that theſe called Chaldeans, beeing the more principall and excellent of the reſt, had conference with the king. Theſe Chaldeans then, though it were a generall name of all the inhabitants of Chaldea, yet it was appropriated vnto a certaine ſect and profeſſion of learning among them, which ſeemed to be more excellent then the reſt. *Hierome* ſaith, they were called *Mathematici*, Mathematicians: *Aſtrologi, Chaldæorum Philoſophi*, they were Aſtrologians, the Chaldean Philoſophers: *Gloſſ. interlin. Strabo* ſaith, that the Chaldeans were, *Aſſyriorum philoſophi*, the Aſſyrian Philoſophers, *lib. Geograph.* 16. Theſe tooke vpon them to caſt mens natiuities, and by the ſight of the ſtarres to foretell things to come: whereupon the three wiſemen that came vnto Chriſt by the leading of the ſtarre, are held to haue beene *Chaldeans, Gloſſ. ordinar.* and therefore in the time of Hezekiah, the king of Babylon ſent to know the reaſon of the going backe of the Sunne, 2. Chron. 32. 31. *Lyran.* This kinde of Aſtrologie is thought to haue beene inuented of *Iupiter Belus*, as *Philo, in lib. de Abrah. Diodorus Siculus* thus writeth of them, *Chaldæi Babyloniorum antiquiſſimi eo loco ſunt apud Babylonios, quo in Ægypto ſacerdotes*, the Chaldeans the moſt auncient of the Babylonians, are in that place among them, as the Prieſts are among the Egyptians: they are deputed to the ſeruice of the gods: they ſpend their whole life in Philoſophie, &c. take vpon them to interpret dreames and prodigious things, and to foretell things to come, &c. they are much addicted to the knowledge of the ſtarres, thereby diuining what ſhall happen to euery man in his life: Theſe foretold vnto Alexander the death of Darius, the like they foreſhewed to Antigonus, Nicanor, Seleucus, &c. All theſe doe make the Chaldeans a certaine profeſſion of Philoſophers, and Aſtrologians in Babylon.

8. Queſt. *Why Daniel was not called and ſent for among the reſt of the Chaldeans.*

1. *Oſiander* thinketh the reaſon was, becauſe the king did know, that Daniel was not exerciſed in their Magicall artes: but that is not like, for ſeeing the king had giuen order, that they ſhould haue beene trained vp in the learning of the Chaldeans, c. 1. 5. it would haue much offended him, if he had knowne his order had beene neglected.

2. It may be therefore that the wiſe men were afraid to take Daniel with them, leaſt he might haue obſcured them all by his wiſdome: and they beeing auncient, thought ſcorne that ſuch a young man ſhould be ioyned vnto them. *Perer.*

3. The king alſo might ſpare Daniel, as hauing yet had no great triall of his faithfulnes, and therefore he would not at the firſt commit his ſecrets to a ſtranger. *Calvin.*

4. *Pererius* thinketh that Nebuchadnezzer might haue forgotten him in the ſpace of 22. yeares, for ſo long it was ſince Daniel firſt ſtood before the king. But that cannot be: for this yeare wherein Nebuchadnezzer dreamed, was but the ſecond yeare from the beginning of Daniels miniſtrie and ſeruice in the Court, as is before ſhewed, Queſt. 1. vpon this chapter.

5. But herein chiefly we are to acknowledge Gods prouidence, who ſo diſpoſed, that Daniel ſhould not be admitted, neither before, nor together with the Chaldeans. If he had beene called firſt, the Magicians might haue ſaide, that they could haue interpreted the dreame, if they had beene called. If he had come with them, and expounded the dreame, the Chaldeans would haue aſcribed it to their owne skill; and ſo the ignorance and follie of them ſhould not haue ſo manifeſtly appeared. *Polan.*

6. And further God to this ende would not haue Daniel preſent with the reſt, to ſignifie that he would not haue the profeſſors of the truth, matched or mingled with the aſſemblies of lyers and hypocrites. *Polan.*

9. Queſt. v.4. *Of the Aramites language, whether it differ from the Hebrew, and be all one with the Chalde.*

v. 14. *Then ſpake the Chaldeans to the King in the Aramites language.* 1. *Hierome* by this argument confuteth the opinion of *Philo*, who taketh the Hebrew and Chalde language for all one; becauſe Daniel then needed not to haue learned the Chaldean tongue, c. 1. 5. And further that they differed, it is manifeſt by that ſpeech of Eliakim to Rabſhakeh, *Speake to thy ſeruants in the Aramites language, for we vnderſtand it, and talke not with* 2. King. 18. 26.

vs in the Iewes tongue: So the Lord threatneth by his Prophet, that he will bring a nation
Ierem 5.15. vpon them, *whoſe language they vnderſtand not*, meaning the Chaldeans.

2. Now although the ancient and pure Hebrew tongue differ much from the Chalde, yet after the captiuitie the vſuall language of the Iewes did borrow much of the Chalde tongue, by reaſon of their long captiuitie among them: and was compounded partly of the Chalde, partly of the Hebrew, from their returne from Babylon, vntill the daies of our bleſſed Sauiours beeing in the fleſh. *Perer.*

3. But concerning the Syrian tongue, ſome take it and the Chalde for all one, *Oſiand.* ſome thinke that they differed onely as the tongue of the learned and vnlearned, *Lyran.* that the Syriake was held to be the more eloquent tongue, *Genevenſ.* ſome thinke the Chaldean and Babylonian tongue was then called the Syrian or Aramites language, becauſe Chaldea was counted part of Syria, *Iun.* And it ſeemeth that in times paſt there was ſmall difference betweene them, though now the ancient Chalde tongue, wherein part of *Ezra* and *Daniel* is written, be farre diuers both in character and ſound from the Syrian tongue, wherein the learned Iewes write and ſpeake at this day: ſee more hereof, Queſt. 25. c. 1.

10. Queſt. *Why the Chaldeans ſpeake in the Aramites language.*

From the beginning of this booke vnto the 4. v. of this chapter, all is written in the Hebrew words and characters: from this place to the ende of the 7. chap. the Prophet vſeth Chalde words, but Hebrew characters: and then the reſt of the booke followeth in the Hebrew tongue and writing, as before: now the reaſons why theſe Chaldeans vſe the Aramites language, were theſe. 1. Theſe wiſe men were of diuers countries, and ſo of diuers languages: therefore they ſpake in the Syrian or Chalde tongue, which was knowne and vnderſtood of all. *Perer.* 2. Some thinke they vſed it, as the more eloquent tongue, *Genevenſ.* 3. Or becauſe it was the language which the king vſed, *Perer.* 4. Or rather the Syrian was the Babylonian tongue, which in that reſpect, was fitteſt for them to vſe. 5. And the Lord hereby ſo diſpoſed, that the knowledge of theſe things ſhould be manifeſt vnto the Chaldeans, that euen they might be conuinced of the truth out of their owne acts and records: which alſo was the cauſe, for the more credit of this hiſtorie among the Chaldeans, that Daniel ſetteth it downe in the very ſame language wherein it was acted. *Polan.*

11. Queſt. v. 8. *Why the King ſaith, They would gaine or redeeme time.*

1. It is the third interrogation or queſtion, which the king propoundeth vnto them: the firſt was *cum ſimplici denuntiatione*, v. 3. with a ſimple prolation and propounding of his dreame: the ſecond, v. 5. *cum forti comminatione, & præmij promiſſione*, with a vehement commination and threatning, with promiſe alſo of reward: the third, v. 9. *cum falſi ſuſpicione*, with a ſuſpition of falſhood, &c. *Yon haue prepared lying and corrupt words.*

2. By gaining or redeeming of time, is vnderſtood *occaſionem quærere euadendi pericula*, to ſeeke occaſion to eſcape the daunger: as the Apoſtle ſaith, Eph. 5. 16. *Redeeming the time, for the daies are euill:* as trauellers that fall into foule weather doe watch their times and opportunities, how to eſcape it, and ſo to goe on in their iourney, *Pintus:* ſome vnderſtand by time, *ſpatium vitæ*, the tearme of their life, which they deſired to be prolonged, *Gloſſ. Lyran.* but it is more fitly referred to the interpretation of the dreame, which they would haue ſhifted off, and ſo *quærebant dilationem temporis*, they ſought to prolong the time, that ſome other thing falling betweene, the king might forget to vrge that matter, *Oſiand. & ſic daretur effugiendi occaſio*, and ſo they might haue occaſion to eſcape, and auoid the daunger.

3. But the kings coniecture is not good, that they which doe not preſently make anſwer to the king, doe it to gaine time, and ſo to delude the king: for there may be diuers and different cauſes of ſuſpending ones anſwer; as *cũ officium pietatis & charitatis vetat*, when as the office of pietie or charitie enioyneth ſilence, as the Martyrs, which were vrged to bewray their fellowes, would not make direct anſwer. *Iun. lection. in Daniel.*

4. But the kings other argument is good, which he vrgeth againſt theſe wiſemen and Chaldeans, v. 9. *Tell me the dreame, that I may know if you can declare me the interpretation thereof.* The argument is thus framed, They which can giue the interpretation of a dreame, can finde out the dreame it ſelfe: for the one is of a diuine inſtinct as well as the other: And to God nothing is hid, he can as well tell what the dreame was, as open the meaning of it: But ye cannot tell me my dreame: therefore neither can you interpret it though you knew

it:

it: you are then but impoſtors and deceiuers. *Polan.* But *Oſiander* collecteth otherwiſe, *non recte argumentabatur rex, &c.* the king reaſoned not well: as though it were all one, *ſomnia diuinare & interpretari*, to diuine what the dreame was, and to interpret it. But I rather herein conſent to *Pererius, recte redarguit eos Rex*, the king doth with good right reproue them: for if they could not tell the dreame, which was now in act, how could they haue told of things to come by that dreame, *quæ nunquam actu fuerunt, &c.* which neuer were in act, &c. Indeede if it belonged vnto humane skill and coniecture to interpret diuine dreames, it were poſſible to doe the one and not the other; as Phyſitians can interpret naturall dreames: but what the dreame was, if it be not declared, they can not geſſe: and the reaſon hereof is, becauſe humane skill and arte is finite, and hath certaine limits and bounds: but ſeeing it proceedeth of a diuine inſtinct to interpret diuine dreames, by the ſame inſtinct, which is not limited, he that can doe the one, can the other alſo.

12. Queſt. v. 10. *Of the Chaldeans anſwer vnto the King.*

The Chaldeans and wiſe men doe ſeeme modeſtly to excuſe themſelues by theſe 5. arguments: 1. From the impotencie and weakneſſe of mans nature, v. 10. *There is no man vpon earth, that can declare the kings matter.* they thus reaſon, that which is in no mans power to declare, the king ought not to enquire of any: but to tell a dreame that is forgotten, is in no mans power to doe.

2. *Ab exemplo*, from the example of other kings: neuer any asked any ſuch thing of any Chaldean; and therefore it beſeemed not the king to propound that queſtion, which neuer any did before.

3. From the qualitie of the thing: it was a rare and pretious thing which the king demanded, exceeding the wit of man.

4. *A comparatione*, from the compariſon with others: there is none els that can declare it: they dare vndertake to doe as much as an other.

5. *A cauſa efficiente ſola*, from the ſole efficient cauſe, which is God, who onely can declare ſuch ſecrets: whoſe habitation is not in the fleſh, that they might conferre with him.

13. Queſt. *Of the impoſtures and falſhoods in the anſwer of the Chaldeans.*

1. They promiſe and vndertake to expound the dreame, if they did know it, v. 4. but the king afterward by experience found the contrary, c. 4. 4. for though he told them his dreame, yet could they not expound it. *Perer.*

2. They ſay none els liuing could tell the dreame: whereas Daniel was then liuing, and afterward did both ſhew the dreame, and the interpretation of it. *Bulling.*

3. They ſuperſtitiouſly affirme a multitude of gods, ſaying, *Except the gods:* ſo they ignorantly worſhipped many gods. *Polan.*

4. They denie Gods prouidence, as though he had nothing to doe here with mortall men that liue in the fleſh. *Bulling.*

5. They ſeeme to affirme, that man can know nothing of God, vnleſſe he cohabited in the fleſh with them. *Polan.*

6. They alſo denie the incarnation of God: *Whoſe dwelling* (ſay they) *is not in the fleſh:* wherein they bewray their ignorance and misbeleefe. *Bulling.*

14. Queſt. *What the Chaldeans meane in theſe words, Except the gods whoſe dwelling is not in the fleſh.*

1. Although they erred in holding a multitude of gods, yet herein they were right, that God onely had the knowledge of things to come: *Pint.* Some thinke that by *gods*, here they vnderſtand not onely the ſuperiour gods, but the Angels alſo, who might know and vnderſtand their dreames, which beeing in a materiall and corporall obiect, are comprehenſible of the Angelical power: *Perer.* But it ſeemeth rather that theſe Magicians, who were not ignorant of the power of ſpirits, with whome they had familiaritie, and now they failed them, doe meane hereby the ſuperiour diuine power onely. Indeede naturall dreames beeing certaine corporall affections and qualities, ſpirits may finde out; but diuine dreames are of a ſpirituall nature, and are wrought by the act of the vnderſtanding, which is not knowne vnto the ſpirits: and beſide, diuine dreames haue a ſignification of things to come, which are manifeſt onely vnto God.

2. Concerning the cohabiting or beeing present of the gods with flesh, that is, with mortall men, the Gentiles had diuers opinions. 1. The Epicures thought, that the gods, *nihil extra se agentes, &c.* did nothing at all in the world without themselues, neither were occupied in doing any thing, but made them idle gods doing nothing. 2. The Peripatetikes following *Aristotle*, did make the gods onely to haue their dwelling in the heauens, and to be occupied in the motion of the celestiall orbs, but had nothing to doe, *cum rebus sublunaribus*, with things done vnder the Moone. 3. The Platonists and Stoikes placed the gods onely in heauen, but they held that there were other spirits good and bad in the ayre, which did conuerse with men: and that the gods immediatly had nothing to doe with men, but *per daemones tanquam internuntios*, by the spirits, which were as messengers comming betweene God and man. 4. Wherein they diuersly erred; 1. in making many gods: 2. in holding that God did nothing in the earth, but by the mediation of such spirits: 3. and that some spirits were good, some euill by nature: whereas the Angels were all created good in the beginning, but some fell through their pride, and were cast downe to hell.

5. But concerning the conuersing of Angels with men, the truth is this, that both good Angels (whose chiefe employment is in giuing attendance vpon God in the heauens) yet sometime haue appeared vnto men, as vnto Abraham, Lot, Iaakob: the euill Angels also more often doe intermedle with humane affaires, for the probation and triall of men, and to their owne iust condemnation: whereof there are two notable experiments; the one is, in those which are called *energumeni*, possessed or bestraughted: some such beeing very idiots, vnlearned, and vnlettered men, haue spoken Hebrew, Greeke, Latine, and disputed of profound questions in Philosophie, and Diuinitie: the other experiment is in the Magicians themselues, which worke by such spirits, and effect strange things, as in counterfaiting the shapes of beasts, in causing images to mooue and speake, in telling strange things done farre off in remote countries: these strange works either to ascribe to melancholie, as some Physitians doe, or to the operation of the starres, as Astrologers, *est per quam inerudituum & insulsum, &c.* it is both an vnlearned and vnsauourie shift: and to denie these former experiments, *extremae impudentiae & contumaciae videtur*, it seemeth to be extreame boldnes and contumacie: therfore these strange things must of necessitie be referred to the operation of spirits, &c. *Perer. lib. 2. in Daniel. in v. 10. c. 2.*

Two experiments shewing the mysticall working of Sathan in the world.

15. Quest. v. 12. *Of the Kings rash sentence in commanding all the wise men of Babel to be slaine.*

1. Though by the law of God these Sorcerers and Soothsayers had deserued worthily to die, and so in respect of the diuine iustice, were iustly put to death; yet in respect of the King, who looked not vnto the Law of God, but followed his owne irefull affection, the proceeding was vniust: *Polan.* beside their deuilish profession, it seemeth they were ambitious and insolent, and enuious against Daniel, and the rest of the people of God, therefore in respect of themselues their punishment was iust. *Bulling.*

2. *Lyranus* excuseth the Kings fact, because he had beene at great cost in maintaining these Inchanters and Soothsayers: he had raised them to honour, giuen them great gifts; and now when he requireth some seruice of them, they are able to say nothing.

3. But yet *Nabuchadnezzar* was diuers waies faultie in this action: 1. in his rash and inconsiderate sentence, which he pronounced against them in his rage and furie: whereas the sentence of death should proceede with mature deliberation and aduice: for like as Saturne the highest of the Planets hath the slowest motion of them all; so Princes which sit in their high thrones of maiestie should be most considerate in their actions. And as a musitian doth not presently cut away his strings, if they be out of tune, but doth wind them to and fro, to bring them to a right harmonie; so neither should a Prince punish euery disorder in the Commonwealth presently with death. *Pintus.* 2. An other point of iniustice is, that he had not yet called all the wise men of Babylon, and yet vnheard and vncalled, commandeth them to be slaine. 3. It was also vniust for some few mens fault, to take reuenge of the whole profession, and so to punish one for an others offence. *Osiand.*

16. Quest. v. 13. *Whether the wise men in deede were slaine.*

1. Some thinke, that *praparabantur tantum occidi*, they were onely prepared and appointed

pointed to be ſlaine; not that they were indeede ſlaine, ſo *Lyran. gloſſ. interlin. Hugo Car.* But the contrary is euident in the text: for the ſentence being gone forth, that is proclaimed, and publiſhed, it is like ſome execution followed: otherwiſe the proclamation ſhould haue ſeemed to be ridiculous, *Caluin.* And beſide ſeeing Daniel was alſo ſought to be ſlaine, it ſeemeth, that all they which were in the way, and at hand, and needed not to be ſought for, were put to the ſword.

2. Wherefore it is certaine, that many of theſe wiſemen were ſmitten with the ſword, though the execution of many of them were deferred vpon Daniels offer and vndertaking to expound the dreame: v. 24. *Genev.* like as vnder Ahab and Iehu Baals prieſts were put to death. And *Galerius Maximinus* beeing ouercome of *Licinius*, he cauſed the Idol Prieſts to be ſlaine, as impoſtors, and deceiuers. *Bulling.*

Queſt. 17. *What office Arioch had, to whom Daniel maketh this motion.* verſ. 14.

1. *R. Shelemo* taketh the word *tabacaia*, for *carnifices*, executioners, he thinketh that Arioch was ſet ouer theſe, which had the charge to put others to death: but it ſeemeth, that he had a better office: for he was a chiefe man about the king, and brought Daniel in to the king. verſ. 25.

2. The *Septuag.* interpret here ἀρχιμαγειρον, the chiefe cooke: but it appertained not to that office, to ſee execution done vpon men.

3. Some call him the kings chiefe ſteward, *Genevenſ.* but neither is it incident to that office, to ouerſee the puniſhment of offenders.

4. The vulgar Latine interpreteth, *præfectum militiæ*, captaine of his armie: but here was no armie leuied, or battell proclaimed.

5. Therefore *rab tabachim*, is better interpreted, *præfectus ſatellitum*, the captaine of the guard, or high Marſhall: ſuch an one was Potiphar vnto Pharaoh, Gen. 37. 36. who had the chiefe charge of the kings priſoners, Gen. 40. 3. *Polan. Iun.*

Queſt. 18. verſ. 15. *How Daniel was ignorant of the kings decree againſt the Southſayers.*

1. Some thinke that Daniel of purpoſe did forbeare to goe with the reſt, leaſt he might ſeeme ambitiouſly to haue ſought honour and reward, which was promiſed to them, which ſhould interpret the kings dreame: *gloſſ. ordinar.* but there was no ſuch reward promiſed, till they appeared before the king: and if Daniel had receiued any meſſage with the reſt of the wiſe men, he might eaſily haue geſſed at the cauſe of that hard ſentence. See before Queſt. 8.

2. But it is like that the Chaldeans concealed this matter from Daniel, whereof two reaſons may be giuen, it proceeded, *ex inuidia & cupiditate*, from their enuie and couetouſnes: *Lyran.* their enuie, in that they thought great ſcorne, that ſo young a man as Daniel, ſhould be called to counſell with the graue ſage counſellors, who were in great eſtimation with the king for their long experience: *Iun.* their couetouſneſſe alſo herein appeared, that they might haue the reward onely to themſelues: *ſoli ingreſſi, tanquam ſoli præmia percepturi:* they onely went in, that they onely might receiue the reward, *Bulling.* they were alſo ambitious, they were loath that any ſtrangers ſhould be admitted to the kings preſence, or any had in reputation but themſelues. *Iun. annot.*

3. But ſpecially this fell out by Gods prouidence, that Daniel beeing ſought for vnto death, might by this meanes be brought forth, and the gift of wiſedome in him be made manifeſt: and that by this meanes his life ſhould be preſerued. *Polan.*

4. And herein appeareth the malice of the Chaldeans, *qui in periculo voluerunt habere conſortes*, which would haue Daniel and his fellowes partakers of their puniſhment, whom they refuſed to haue any part before in the reward. *Pellican.*

Queſt. 19. verſ. 19. *How this ſecret was reuealed vnto Daniel in the night.*

1. Some thinke that this viſion was ſhewed vnto Daniel by an Angel, becauſe ſuch reuelations are vſually made by the miniſtrie of Angels: *Pintus ex Dyonif.* But Daniel acknowledgeth in his thankſgiuing, that he receiued this reuelation onely from God, and to him onely he giueth the praiſe.

2. And for the manner, *Hierome* thinketh that it was ſhewed vnto him by dreame in the night: ſo alſo *Gloſſe ordin. ſomnium regis diſcit ſuo inſomnio*, he learneth the kings dreame

by his dreame: so also *Osian. Lyran.* giueth this reason, because the night is fittest for such reuelations, the senses beeing quiet *ab exterioribus tumultibus*, from all outward tumults: and that the vision in the night is by dreame, he would proue by that place, Iob. 33.15. *God speaketh, &c. in dreames and visions of the night, when sleepe falleth vpon men, &c.* But this place prooueth not, that euery night vision is by dreame: but that in the night when sleepe falleth vpon men, the Lord sometime speaketh vnto them by dreame, sometime by vision.

3. *Albertus magnus*, as *Pintus* reporteth his opinion, thinketh that Daniel had this reuelation, *vigilia noctis*, as he watched in the night: and this is the more probable opinion, 1. because it is called a vision: now visions and dreames are distinguished, as the two vsuall waies, whereby the Lord reuealeth himselfe vnto his Prophets, Numb. 12.6. *Polan.* 2. Daniel and his three fellowes were occupied in praier while other slept, *Pellic.* and it seemed as they praied, that this vision was sent, as he saith, *Thou hast shewed now the thing that we desired of thee:* it is not like that Daniel and the rest beeing full of care in this so weightie a busines, would giue themselues to rest; but they awaked, when other slept. So *Hugo Card.* giueth this as a reason, why this vision came in the night, *quod tempus magis orationi competit*, because that time is fittest for praier. 3. And presently after this thing was reuealed, it is said that *Daniel answered and said, The name of God be praised:* but he could not thus answer and praise God in his sleepe. It was then such a vision in the night as Paul had, Act. 16. 9. when a man of Macedonia appeared vnto him, and said, *Come and helpe vs.*

4. Yet this further must be added, that visions come not onely by day but by night, and not onely when men are awake, but when they sleepe: as Daniel saw a dreame, and had visions in his head as he lay vpon his bed, c. 7. 1. such visions are more then dreames, and differ in respect of the more cleare illumination, and euident demonstration of things: such was Salomons dreame wherein he had a vision beside, when actually the gift of wisdome was conferred vpon him, 1. King. 3. whereof see c. 1. qu. 51. Yet dreames and visions doe differ in nature still (though they may concurre together) the one beeing but a representation of the image and similitude of things, the other a demonstration of the things themselues.

Queſt. 20. *Of the forme and order of Daniels thanksgiuing.*

Daniels thanksgiuing is of two sorts, either generall v. 20. to 23. or speciall and particular: and either of them consisteth of the proposition containing the *doxologie* or thanksgiuing, and the probation thereof. 1. In the generall benediction, in the proposition is expressed, who is to be praised, the name of God, not the letters or syllables, as the Iewes adore the name Iehouah, the Papists the name Iesus: but the name of God, is God himselfe: and the adiunct of the time also is added, *for euer and euer.*

2. The probation is set forth briefly, *for wisdome and strength are his:* then it is amplified by the effects; first his power is declared by two effects, the changing of times and seasons, and the taking downe and setting vp of Kings: then his confidence by three effects: 1. in giuing wisdome for action: 2. vnderstanding for contemplation: 3. and in discouering secret things: which is amplified by the cause, taken from the essentiall propertie of God; he *knoweth what is in darknes*, because with him is light.

3. Then followeth the speciall thanksgiuing, with the proposition, wherein Daniel giueth thanks for himselfe: and the probation taken from two effects; in opening vnto them the Kings dreame according to their desire, and giuing them power and strength, thereby to preuaile against, and ouercome the imminent danger and perill of death: the latter effect is set forth in the first place.

Queſt. 21. v. 19. *How Daniel is said to haue blessed the God of heauen.*

1. The Lord is called the God of heauen, 1. because he made the heauens, but other gods haue not made the heauen and the earth, Ierem. 11. *Hug. Card.* 2. And this sheweth a difference betweene the true God and idols herein: because they are worshipped onely in the earth, and not in heauen, *Pint.* 3. And God is so called, because he is *habitator cœli*, he inhabiteth and dwelleth in the heauens, and therefore he saith, *heauen is my seat or throne*, Isa. 66. 1. not that God is limited and confined in the heauens, but there are the most glorious and visible signes of his presence. *Pintus.* 4. And by this title is set forth Gods glorie, greatnes, and power, because the heauens are the most glorious of Gods creatures, and doe swey things below in the earth. *Polan.*

2. To

2. To bleſſe is taken diuerſly in Scripture: 1. when God is ſaid to bleſſe man, *benedicere*, to bleſſe, is the ſame that *benefacere*, to beſtowe benefits: as the Lord ſaith to Abraham, I will bleſſe thee, and *make thy name great*, Geneſ. 12.2. to bleſſe here, is to encreaſe, and multiplie him, and make him great: 2. when one man bleſſeth another it ſignifieth, to wiſh well vnto them, and to pray for them: as Rebekahs mother and brother are ſaid to bleſſe her, Gen. 24. 60. 3. but when man is ſaid to bleſſe God, it ſignifieth to praiſe him, and giue thankes vnto him: as Pſal. 54.1. *I will bleſſe the Lord for euer, his praiſe ſhall be in my mouth continually:* and ſo is it taken here.

22. Queſt. verſ. 21. *How the Lord is ſaid to change times, and ſeaſons.*

1. *He changeth times.* 1. he maketh day and night, ſummer and winter, *ipſe eſt primus motor cœleſtium corporum*, becauſe he is the firſt mouer of the celeſtiall bodies, which doe rule the time: 2. and he changeth and altreth the times, either according to the courſe of nature, *ordinarie*, as in diſtinguiſhing dayes, moneths, and the times of the yeare, or *extraordinarie*, as when the ſeaſons of the yeare keepe not their kind, but many times the Summer weather is changed into the winter raine, and cold, and the winter into Summer: *Cal.* and he altreth the times againſt the courſe of nature, as when he cauſed the Sunne to ſtand ſtill in Ioſuahs time, and to goe backe in the dayes of Hezekiah. *Pere.*

2. He alſo changeth the particular ſeaſons, both of the ayre and weather, ſending ſometime heate and drought, ſometime raine and cold: *Polan.* as alſo he diſpoſeth of the age and yeares of mans life, in generall, as mans age was ſhortened after the flood: and in particular, ſometime ſhortening mans dayes, as he did vnto Moſes, not ſuffering him to liue to ſee the land of Canaan, ſometime prolonging it, as he added. 15. yeares to Hezekiahs life. *Pere.*

23. Queſt. verſ. 22. *What ſecret things the Lord is ſaid to diſcouer.*

There are three kinds of ſecret things, which the Lord is ſaid to diſcouer. 1. The myſteries of religion, as concerning the bleſſed Trinitie, the incarnation of the Sonne of God, the life to come: the knowledge of which things a man cannot attaine vnto, vnleſſe it be reuealed vnto him from God.

2. There are the ſecrets of the heart, which none knoweth but God, who is the ſearcher of the heart, ſaue the ſpirit of man which is in him: 1.Cor.2.11. to none other are the thoughts of the heart knowne, but onely vnto God.

3. The things to come, are great ſecrets, which onely are manifeſt vnto him, by whome all things are acted and gouerned, both paſt, preſent, and to come. *Pere.*

24. Queſt. *How light is ſaid to dwell with God*, v. 22. *whereas it is ſaid*, Pſal. 18.11. *he made darkeneſſe his ſecret place.*

1. God is ſaid, 1. to be light in himſelfe, in his eſſence, becauſe there is nothing in God but moſt pure, ſincere, cleare, as alſo becauſe he communicateth of this light vnto others: as Iohn 1.9. *he is the true light that lighteth euery one, that commeth into the world:* both the light of nature and the light of grace proceede from him: and therefore as *Baſil* well obſerued, *prima vox Dei lucem creauit*, the firſt voice, that God in Scripture is found to haue vttered, created the light: for like as a moſt goodly picture, if it be laid in a darke caue, maketh no ſhewe at all: ſo the goodly workemanſhip of God in the creatures had beene obſcured, if God had not made light to cauſe the beautie of it to appeare. *Pint.*

2. God alſo is ſaid to be in light, 1. Ioh. 1.7. becauſe he can endure no falſehood, hypocriſie, or vntruth.

3. The Lord alſo is ſaid *to dwell in light, that none can attaine vnto*, 1.Timoth.6.16. becauſe we through the weakeneſſe of our vnderſtanding, and blindneſſe of our mindes, are not able to comprehend any thing of God, vnleſſe he by the illumination of his grace doe make a way for vs to come vnto him.

4. Now whereas it is ſaid, Pſal. 97. 2. that clouds and darkeneſſe are round about him, and 1. king 8. 12. God is ſaid to dwell in the cloud: the Scripture by this Metaphor ſheweth onely *Deum eſſe inacceſſum*, that God is inacceſſible vnto vs, not what he is in himſelfe: and the cloud was a ſigne of Gods preſence, as he ſaid to Moſes, Leuit. 16.2. I will appeare in the cloud: *Polan.* And therefore the Lord, when he appeared in Mount Sinai, couered all the mountaine with a thicke cloud: to ſhewe that no man is able to comprehend

the brightnes of his glorie.

Queſt. 25. verſ. 24. *Whether Daniel did well in ſtaying the execution of the kings ſentence vpon the wiſemen.*

Verſ. 24. *He ſaid vnto him, Deſtroy not the wiſemen, &c.* Whereas if the ſentence of death had beene executed vpon theſe ſuperſtitious Chaldeans, the Church of God ſhould haue beene deliuered from peſtilent enemies, and they beſide had iuſtly deſerued to die, becauſe of their fraud, and impoſtures; it may ſeeme, that Daniel might haue done much better to haue ſuffered the ſentence to proceede againſt them.

1. For anſwer hereunto, *Oſiander* thinketh, that there might be ſome innocent men among them, which erred onely of ſimplicitie, and did not malitiouſly by their wicked arts oppoſe themſelues againſt the truth, and therefore Daniel would haue them ſpared: But it is euident by the text, that Daniel would generally haue all the wiſemen ſpared, which yet remained, for ſome of them had beene ſlaine alreadie.

2. *Caluin* thinketh the reaſon was, *quia nondum maturuerat ipſorum iniquitas*, becauſe yet their iniquitie was not come to the full, they were reſerued to a further puniſhment.

3. *Bullinger* thinketh they were ſpared, that by Daniels meanes *in vera ſapientia proficerent*, they might come to repentance, and profit in true wiſedome: theſe endes indeede the Lord might propound to himſelfe in ſparing theſe hypocrites, but the queſtion is what apparant reaſon mooued Daniel to entreat for them.

4. *Bullinger* againe thinketh, that God ſtirred vp Daniel to doe it, becauſe he would haue his iudgements tempered with clemencie: ſome of them were put to the ſword, the reſt the Lord would haue ſpared, that his mercie and clemencie might appeare in iudgement: This beeing admitted to haue beene the ſecret cauſe before God of this work, yet it is not ſhewed, what ſtirred vp Daniel to doe it.

5. Theſe two reaſons then remaine which perſwaded Daniel. 1. his charitie and loue euen toward his enemies, *non vult eos perire propter quos erat ipſe periturus*, he would not haue them periſh, for whoſe cauſe he was like to haue periſhed. *Hierome. Lyran.* wherein he imitateth the clemencie of Chriſt, who prayed for his enemies: *Pellican.* he might by this meanes winne them, or els heape coales vpon their head, and make them leſſe excuſeable. 2. Daniel in equitie conſidered *cauſam non eſſe iuſtam*, that the cauſe was not iuſt, which mooued Nebuchadnezzar to command them to be killed: but he did it in haſt and rage, and therefore Daniel not ſo much looking vnto their perſons, as to their cauſe, deſireth that they might be ſpared. *Polan.*

Queſt. 26. verſ. 25. *Whether Arioch lyed vnto the king in ſaying, I haue found a man, &c.*

1. Some thinke that *Arioch* which knewe that Daniel and his companions were wiſer then the reſt of the Chaldeans, had indeede ſought them out *ad ſolutionem faciendam*, to giue ſolution of the kings demaund, *Hugo.* but it is euident out of the text, ver. 13. that they were no otherwayes ſought for but to be put to death.

2. Moſt doe thinke that Arioch here played the cunning courtier, *qui ſibi vſurpant aliorum inuenta*, which doe take vnto themſelues, that which other men finde out: *Bullinger.* for he had not ſought for Daniel, *vltro ſe obtulerat*, he had offred himſelfe of his owne accord, *Lyran. Dei gratiam ad ſuam refert diligentiam*, the grace and gift of God he aſcribeth to his owne diligence: *Pellican. fallebat regem, &c.* he deceiued the king herein, as though he had found out Daniel, whereas he offred himſelfe. *Pintus.* But he could not without the kings great offence and indignation haue told ſuch a palpable lie, ſeeing that Daniel had before preſented himſelfe to the king, ver. 16. and deſired ſome time, to ſhewe the king his dreame. *Polan.*

3. Therefore to meete with this doubt, *Caluine* thinketh, that Daniel had not conference before immediately with the king, but *Arioch fuiſſe internuntium*, that Arioch was the meſſenger betweene them, when the king granted him ſome time: But the text is rather to be taken according to the letter, verſ. 16. *that Daniel* (himſelfe) *went, and deſired the king:* for Arioch durſt not haue moued any ſuch thing, hauing ſtrait charge giuen him to put all the wiſemen to death forthwith.

4. *Vatablus* to helpe the matter, readeth in the paſſiue; he ſaid, *quod repertus eſt vir*, that a man was found out, &c. but the word in the Chalde *haſhcacaḥ*, is in the actiue; *I haue*

haue found: And yet it had not beene true in the other ſenſe, for Daniel was not found, but offred, and he was not now firſt knowne, or found, but he had made himſelfe knowne to the king before.

5. *Polanus* maketh this therefore to be his meaning: that in this ſpeach, he doth *gratulari regi, &c.* congratulate with the king, and aſcribe as vnto his fortune, that ſuch a thing had happened: But the phraſe it ſelfe, *I haue found*, ſheweth that he doth attribute ſomewhat in this matter vnto himſelfe.

6. Therefore I thinke with *Iunius*, that the meaning of theſe words, *I haue found a man*, is nothing els, but *incidi in hominem*, I haue met with the man, not that he firſt found him out, but that now he fell vpon him, or he came vnto him to bring him to the king: ſo is the word vſed, 1. King 22.20. where Ahab going downe to take poſſeſſion of Noboths vineyard, ſaid to Elias, *Haſt thou found me, O my enemie*, that is, haſt thou met with me.

Queſt. 27. verſ. 25. *Why Arioch nameth Daniel to be one of the captiues rather then of the wiſemen.*

1. Some thinke he nameth him of Iudah, becauſe he had heard, that diuers excellent Prophets had beene of that tribe: *Lyran. Pintus.* but that is not like, for the famous Prophets, which liued about that time in the captiuitie, were *Ieremie*, and *Ezekiel*, who both were of the kindred of the Prieſts, Ierem. 1. 1. Ezeck. 1. 3. and ſo not of Iudah.

2. Therefore Gods prouidence rather appeareth herein: that as Daniel was not before in the aſſemblie of the wiſemen, ſo now he ſhould not be counted among them: that the interpretation of the dreame ſhould onely be acknowledged to proceede from God, and not be aſcribed to the skill and cunning of any wiſemen.

3. *Hugo Card.* following the *ordinarie gloſſ.* noteth here, that Daniel was of the tribe of Iudah, and not a prieſt, *ſicut in fine continet fabula Belis*, as is contained afterward in the fable of Bel, &c. he calleth that ſuppoſed hiſtorie of Bel and the dragon a fable, which among the Romaniſts is held for canonicall.

4. *Bullinger* here obſerueth well, in that the Lord refuſed the great wiſemen of Babylon, who were had in great reputation for their learning and wiſedome, and preferreth a poore captiue, *infirma mundi fortiſſimis eſſe robuſtiora*, that the weake things of the world are ſtronger then the mightie: as the Apoſtle ſaith, 1. Cor. 1. 27. *God hath choſen the weake things of the world to confound the mightie.*

Queſt. 28. verſ. 26. *How the king is ſaid to* anſwer *no queſtion beeing demanded.*

The word *hhanah*, or *ghanah*, which properly ſignifieth to anſwer, is taken ſimply for to ſpeake, as *Iob* 3. 2. *Iob curſed his day, and Iob anſwered and ſaid:* ſo is the word ἀποκρίνω vſed in the newe teſtament, as Math. 11. 25. *at that time Ieſus anſwered and ſaid, I giue thee thankes O father, &c.* and yet no man asked him there any queſtion. *Pintus.* ſo Mark 11. 13. when Ieſus came to the figtree, and found nothing but leaues, it is ſaid, Ieſus ἀποκριθεὶς, *anſwering ſaid*, where the word anſwered, is ſuperfluouſly added, as it is vſed in the Hebrewe tongue: and therefore the Syrian interpreter onely readeth, *and he ſaid:* ſo in this place, *then anſwered the king and ſaid:* the word *ganah*, anſwered, is added, *ex abundanti* (as we ſay) more then neede: ſee *Beza in his annota.* vpon that place.

Queſt. 29. verſ. 27. *Why Daniel denieth that any of the wiſemen of Babel could expound this dreame.*

1. Daniel reckoneth vp 4. kind of wiſemen among the Chaldeans: the firſt are called *cachinim*, wiſards, which by coniectures and caſting of lots did geſſe of things to come: the ſecond *aſhphin*, which by the aſpect and ſight of the ſtarres did make coniecture of things: the third, *chartummim*, which conſulted with ſpirits: of theſe three ſee before, Qu. 7. the fourth ſort are called *gazrin*, of the word *gazar*, to cut: and they were they which did open and cut the entrals of ſacrifices, and by the ſight thereof diuined of things to come. *Polan.*

2. All theſe Daniel denieth to be ſufficient or able to finde out this ſecret, and that for theſe cauſes; 1. leaſt men ſhould arrogate vnto themſelues diuine knowledge: 2. that from henceforth the king ſhould not exact any ſuch thing of his wiſemen, which was farre beyond their reach: 3. that he might ſtay from putting in execution his bloody ſentence againſt

gainſt the wiſemen. *Iun.*

Queſt. 30. verſ. 28. *VVhether God onely be the reuealer of ſecrets and things to come.*

It will be obiected on the contrarie, that the heathen often had dreames, whereby they knewe things to come, and the like oracles they receiued at Delphos: which were not giuen by God, but vttered by ſpirits. Hereunto we anſwer, 1. that many of thoſe oracles were falſe, ambiguous, and doubtfull, as thoſe which were giuen to *Craſus*, and *Pirrhus*. 2. many of them were deuiſed either by them, who affirmed they had ſuch dreames, or by the writers, to win more credit thereby. 3. And if ſome ſuch dreames and oracles tooke place, either verie fewe of them did hit, which might be by chance and hap hazzard, as we ſay, a fewe onely of a great number falling out: or the deuill by the ſubtiltie of his nature by ſome naturall ſignes might foreſee the effects and euents which ſhould follow; or he might foretell ſuch things, as by Gods permiſſion he ſhould effect himſelfe. *Pere. Polan.*

4. And as their dreames were vncertaine, ſo were they as vncertainely interpreted: as the dreame which *Darius* had, before he encountred with *Alexander*, ſome expounded to ſignifie the victorie that he ſhould haue againſt him; ſome gaue a contrary ſenſe, as *Q. Curtius* writeth, *lib.* 3. *Tullie* giueth an other inſtance, how one going to the Olympike games had a dreame, that he was turned into an eagle: one wiſard interpreted it, that he ſhould ouercome, becauſe the Eagle is ſuperiour to all other foules: an other turned it the contrary way, that he ſhould haue the worſe, becauſe the eagle driuing other birds before her, commeth laſt of all: ſo then the Gentiles had neither any diuine dreames, and ſuch as they had, they could not interpret. *Pere.*

Queſt. 31. verſ. 28. *VVhat Daniel meaneth by the* latter dayes.

1. Some doe expound it of all the time from thence, when Daniel expounded this dreame, *vſque ad conſummationẽ ſeculi*, vnto the ende of the world, *Hierome*, which were then to be fulfilled, *complenda, modo incepta*, but alreadie begun, *Hugo*. But *Nebuchadnezzars* thoughts extended not ſo farre, to the ende of the world, but onely to knowe what ſhould come to paſſe after him: and according to his thoughts, ſo was the dreame anſwerable, as Daniel ſheweth, verſ. 29.

2. Some by the latter dayes, vnderſtand the comming of Chriſt, *extremitas dierum vocatur Chriſti aduentus*, the extreame or latter dayes are the comming of Chriſt, becauſe the Goſpel is as it were the perfection and renewing of all things; *Caluin. Bullinger.* ſo alſo *Lyranus*, becauſe mention is made in this viſion of the kingdome of Chriſt, *quod eſt vltimum regnorum*, which is the laſt of all kingdomes: but if it were onely vnderſtood of Chriſts comming, then all the times following betweene Nebuchadnezzars raigne and Chriſts comming ſhould be excluded.

3. Much leſſe for the ſame reaſon is it vnderſtood, *de vltima mundi ætate*, of the laſt age of the world, from the comming of Chriſt vnto the ende of the world, as *Pintus:* for then Nebuchadnezzar ſhould haue had no reuelation of the times which ſhould immediately followe, whereabout his thoughts were moſt of all troubled.

4. Wherefore by this word *acharith*, are ſignified *poſteriora tempora*, the latter times, *Pellican.* or *conſequentia*, the times following, *Polan.* as the word is taken, Gen. 49. 1. where Iacob declareth to his ſonnes the things which ſhould come to paſſe in the latter dayes, that is, in the dayes following, not in the ende of the world: but he ſheweth their diuers lots, which ſhould befall them, when they came into Canaan: And Daniel thus expoundeth himſelfe in the next verſe, 29. *Thoughts came into thy minde, what ſhould come to paſſe hereafter. Iun.*

Queſt. 32. verſ. 29. *Whether Nebuchadnezzars thoughts were the cauſe of his dreame.*

1. There are foure cauſes of dreames: either the diſpoſition of the bodie and the humors thereof, which procure naturall dreames, as cholerike men dreame of fire, phlegmatike of water, and ſuch like: or elſe the affection, thoughts, and paſſions of the minde in the day, which cauſe the like dreames in the night, and theſe are humane dreames: or the reuelation of Gods ſpirit, ſometime concurring with mens thoughts, ſometime without them, whence are diuine dreames, of which kind this was: or the illuſion of Sathan, which cauſeth diabolicall dreames.

2. Now

2. Now mens thoughts ſometime are the cauſe of dreames, as the preacher ſaith, *dreames come through the multitude of buſines*, Eccleſ. 5. 2. but ſuch dreames then doe not prognoſticate things to come, but are a repreſentation onely of things done and paſt: *Ly.* ſometime they are not the cauſe, but the occaſion onely and preparation of the minde for the dreame which God purpoſeth to ſend; as Ioſephs careſull thoughts, what he ſhould doe with Marie whom he ſuſpected to be with child, were but forerunners of that direction, which God gaue him by a dreame, correſpondent vnto his former thoughts, Matth. 1. *Pere.* So *Polanus* diſtinguiſheth well, that the cauſe of this dreame was twofold; either προκαταρκτικὴ, the preparatiue cauſe, or occaſion rather, which were his penſiue thoughts; or ἀρχιτεκτονικὴ, the efficient and working cauſe, which was God himſelfe.

Queſt. 33. verſ. 29. *Why it pleaſed God to impart vnto Nebuchadnezzar this dreame.*

Verſ. 29. *He which reuealeth ſecrets, telleth thee what ſhall come:* 1. God ſent this dreame vpon Nebuchaddnezzar, for certaine particular cauſes, that his minde might thereby be humbled, when he ſhould conſider the mutable and variable ſtate of his kingdome, that he might ſubmit and ſubiect himſelfe vnto God. 2. That hereby his heart might be mooued toward the Lords people, not to tyrannize or beare rule cruelly ouer them, ſeeing there was an higher and mightier then himſelfe. 3. Other generall cauſes there were beſide: that all earthly Potentates ſhould hereby be admoniſhed, how fraile and of what ſhort continuance their earthy dominions are. 4. And withall, that they might hereby be occaſioned to looke vnto the ſpirituall and euerlatting kingdome of Chriſt, that ſhould ſhake all other kingdomes, and that they ſhould all be in expectation of that kingdome.

Queſt. 34. verſ. 30. *This ſecret is not ſhewed me for my wiſedome:* Whether Daniel by any naturall wiſdome could haue attained to the knowledge of this dreame.

It is euident he could not: 1. for then the Magicians, and Chalde philoſophers might alſo by their naturall skill and long experience haue ſounded the depth thereof. 2. As the dreame is, ſo muſt be the interpretatiõ: a natural dreame may be expoũded by natural means, but this beeing a diuine dreame ſent of God, muſt be interpreted by a diuine inſtinct. 3. This dreame beeing a premonſtration of things to come, whereof God onely hath the knowledge, could not be opened but by the ſpirit of God, who reuealeth ſecrets and things to come. 4. This dreame containing a ſignification of things to come, was either a naturall, or voluntarie ſigne: a naturall ſigne it could not not be; for then there ſhould be ſome affinitie betweene it, and the things to come; it was either as the cauſe or effect, or had ſome other agreement and coherence: but the viſion of an image could haue no ſuch naturall affection or diſpoſition to or with the conuerſion and alteration of kingdomes thereby ſignified, and ſhadowed forth: It was therefore no naturall, but a voluntarie ſigne, not appointed by the will of man, but by the will of God ſo diſpoſing: therefore it could not be interpreted, but accordng to the minde and will of him, by whom it was aſſigned. *Pere.*

Queſt. 34. verſ. 30. *Why Nebuchadnezzar could not vnderſtand the dreame which he ſawe.*

1. *Auguſtine* giueth the reaſon of it, *non eſt propheta veri Dei, qui oblata diuinitus viſa, &c. he is no Prophet of the true God, which ſeeth either with his bodie, or with that part of the ſpirit, which receiueth the images and repreſentations of bodily things, yet ſeeth not with his minde ſuch viſions as are offred of God, &c.* therefore Nebuchadnezzar ſeeing onely the viſion, but hauing no propheticall gift to interpret it, could not vnderſtand it, *ſed ad interpretandum viſum ſuum aſpectum quaſivit alienum*, but he vſed an others ſpirituall ſight to interpret his viſion, &c. *Auguſtin, ibid.* and ſo els where he concludeth, *magis propheta erat, qui interpretabatur, quod alius vidiſſet, quam ipſe, qui vidiſſet*, and ſo he he was rather a Prophet, that could interpret that which an other ſawe, then he which ſawe it, &c. Tom. 6. l. cont. Adimant. de Geneſ. ad lit. lib. 12. c. 9.

2. And *Auguſtine* further maketh here three ſorts of men, the firſt is, when one *rerum quæ ſignificatur ſola ſigna videt, &c.* doth onely ſee the ſignes of ſuch things, which are ſignified, &c. and he (as he ſaith) *minus propheta eſt*, is no Prophet: the ſecond is, when one *ſolo earum intellectu præditus eſt*, is onely endued with the vnderſtanding of them, and he is rather a Prophet: ſuch an one was Ioſeph who expounded Pharaohs dreame: *ſed maxime propheta, qui vtroque excellit*, but he is moſt of all a Prophet, which excelleth in both: as Auguſt. ibid.

Daniel

Daniel both sawe the kings vision and dreame, and gaue also the interpretation of it.

Quest. 36. vers. 30. *Of the two ends, why it pleased God to reueale vnto the king his dreame.*

1. One cause was that by this occasion the Church of the Iewes might fare the better, seeing that by their prayers the king had the interpretation of his dreame: the words are thus to be read, *that they might ratifie or make knowne vnto the king the interpretation:* they (not the Angels, as *Vatab.*) but Daniel and his fellowes, which ioyned in prayer: some read that the interpretation might be made manifest, as the Latine, whom *Lyranus* followeth: some translate it in the first person, *vt exponerem*, that I might expound or declare to the king the interpretation, *Caluin:* but the word is *iehoreghun*, that *they might notifie:* this was the first reason, that by this meanes the Iewes might receiue more fauour, vnto whom God reuealed the meaning of this vision.

2. The other cause was, for the instruction of the king himselfe, that he might knowe and vnderstand the thoughts of his heart: both these reasons, why the Lord gaue vnto Daniel both the knowledge of the dreame, and the vnderstanding thereof, are expressed by *Augustine, Hoc factum est, vt Regi Daniel summi creatoris notitiam insinuaret, & plebs in seruitute & captiuitate posita, aliquod solatium haberet, &c.* this was done that both Daniel might insinuate to the king the knowledge of the high Creator, and that the people beeing in seruitude and captiuitie, might haue some helpe and comfort.

lib. 2. de mirab. Scrip. c. 30.

Quest. 37. vers. 31. *Of the vision which the King sawe in his dreame the manner and parts thereof.*

First, Daniel rehearseth the kings dreame, what he sawe, and then he giueth the interpretation thereof, from vers. 36. to ver. 45.

The vision consisteth of two parts: of the image which the king sawe in his dreame, to v. 34. and then of the stone, which broke it in peices, ver. 34. 35.

The image is described, first by the adiuncts, then by the matter.

The adiuncts are fiue, 1. it was but one. 2. it was great. 3. glorious and excellent. 4. it stoode before him. 5. it was terrible.

The matter was either distinct, as the head of gold, the armes and breast of siluer, the thighs and bellie of brasse, the legges of yron; or else mingled together, as the feete were part of yron, part of clay.

Then followeth the description of the stone, by sixe arguments. 1. of the place, it was taken out of a mountaine, which though it be not expressed here is supplied, ver. 45. 2. of the manner, it was cut out without hands. 3. by the effects, it brake the image in peices. 4. by the euent, the image became as nothing, it was as the chaffe, which the winde carrieth away. 5. by the adiunct, it became a great mountaine. 6. by the effect, it filled the whole earth.

2. This vision representeth two kingdomes; the image the earthly, and the stone the heauenly: in the earthly 4. things are obserued, 1. the varietie of administration, and great difference of gouernement in respect of time, and place. 2. the great pompe and glorie. 3. the terrour and tyrannie. 4. the vncertaintie and mutabilitie.

In the spirituall kingdome of Christ 4. things are also expressed: 1. the beginning thereof, from heauen. 2. the administration thereof, not by any humane or worldly meanes. 3. the encrease thereof, through the world. 4. the continuance thereof for euer, when all other earthly kingdomes and regiments shall be dissolued.

Quest. 38. *Of the diuerse kinds of signes of things to come, and of which kind this image was.*

The Lord vseth 4. kind of signes to foreshewe and signifie things to come: 1. the first is of those, which are onely signes, and serue to no other ende, then to shadowe forth things to come; such were the signes shewed vnto the Prophets in visions, and dreames. 2. There are signes, which are not onely types and figures of things to come, but serue also to other purposes; such were the ceremonies of Moses law, which were shadowes of spirituall things, but had also their present vse, seruing as rites and ceremonies of the lawe. 3. Some signes did signifie something which was presently done and effected, as *Naamans* washing of himselfe seuen times, did betoken that he was in that instant cured of his leprosie. 4. Some figures did not onely shewe a present effect, but did also shadowe forth some more excellent worke afterward to be effected, as the blowing of the trumpets of rammes hornes about

bout the walls of Iericho, did not onely assure them of the present subuersion and ouerthrow of Iericho, but it signified the ouerthrow of idolatrie by the preaching of the Gospel: so the setting vp of the brasen serpent did not onely giue present health of bodie to them that looked vpon it, but it did also promise spirituall health of soule to all which with the eyes of faith should behold Christ: now this vision which *Nabuchadnezzer* saw was of the first kind: it was a meere signe seruing to no other purpose, then to signifie and shew vnto the king, what should come to passe afterward. *Perer.*

39. Quest. *What kingdomes of the earth are not comprehended in this vision.*

1. Those kingdomes which were alreadie destroyed, as the Assyrian Monarchie, whose chiefe citie was Ninive, are not contained in this propheticall vision; *hic agitur de rebus futuris*, this vision chiefly concerneth things to come. *Calvin.* 2. The petie and smaller kingdomes of the world are omitted, as of the Sycionians, Athenians, Lacedemonians, Lydians, which though they were flourishing kingdomes, and had command ouer the countries next adioyning, yet they had not such vniuersall dominion, as the great Monarchies of the Chaldeans, Persians, Grecians had. 3. Such Monarchies and kingdomes are here described, which had some coherence and dependance with and of the other, the ruine of the one, was the raising of the other: as the Persian Monarchie subdued the Babylonian, the Greekes the Persian: therefore the great and flourishing kingdomes of the Scythians, Egyptians, Carthaginians, are exempted, which had not that succession one to another, as the great Monarchies of the world had. 4. Those great kingdomes are onely here decyphered, which ruled in the world till Christs comming, who was the stone cut out of the mountaine without hands: therefore the kingdome of the Gothes, and Vandals, Saracens and Turks, which haue risen vp since Christs beeing in the flesh, are without the compasse of this vision. *Perer.*

40. Quest. *Why the Chaldean Monarchie is compared to the head of gold.*

v. 38. *Thou art this head of gold:* 1. Thou, and thy succession: for this is not onely vnderstood of Nabuchadnezzers person, but of his sonnes *Euilmerodach*, and his sonne *Balthazar* who succeeded him; vnder whose raigne the Chaldean Monarchie flourished for the space of 70. yeares. And that not onely *Nabuchadnezzar*, but the rest of his successors are here comprehended, is euident, Ierem. 27.7. where the Prophet saith, *All nations shall serue him, and his sonne, and his sonnes sonne.* 2. He is compared to the head, because the Babylonian Empire was *primum temporum ordine*, the first in order of time, as the head in the image was the first part thereof. *Iun.* 3. It was likened to gold, 1. *propter maximas diuitias*, because of their great riches, *Lyran.* and abundance of gold, in which respect it is called *golden* Babylon. *Hug. Card.* 4. Because their gouernment was more tolerable toward the people of God, though hard enough, yet it was more equall then the regiment of the Persians in generall. 5. Beside beeing compared with the rest, it was more golden-like in respect of their flourishing peace: for after that Nabuchadnezzer had subdued the nations round about, that Monarchicall state enioyed tranquilitie and peace 50. yeares; twentie yeares of Nabuchadnezzers raigne, and thirtie yeares vnder *Euilmerodach* his sonne. *Bullinger.*

6. So in this short sentence, *Thou art the head of gold*, there are as many figures, as words. 1. *Thou*, that is, thy kingdome, as v. 39. it is said, *After thee shall rise an other kingdome*, that is, after thy kingdome, not after his death. 2. *Thou art*, that is, signified and represented by this head of gold: as the Apostle saith, *The rocke was Christ*, that is, signified Christ. 3. There is a metaphor in the word head, which signifieth the antiquitie and prioritie of that kingdome, and the knowledge and wisdome of that nation. 4. An other figure there is, in that he is likened to gold, which betokeneth their riches, prosperitie, and flourishing estate.

41. Quest. *Of the largenesse of the Empire and dominion of Nabuchadnezzer.*

v. 38. *In all places, where the children of men dwell, the beasts of the field, and the fowles of heauen, &c. hath he giuen into thine hand.*

1. The Scripture doth euidently testifie what large dominions the king of Babel had, Ierem. 27. 6. *I haue giuen all these lands into the hand of Nabuchadnezzer king of Babel my seruant, and the beasts of the field haue I also giuen him to serue him, and all nations shall serue him, &c.* And the Prophet Abacuck saith of the Chaldeans, *They shall gather the captiuitie as the sand, and they shall mocke the kings, and the Princes shall be a scorne vnto them, &c.* c. 1. 9, 10.

2. Forren writers also haue ginen the like testimonie of the greatnes of the Babylonian Empire: *Berosus*, who wrote of the Chaldean affaires, preferreth him before all kings that were before him. *Megasthenes lib. 4. de reb. Indicis*, witnesseth, that Nabuchadnezzer beside the Prouinces of the East, subdued Egypt, Africa, Spaine, and maketh him in courage and magnanimitie superiour to *Hercules*: so likewise *Strabo lib. 15. Geograph.* writeth, that this Nabuchadnezzer was the mightiest of all other kings, and held of the Chaldeans to haue exceeded *Hercules*. *Tertullian* saith, that his dominion extended from India to Ethiopia.

Tertull. lib. aduers. Iudæos.

3. But whereas it is said, that God had made him ruler in all places, this is not so to be taken strictly according to the letter: for neither Nabuchadnezzer, or any other Monarch euer had the dominion and rule of the whole world: as witnesseth the altar of Alexander, the pillars of Hercules, and Ctesiphon the boundes of the Romane Empire toward the East. 1. Some therefore thinke that this is spoken in respect of the opinion of the Chaldeans, who held him to be an absolute Monarch ouer all the world: 2. or that all, according to the Scripture, is taken for the most, or many: as Gen. 22. 18. the Lord saith, that all nations should be blessed in Abraham: that is, many: as c. 17. 5. the Lord saith, *A father of many nations haue I made thee: Perer.* But this example is vnfitly alleadged, for in the one place the Lord speaketh of Abrahams carnall generation, in the other of the spirituall benediction, which in Christ should come indeede vpon all nations. 3. some take it therefore for an hyperbolicall speech. *Pintus.* 4. *Hugo* thus expoundeth it, he is said to rule ouer all, *quia nihil ei resistebat*, because no countrey resisted him. 5. *Lyranus* taketh all places, for all kind of places; as the cities where men dwelt, the fields where beasts ranged, and the woods where the foules made their abode: and therefore both men, beasts, and foules are said to be giuen into his hand. 6. Some admit here a synecdoche, that part is taken for the whole, all for a great part: *Lyranus* also. 7. But this vniuersall particle (all) must be restrained vnto all the regions next adioyning: as it is taken, Gen. 41. 57. *All countries came to Egypt to buie corne of Ioseph*, that is, all the countries neare vnto them. And so here all the regions in those East parts, were subdued vnder the kingdome of Nabuchadnezzer.

42. Quest. *Whether Nabuchadnezzers dominion were at that time the greatest in the world.*

It will be here obiected, that the Empire of the Medes was at this time very mightie, as *Herodotus lib. 1.* maketh mention of the greatnes of Cyaxares king of the Medes, who ruled ouer all Asia, and subdued the Assyrians, the Babylonians onely excepted. And it is euident by Herodotus Chronologie, that Cyaxares raigned about this time: for from the beginning of his raigne vnto the first of Cyrus, he counteth 75. yeares: 40. yeares vnder the raigne of *Cyaxares*, and 35. vnder *Astyages*: so if the Babylonian captiuitie tooke beginning from the 19. yeare of Nabuchadnezzer, as *Pererius* reckoneth, Cyaxares began his raigne in the 14. yeare of Nabuchadnezzer: but if the 70. yeares captiuitie be counted from the carrying away of Iechonias captiue, which is the more probable, which was in the 8. yeare of Nabuchadnezzer, 2. king. 24. 12. then *Cyaxares* beganne his raigne 5. yeares before, about the 3. yeare of Nabuchadnezzers raigne: they raigned then much about the same time, *Nabuchadnezzer* in Babylon, and *Cyaxares* among the Medes.

2. *Pererius* giueth this solution, that, the kingdome of the Medes was much wasted by the other Nabuchadnezzer father vnto this king, who warred against Arphaxad king of the Medes, and tooke the chiefe citie thereof Ecbatane, as is set forth in the storie of Iudith: and beside by the incursion and inuasion of the Scythians those parts of Asia were kept vnder the space of 28. yeares, so that all that time Cyaxares was of no great power, which was during the raigne of Nabuchadnezzer: then after his death, the Scythians beeing destroied and expelled, *Cyaxares* kingdome flourished for the space of 12. yeares.

3. *Contra.* 1. The historie of Iudith could not fall out in the raigne of the Elder Nabuchadnezzer:

chadnezzar: for at that time the Apocryphal ſtorie ſaith, that the Temple had not beene caſt downe, Iudith 5. 18. but the Temple was not deſtroied till the 19. yeare of this Nabuchadnezzer, which was about 12. yeares after he had this dreame, which was in the 5. yeare of his raigne, as is before ſhewed, Qu. 1. 2. *Cyaxares* could not ſuruiue Nabuchadnezzer ſo long, but it ſeemeth rather that Nabuchadnezzer ſuruiued him: for Nabuchadnezzer raigned 45. yeares: 8. yeares before Ieconias captiuitie, 2. king. 24. 12. and 37. yeares after, 2. king. 25. 27. *Cyaxares* raigned 40. yeares and beganne in the 3. yeare of Nabuchadnezzer, as is prooued before: then his raigne muſt determine in the 43. yeare of Nabuchadnezzer: therefore neither of theſe anſwers are ſufficient.

4. The beſt ſolution then is this, 1. that *Cyaxares* might be a king of power in the remote parts of *Aſia* beyond the Medes toward the Indians Eaſtward; and yet Nabuchadnezzer about Babylon and thoſe countries extending North and South, as in Egypt, Tyrus, and in the regions of *Aſia minor*, might be of the greateſt command. 2. If otherwiſe *Herodotus* affirme, more credit is to be giuen to the ſacred ſtorie, then to his vncertaine report. lib. 8. de padia Cyri.

43. Queſt. v. 39. *Of the ſecond Monarchie deſcribed by the armes and breaſt of ſiluer, what it was.*

1. The *Rabbins* becauſe they would auoid this ſo manifeſt a propheſie of the comming of Chriſt, doe ioyne two Monarchies together, of the Perſians and Grecians, *Calvin.* ſo confounding the hiſtories; whereas they were two kingdomes, one ſucceeding an other: but here Daniel pointeth out but one kingdome, *After thee ſhall riſe an other kingdome, &c.*

2. *Theodoret* by the right arme, vnderſtandeth *Cyrus* kinred of the fathers ſide of the Perſians, and by the left, his kinred on the mothers ſide of the Medes.

3. *Pererius* thinketh that the Perſian Monarchie is deſcribed by two armes; becauſe the Chaldean ſtate was ſubdued by *Darius* the Mede *Cyrus* vncle, and by *Cyrus* the *Perſian.*

4. But by the two armes rather are vnderſtood the two nations of the Medes and Perſians, which were firſt two kingdomes, the Medes vnder Darius, and the Perſians vnder *Cyrus*, but after Darius death they were ioyned in one, as the two armes did meete together in the breaſt: *Lyran.* ſo alſo *Iun. Pintus.*

44. Queſt. v. 39. *Why the Perſian Monarchie is ſaid to be inferiour to the Babylonian.*

The Perſian Monarchie was not inferiour in glorie, power, or dominion: for *Aſſuerus* king of Perſia raigned from India vnto Ethiopia ouer an 127. Prouinces, Eſt. 1. 1. And *Xenophon* alſo teſtifieth, that the Perſian Monarchie was ſo large, that it had for the bounds on the Eaſt, the redde Sea, on the Weſt, Cyprus and Egypt, on the North, Pontus Euxinus, on the South Ethiopia. And ſeeing Cyrus ioyned the Empire of Babylon to his owne dominions, it could not chuſe but be greater.

1. Some thinke therefore that it is ſaid to be inferiour, in reſpect of the continuance, for the Perſian Monarchie exceeded not aboue 240. yeares, whereas the Chaldean and Aſſyrian Monarchie from *Ninus* continued a 1500. yeares: *Perer.* But Daniel aſcendeth not ſo high in this compariſon: he ſaith, *it ſhall be inferiour to thee*, that is, to thy kingdome, as it now ſtandeth.

2. *Pererius* hath an other anſwer, that the Perſian Monarchie is ſaid to be inferiour in reſpect of the preſent time, not as it ſhould be afterward: but it is euident that Daniel ſpeaketh of it, as it ſhould be then, when it ſhould riſe vp after the other, that it ſhould then be inferiour.

3. *Calvine* vnderſtandeth it of the generall corruption of manners, which waxe worſe, that *mundi conditio deterior eſſet, &c.* that the ſtate of the world ſhould be worſe vnder the ſecond Monarchie: but theſe Monarchies are compared one with an other, that as ſiluer is worſe then gold, ſo the ſecond Monarchie ſhould be inferiour to the other.

4. *Polanus* thinketh that it is ſaid to be inferiour, becauſe the Babylonian regiment, *plus habuit regiæ tranquillitatis*, had more princely reſt and tranquillitie: but the Perſian ſtate was full of trouble: for preſently after the death of Cyrus, his ſonnes *Cambiſes*, and *Tanaozares* contented for the kingdome: and after Cambiſes the *Mags* vſurped the kingdome, and after them *Darius Hyſtaſpis* was choſen king by the neying of his horſe.

5. But I thinke rather with *Iunius*, that it is called inferiour, and ſiluer-like in reſpect of the others golden ſtate, becauſe their gouernment was more tolerable and equall toward the people of God.

45. Queſt. *Whether the Monarchie of the Chaldeans or of the Perſians was more cruell toward the Iewes.*

1. Though *Cyrus* firſt gaue libertie to the people to returne, and afterward *Artaxerxes* gaue licence to *Ezra* and *Nehemiah* to build the Temple; yet other kings of Perſia hindred the building of the Temple, as *Cambiſes*, and *Ahaſſuerus*, who by the fraudulent and malitious deuice of *Haman*, would vtterly haue deſtroied the people of the Iewes: So that this compariſon is not in reſpect of ſome one or two particular perſons of their kings, but of the diſpoſition of the whole ſtate, which was harder toward the people of God, then was the firſt Monarchie of the Babylonians.

2. For *Nabuchadnezzer*, though vnder him the people of God was afflicted and endured much, yet he ſhewed them ſome clemencie and fauour: As firſt when he beſieged Ieruſalem in the 3. yeare of Iehoiakim, he made not hauocke of all, but carried away part onely of the veſſels of the Temple, and a few of the noble mens children: And after that for the ſpace of 19. yeares he ſuffered the kings of Iudah to haue their kingdome, till he was prouoked by the vnfaithfulnes of Zedekiah to take reuenge: and yet when he had ſet the citie and Temple on fire, he ſuffered the people to inhabite the countrey ſtill, to plant vineyards, and till the ground, and he ſet ouer them *Gedaliah* a good man, one of their owne countrey. So that in reſpect of theſe heroicall and princely parts in Nabuchadnezzer, the Perſian Monarchs were but as ſiluer, and farre inferiour vnto him. *Oſiand.*

46. Queſt. *Why the Perſian Monarchie is compared to ſiluer.*

1. *Pererius* thinketh this reſemblance to be made, *propter immenſam Perſici imperij opulentiam*, for the great wealth and riches of the Perſian Empire: for Cyrus ouercame *Craſus* the rich king of Lydia, of whome that prouerb was taken vp, *ditior Craſo*, richer then *Craſus*. *Plinie* writeth that *Cyrus* when he ouercame Aſia, got 34. thouſand pound waite of gold, beſide golden veſſels, and wedges of gold, and 500. thouſand talents of ſiluer, which may amount of our money to 300. millions: beſide he tooke *craterem Semiramidis*, the great bowle or ſtanding piece of *Semiramis*, which waighed 15. Egyptian talents, and an Egyptian talent is 80 pound. And what the wealth and magnificence of the Perſian Monarchs was, that ſumptuous feaſt ſheweth, which *Aſſuerus* made to his Princes, Eſt. 1. and the great expedition of *Xerxes* in that huge armie, which he prepared againſt Greece. This is agreeable to that propheſie of *Iſai* long before of *Cyrus*, *The Lord ſaith, I will giue thee the treaſures of darknes, and the things hid in ſecret places.* *Athenæus* alſo writing of the great wealth of *Darius* the laſt king of Perſia, telleth how that the Perſian kings were growne to ſuch delicacie, and exceſſiue riches, that in the vpper ende of the kings bedchamber in a little cloſet there was alwaies in ſtore 5. thouſand talents of gold, which maketh 3. hundreth times an hundreth thouſand crownes: and this cloſet was called the kings bolſter or pillow: and at the beds feete there was an other cloſet, wherein there were laid vp 3. hundreth talents of ſiluer: beſide in the bedchamber there was an ouerſpreading vine made of gold, beſet with pretious ſtones: the bunches of grapes were alſo made of moſt coſtly pretious ſtones. *Q. Curtius* writeth, that the treaſure which *Alexander* tooke from *Darius*, was an 159. thouſand talents: *Strabo* nameth an 180. thouſand talents, which maketh of Italian money, a thouſand and eight hundreth thouſand crownes.

Lib. 33. c. 3.

Iſa. 45. 3.

Lib. 12. ſub initio.

2. *Lyranus* thinketh this Monarchie is compared to ſiluer, *quia multum vacabant ſapientiæ & eloquentiæ, &c.* becauſe they gaue themſelues much to the ſtudie of learning and eloquence, which is ſignified by the brightnes and cleare ſound of ſiluer.

3. But the reaſon rather of this compariſon is, becauſe this Monarchie had leſſe maieſtie, then the firſt, and was not ſo equall and fauourable toward the people of God. *Polan.*

47. Queſt. *Why the third Monarchie is likened to the bellie and the thigh, and vnto braſſe.*

1. This Monarchie muſt needs be vnderſtood of the kingdome of *Alexander* the great, who ruinated the *Perſian* Monarchie: he therefore ſucceeding next vnto them, muſt needes make the third. The *Rabbins* here very ignorantly in ſtead of *Alexander* the great ſonne of *Philip*, whoſe kingdome they confound with the *Perſian*, and make them both but one, doo ſupplie Alexander the ſonne of *Mammea*, Emperour of Rome, becauſe they would auoid ſo cleare a propheſie of the kingdome of the Meſſiah. But herein they ſhew their great blindnes and ignorance: for this *Alexander* was Emperour, when the halfe part of the Prouinces almoſt were fallen from the Romane Empire, and he had neuer any abſolute gouernment, but

but was as it were pupill vnto his mother: and he had an ignominious death, beeing slaine of his owne souldiers in his Tent. *Calv.* *Prosper* also, whome *Paulus Orosius* followeth, are deceiued, who take this third Monarchie for *Carthage*: for it succeeded not any of the other Monarchies.

Prosper in lib. de promiss. par. 2. c. 33.

2. This third Monarchie is resembled to the bellie and the thighs: 1. because, as the bellie is the next to the breast, so this Monarchie succeeded next vnto the Persian. 2. like as the meate passeth through the bellie, but there staieth not; so *Alexander* got many kingdomes, but he long enioyed them not: they were quickly after his death diuided among his captaines. 3. This resemblance also fitteth the intemperancie and incontinencie of the Greeke state, which *Alexander* was not so much touched with, as his captaines that succeeded him. 4. And further the bellie signifieth gluttonie, excesse, and riot, to the which *Alexander* was much giuen: for his intemperate drinking of wine, obscured all his other vertues: he would drinke wine so excessiuely, that he did lie sometime three daies, till he had slept it out: he also appointed games and prizes for the best drinkers: one *Protarchus* for drinking vp foure great measures of wine, called *congij*, which euery one contained a gallon, and a pint, was rewarded of him with a talent, but within three daies he died of drunkennes, and so did 41. more. In his drunken fit, at the enticement of his harlot *Thais*, he commanded the most famous citie of the East, of the Persians called *Persepolis*, to be set on fire: And at an other time in his drunken moode he killed *Clytus* his faithfull counsellour, which afterward so grieued him, that his friends could hardly stay him from killing himselfe: Hereupon this saying was taken vp of *Alexander*, that he was more gentle toward his enemies in battell, then toward his friends at bankets. Some doe excuse this his immoderate drinking of wine, by the hote and fierie constitution of his bodie: which is thought to be the cause of the sweete smell, that came from his bodie: as in hote countries there are the sweetest smells and perfumes. But the drinking of wine did more inflame him, beeing hoat by nature: as we see, that for the same cause in hote and burning seuers, Physitians forbid the vse of wine, or any hote drinke: therefore this doth nothing excuse his vnsatiable appetite that way.

3. By the brasse, 1. some vnderstand the eloquence of the Grecians, *quia æs tinnit clarius*, because brasse maketh a better sound then other mettalls, *Lyran.* 2. some interpret it of *Alexanders* great fame, *cuius sonus longe lateq; diffusus est*, whose sound was spread farre and wide, *Hug.* 3. some applie it to his warrelike disposition, for they vsed brasen armour in times past: and hereby is signified the troublesome and vnquiet state of that kingdome: for in 12. yeares space he conquered all the East part of the world. *Polan.* 4. But this Monarchie is compared to brasse rather because it was more hard and troublesome not onely to other nations, whome *Alexander* would neuer suffer to be in rest, insomuch that the Macedonians reioyced when *Alexander* was dead, as thereby gaining their rest and quietnes; but also to the people of God: for first he came against Ierusalem with an hostile and cruell minde, if the Lord had not staied him by a vision in the night, as he himselfe confessed, when *Iaddua* the high Priest met him the next day: and after that he gaue wicked *Samballat* leaue to build an other Temple in mount *Garizim*, which enterprise Nehemiah by his faithfull endeauour had hindred before, whereof he made *Manasses*, the brother of *Iaddua*, Priest: and by this meanes, both the state of the Church and Commonwealth was much weakned among the Iewes. *Ioseph. lib.* 11. *c.* 8. *Alexander* also was himselfe of a restles nature: for when he had heard, that his father *Philip* had conquered any citie, he would say, that his father left nothing for him: and when he likewise had heard of the Philosopher *Anaximander*, that there were many worlds, he wept, because he yet had not conquered one. Thus this Monarchie was brasen-like to the rest, because the state of the people of God more declined still, and waxed worse and worse.

48. Quest. *Of the largenes of Alexanders Empire, and of other memorable and notable things in him.*

1. This was admirable in *Alexander*, that at 20. yeares of age after the death of his father *Philip*, he enterprised to conquer the world: vnto which yeares, such constancie, fortitude, wisdome, counsell, experience, as appeared to be in *Alexander*, are very rarely incident.

2. It was also wonderfull, that *Alexander* with so small an armie, hauing not aboue 40. thousand, with so small prouision, carrying but vittaile for 30. daies, and but 70. talents, should take in hand such a great enterprise.

3. His succeſſe in battell was admirable, he neuer encountred any enemie, but he ouercame him; neuer beſieged citie, but he tooke it: and in 3. battels, one at the flood *Granicus*, an other at *Iſſus* in Cilicia, the third at *Arbella*, he ouercame all the power of *Aſia*, *Darius* hauing in his armie 10. hundreth thouſand men, aboue one for tenne.

4. As was his ſucceſſe in battell, ſo was (as the Gentiles call it) his good fortune for himſelfe, or rather his proſperous deliuerance from many daungers: that oftentimes he had receiued deadly wounds, and yet recouered; was in a manner dead, and yet reuiued: inſomuch that *Curtius* writeth of him, *cum plurimum virtuti debuerit, plus eum fortuna debuiſſe, &c.* as he did owe much vnto vertue, ſo yet he owed more vnto fortune, which of all men liuing he ſeemed onely to haue power of: yet *Plutarke* in his two orations, which he made of that argument, ſheweth that more is to be aſcribed to *Alexanders* vertue, then to his good fortune.

Lib. 8. c. 16. 5. The largenes of his Empire was wonderfull: for he ſubdued the more noble part of Europe, Syria, and Egypt, all Aſia, and *India* vnto the riuer Ganges: yea *Plinie* writeth, that in the vtmoſt boundes of the Sogdianes he built the citie *Alexandria*, where Hercules, Semiramis, and Cyrus had ſet vp altars before him, as boundes of the Empire: *Lyſippus* the painter hereupon made the picture of *Alexander* looking vp to heauen, with this poſie, *Iupiter aſſerui terram mihi, tu aſſere cœlum*, Iupiter I haue taken the earth to my ſelfe, take thou heauen, &c. with which picture *Alexander* was ſo delighted, that he proclaimed, none ſhould take his picture but *Lyſippus*.

6. Such was his celeritie alſo, that in the ſpace of 13. yeares he conquered more nations, then one would haue thought he could haue trauelled ouer in ſo ſhort a time: *Apelles* therefore pictured *Alexander* with a thunderbolt, ſignifying his great ſwiftnes and agilitie in his exploits.

7. *Alexanders* great fame alſo may be counted among other parts of his greatnes: by the which he ſubdued more nations, then by warre, for the very terrour of his name made many Kingdomes ſubmit themſelues vnto him: and at the ſame time when he died, he expected Embaſſadours from all the Nations of Europe, from France, Spaine, Italie, Sicilie, and from Africa: for if he had not then died, he had taken order, to prouide him a great navie, to haue compaſſed Arabia and Africa, and ſo to haue ſurpriſed Spaine and Italie.

8. The acts and monuments of *Alexander* are to be counted among other memorable things, as firſt the Cities which he built, which *Plutarke* nameth to haue beene 70. then he brought the barbarous nations to ciuilitie: he taught the people *Hyrcani* the vſe of mariage, the *Arachoſians* tillage and huſbandrie, the *Sogdians* that they ſhould nouriſh and not kill their parents: the *Perſians* to honour their mothers, and not to vſe them for their wiues: the *Scythians* that they ſhould not eate the dead, but burie them.

9. Adde hereunto his ſingular vertues: his conſtancie and patience in induring of labour, his clemencie toward thoſe whome he conquered: the ſame day he tooke and reſtored againe to the king of *India* his kingdome: *Darius* mother he honourably entertained as a Queene: his continencie was ſingular, *Darius* wife, and his moſt beautifull daughters he touched not, but preſerued their chaſtitie, neither would he ſee them. But his liberalitie and magnificence exceeded his other vertues: he gaue 23. thouſand talents among his ſouldiers to pay their debts: he bid to one feaſt 9. thouſand gheſts, and gaue vnto euery one a cuppe of gold: to one that asked a reward of him, he gaue a citie: which he refuſing as too great a gift for him, *Alexander* ſaid; *Non quæro quid te decet accipere, ſed quid me decet dare*, I ſtand not vpon it, what it is meete for thee to take, but what it is fit I ſhould giue. And to conclude this point, *Plutarke* ſaith, that thoſe vertues for the which ſeuerally certaine worthie men haue beene commended, did all concurre in him, as the valour of *Achilles*, the chaſtitie of *Agamemnon*, the pietie of *Diomedes*, the courage of *Cyrus*, the policie of *Themiſtocles*, the boldnes of *Braſſida*, the wiſdome of *Philip* his father.

Alexanders vertues.

10. This was alſo part of his terrene happines, that as he counted *Achilles* happie, becauſe he had *Homer* to ſet forth his praiſe, ſo he had diuers excellent writers to regiſter his acts: as *Ptolome* King of Egypt, *Hecataus*, *Ariſtobulus*, *Calliſthenes*, *Oneſicratus*, *Diodorus Siculus*, *Trogus Pompeius*, *Iuſtinus*, *Q. Curtius*, with others.

Queſt. 49. verſ. 40. *Whether this fourth kingdome muſt be vnderſtoode to be the Romane Empire.*

There are here two opinions; ſome take the Romane Empire to be vnderſtood by this fourth

fourth kingdome, which is compared to yron, and the ſame to continue after the comming of Chriſt to the ende of the world, as *Lyranus* interpreteth the two legges of the diuiſion of the Romane Empire into the Occidentall and Orientall at Conſtantinople: of the ſame opinion are *Rupertus*, *Hugo Cardinal*. *Pintus*, and of our writers, *Bullinger*, *Pellican*, *Geneuenſ*. *Caluin*, *Melanchthon*, *Oſiand*. Some doe here comprehend the Romane Empire, but vntill the comming of Chriſt, as *Pererius in* verſ. 32. We will examine their reaſons.

1. Verſ. 28. Daniel ſaith that the Lord ſhewed the king what ſhould come to paſſe in the latter dayes, therefore all the Monarchies to the ende of the world are here ſignified.

Contra. The word *acharith* as is before ſhewed, doth not onely ſignifie the latter or extreme dayes, but the time following, as it is taken, Gen. 49. 1. and the Prophet expoundeth himſelfe, verſ. 29. what is meant by the latter dayes, *that which ſhould come to paſſe hereafter*.

2. It is not like, that the Lord would conceale this thing from his Prophet, and that Daniel ſpeaking of three of the Monarchies, ſhould omit the fourth, which was the greateſt of all: neither would the Lord leaue his Church without comfort herein.

Contra. 1. As God reuealed not his whole minde vnto the reſt of the Prophets, ſo neither had Daniel a cleare viſion of all, which ſhould happen in the world. 2. he toucheth all theſe foure kingdomes and gouernments, which ſhould be the chiefe oppreſſors and afflictors of his people vntill the riſing of Chriſts kingdome; vntill which time they had not endured much at the Romanes hands, but by their owne procurement: Daniel therefore ſpeaketh of thoſe kingdomes onely, which medled moſt with the people of God then; it much belonged not to their preſent comfort to heare of thoſe kingdomes which ſhould come afterward.

3. Daniel propheſieth of the kingdome of Chriſt, which ſhould ſtill encreaſe vnto the ende of the world, verſ. 44. And cap. 12. 2. he euidently ſpeaketh of euerlaſting life, and of the reſurrection.

Contra. 1. The Prophet doth but touch that by occaſion in a word, to ſhewe the perfection and conſummation of Chriſts kingdome: it followeth not, that therefore he ſhould deſcribe all the Monarchies to the ende of the world.

4. But the euent of things anſwering to this propheſie, ſheweth that it is moſt fitly applyed to the Romane Empire.

1. Becauſe as yron the Romane Empire ſubdued all other kingdomes: for whereas *Alexanders* kingdome was diuided into foure, *Ptolome* had Egypt, *Seleucus* Syria, *Antigonus* Aſia the leſſe, and *Antipater* Macedonia, who alſo obtained *Antigonus* regiment; all theſe foure dominions were diſſolued and diſſipated by the Romanes. *Paulus Æmilius* ouercame *Perſeus* king of Macedonia, and led him with his two ſonnes, *Philippus*, and *Alexander* in triumph: *Lucullus* and *Pompeius* ſubdued *Mithridates* and *Tygranes*, and brought vnder the Syrian kingdome: and *Auguſtus Cæſar* ouercame *Antonie* with *Cleopatra* his wife, and made a Prouince of Egypt: And all the Eaſt countries *Pompey* the great ſubdued, and ioyned to the Romane Empire, as *Aſia*, *Pontus*, *Armenia*, *Paphlagonia*, *Cappadocia*, *Cilicia*, *Syria*, with others, waging battell with them 30. yeares together, hauing ſlaine, put to flight, or taken an 121. thouſand, and 83. thouſand, and taken 846. ſhippes, and a 1538. cities and caſtles: *Plin. lib. 7. cap.* 26. *Bullmg. Pap.* and *Lyranus* ſheweth 3. wayes whereby they became ſuch conquerours, *ſapientia*, *exercitio armorum*, *bono regimine*, by their wiſedome, exerciſe of warlike feates, and good diſcipline and gouernement.

2. The *two legges* doe ſignifie the diuerſitie of gouernement, which was euidently ſeene in the Romane common wealth: firſt, they were gouerned by Kings, then by Conſuls, afterward by Tribunes, they had their *decemviri*, their Dictators for a time, then they came to their *triumviri*, when three did beare the greateſt ſway; as *Auguſtus*, *Antonie*, *Lepidus*: and then the gouernement fell to *duumviri*, into the hands of two, *Auguſtus*, and *Antonie*, and at the laſt one had the Soueraigntie, and ſo it continued vnder one Emperour, vntill *Marcus Antonius Verus*, then there began to be aſſociates, and diuers Emperours at once. *Perer.*

3. The feete partly of yron, partly of clay, ſignifie the diuiſion and diſſention of the kingdome, which is manifeſt in the Romane gouernment: for there were foure notable diuiſions among them: firſt betweene the Senatours, and *ordinem Equeſtrem*, the gentrie of Rome, concerning the authoritie and power in matters of iudgement: there was alſo *bellum ſociale*,

the *sociall warre*, or of confederates, whereof *Drusus* was the author; and *bellum seruile*, whereof *Sertorius* was the beginner: then followed the most deadly ciuill warres betweene *Sylla* and *Marius*, *Cæsar* and *Pompey*, betweene *Octauius* with *Mar. Antonius*, and *Brutus* and *Cassius*, and betweene *Octauius* and *Antonie*.

4. Whereas the feete were partly of yron, partly of clay, which is expounded to signifie that the kingdome should be partly strong and partly broken: this also is thus applyed to the Romane state: because they were sometimes conquerers, sometime they were conquered: As the French brake in to the verie Capitall: *Pyrrhus* king of Epyrus did afflict the Romanes with fierce warre, and ouercame them at *Trebia*, and *Trasimenum*: *Hannibal* made a great slaughter of them at *Cannas*: *Crassus* was ouercome of the Parthians, and the Romane ensignes taken: *Bullinger*. Some vnderstand the yron and clay seete, of the kingdomes, which did spring out of the Romane Empire, as of *France*, *Spaine*, *Germanie*, the *Turkes*, whereof some were more victorious, warlike, and yron-like then others: *Melanethon*. Some apply it to the Emperours of Rome, whereof some were valiant, some cowardly and slouthfull. *Osian*.

5. Whereas the mingling and tempering of the yron and clay together is expounded of their mariages; they shewe likewise how this was accomplished and fulfilled in the Romane Empire: for *Pompey* tooke to wife *Iulia* daughter to *Iulius Cæsar*, and *Antonie* married *Octauia Augustus Cæsars* sister, whom he did afterward repudiate, and married *Cleopatra* Queene of Egypt: so that those coniunctions did not hold: *Bullinger*. *Pere*. *Pin*.

Contra. 1. True it is, that the Romanes did subdue vnto their Empire all other nations of any fame or power: but it is not so much to be considered, how they were yron-like towards other nations, but how they were affected towards the people of God, toward the comming of the Messiah: But vntill then the Iewes had not felt such hard seruice vnder the Romanes, as they had vnder other cruell Lords: for the innouations which were made in the Iewish state by *Crassus* and *Pompey*, were done rather by the consent of the Iewes themselues, and their kings striuing about the kingdome, then by conqueſt: and the interest that *Antonie* had there, was by the right and title of the *Ptolomies*, whose daughter and heyre *Cleopatra* he maried: But of all other the *Syrian* tyrannie vnder *Antiochus* was most cruell and yronlike towards the Iewes, and therefore to that state this description rather agreeth, as shall afterward be shewed.

2. The diuision of the kingdome, signified by the two legges, cannot be vnderstood of the diuerse regiments and gouernements, one succeeding another: for it was still the same kingdome; and beeing the same, it cannot be said to be diuided into two diuerse parts, as the legges are perpetually diuided, and are not ioyned together againe.

3. And for the same reason the diuision of the kingdome cannot be vnderstood of the Ciuill and domesticall dissentions: for there was a reuniting of it againe, after these stirres and tumults were appeased, but these kingdomes here spoken of, as two legges, were diuided and kept a sunder still.

4. The yron and clay signified, that the kingdome should be partly strong and partly weake: but this respect of their strength and weakenesse must not haue reference to other forren nations, but to the people of God, for whose comfort, this propheticall vision was sent: But toward the Iewes the Romane state was not partly strong, partly weake, vntill the comming of Christ; that sometime the one had the better, sometime the other: But thus the case stood betweene them, and the Seleucians in Syria, and Ptolomies in Egypt, that sometime they preuailed against the people of God; sometime God gaue them victorie against their enemies, as is euident in the storie of the *Macchabees*.

5. The coniunctions in marriage must be of diuerse kings betweene themselues after the diuision of the kingdome, not of the same kingdome within it selfe: and therefore that interpretation of the mutuall mariages betweene *Cæsar* and *Pompey*, *Octauian* and *Antonie*, can here haue no place: for it is euident, vers. 44. that diuerse kings, and at the same instant, are vnderstood, who ioyned in mariage.

Reasons shewing that the Romane Empire cannot be here vnderstood.

1. In the ende of this fourth yronlike Monarchie the Messiah should come, and his kingdome be set vp; but Christ came not in the ende, but in the beginning of the Romane Monarchie. *Polan*.

2. At

2. At the comming of the Meſſiah all theſe kingdomes muſt be diſſolued, and broken in peices, verſ. 44. Now the Romane Empire ended not at Chriſts comming: But it will be anſwered, that Daniel ſpeaketh of the ſecond comming of Chriſt, when all theſe kingdomes ſhould be deſtroyed. *Contra.* That cannot be, for after the diſſolution of theſe kingdomes, that ſtone which daſhed them in peices, ſhall growe into a mountaine, and fill all the earth, ver. 35. which cannot be otherwiſe vnderſtood, then of the propagation of Chriſts kingdome, which muſt be before his ſecond comming.

3. This kingdome here ſpoken of was diuided into two, ſignified by the two legges: but the Romane Empire continued one vntill the time of Conſtantine, after whom it was diuided among his three ſonnes, not into two, but three parts.

4. They cannot ſhew in the Romane ſtate, ſuch coniunction in mariage betweene diuerſe kings, and kingdomes: but they of whom they giue inſtance for ſuch matrimonill coniunctions, were of one and the ſame kingdome.

5. That fourth kingdome muſt continue vntill the comming of Chriſt, but if they vnderſtand this propheſie of Chriſts ſecond comming, the Romane Empire hath beene diſſolued long ſince.

6. Theſe kingdomes were one to ſucceede another, and to poſſeſſe the others dominions: the *Perſian* obtayned all, that was vnder Babylon, Alexander gained all, which the Perſian had: but the Romanes had onely Syria and Egypt of the Babylonian Empire, and onely *Aſia minor* of the Perſian Monarchie, whereas there were vnder the Perſians an 127 prouinces from India to Aethiopia, Eſter 1. therefore this laſt kingdome cannot be the Romane ſtate, for it muſt make one bodie with the reſt, as in the image of a mans bodie is repreſented. *Polanus.*

7. In this viſion the ſpeciall intention of the Prophet is to deſcribe ſuch kingdomes, as were aduerſaries to the Iewes, and preſſed them moſt, but the Iewes endured not much affliction vnder the Romanes till the comming of Chriſt: they endured more vnder the kings of Syria, and Egypt, eſpecially the firſt, as is euident in the bookes of the Machabees: that kingdome which was moſt cruell and yron-like toward the Iewes is here vnderſtood: but ſo was not the Romane Empire; therefore that is not here comprehended: *Iun. annot.*

Pappus anſwereth, 1. that it is falſe, *Iudaici tantum populi conditionem hac viſione deſcribi*, that the condition onely of the people of the Iewes is deſcribed in this viſion. 2. he ſaith it is likewiſe falſe, *à Romanis Iudæos nihil paſſos*, that the Iewes ſuffered nothing at the Romanes hands.

Contra. 1. But ſeeing that the ende and vſe of this propheſie, was for the comfort of Gods people; it muſt needs follow, that ſuch alterations and changes of kingdomes are here deſcribed, which moſt nearely concerned the people of God: thus then we may reaſon, The end of theſe propheſies, as alſo of all Scripture, is for the comfort of Gods people, Rom. 15. 3. but the propheſie of ſuch things, as concerned not the people of God, was not for their vſe and comfort; therefore ſuch propheſies are not contained here.

2. It is not affirmed, that the Iewes endured nothing of the Romanes, but that their gouernement was nothing ſo hard and yron-like as was the tyrrannie of the kings of Syria.

8. The viſion of an humane image ſignified one vnited bodie, conſiſting of diuerſe kingdomes one ſucceding another, as the parts of the bodie doe one ioyne vnto another; the beginning and head of which bodie was in Babylon: but the Romane Monarchie beeing diſtant at the leaſt a 1200. miles from Babylon, could not make one vnited bodie with it: therefore that Monarchie cannot here fitly be vnderſtood. *Polan.*

Queſt. 50. *That this fourth Monarchie diuided into two kingdomes, reſembled by the two legges of the image, was the kingdome of Syria and Egypt.*

When *Alexander* was dead, which happened in the 33. yeare of his age, his kingdome was diuided into foure parts: *Seleucus* had Babylon and Syria, *Ptolome* Egypt, *Caſſander* Macedonia, and *Antigonus* held Aſia: but the two firſt were the mightieſt kingdomes, and did moſt afflict the people of God, which are here ſhadowed forth by the two yron legges; as thus may be ſhewed,

1. The occaſion of Nebuchadnezzars dreame is an argument thereof, which was to knowe,

knowe, what ſhould become of his kingdome after him; the greateſt part whereof fell vnto the ſhare of theſe two, *Seleucus* that obtained the kingdom of Syria, and *Ptolome* of Egypt.

2. The ſcope and ende of this viſion, was to deſcribe vnto the Iewes their ſtate and condition vnder theſe kingdomes vntill the comming of the Meſſiah: which was moſt hard and yron-like vnder the tyrannicall command of theſe two houſes, the Seleucians, and the Ptolomies: ſo the captiuitie and bondage of the Iſraelites in Egypt is compared to an yron fornace, Deut. 4. 20. and now vnder Egypt againe they endure an other yron fornace.

3. This viſion is opened and expounded by other viſions, and propheſies afterward, cap. 7. 8. but moſt euidently, cap. 11.4. where the kingdome of Alexander is foretold ſhall be diuided into 4. parts, and that among the reſt the king of the North, which is Babylon and Syria, and the king of the South, namely of Egypt, ſhall be the chiefe: But the Romanes could neither be this king of the South, nor of the North.

4. The euent in theſe two kingdomes anſwereth to the propheſie: for here 4. things are foreſhewed. 1. the condition and manner of gouernment towards the people of God, which ſhould be yron-like, ver. 40. and ſo indeede were the kings of the North and South hard as yron, and cruell towards the people of God.

2. The conſtitution of theſe kingdomes is ſet forth, verſ. 42. which as two legges did iſſue forth of the braſen bellie and thighs, that is Alexanders Monarchie, the ſtrength whereof remained in them.

3. Then the inconſtant and variable ſtate of theſe two kingdomes is deſcribed, they ſhould be part of yron, part of clay: ſometime one ſhould be the ſtronger, ſometime the other: as *Ptolomeus Euergites*, had the better againſt *Seleucus Callinicus*, and *Ptolomie Philadelphus* to reuenge his daughter *Berenice* her death, againſt *Antiochus Megas*: but for the moſt part the king of the North was the ſtronger.

4. The matrimoniall league betweene theſe kingdomes is alſo foreſhewed, which yet ſhould not hold: *Ptolome Philadelphus*, gaue his daughter to *Antiochus Theos* to make perfect agreement betweene them: but this bond could not hold: for *Antiochus* had a former wife, *Laodicea*, who cauſed *Berenice* to be poyſoned, whereupon enſued great warres betweene theſe two kings: likewiſe *Antiochus* ſurnamed the great, gaue his daughter *Cleopatra* to *Ptolome Epiphanes*: and thus euerie part of this propheſie was truely fulfilled in theſe two kingdomes, as ſhall be ſhewed more at large, in the opening of the 11. chap. *Iunius.*

5. The propheſie of Ezekiel againſt Gog, cap. 38. herein concurreth with this viſion; which is there ver. 15. expounded to be the kingdome of the North: that vſed the helpe of the *Perſians*, who were tributarie vnto Antiochus Epiphanes: 1. Mac. 3.31. and of the Arabians, ver. 5. againſt the people of God.

6. It is well obſerued by ſome learned men, that the Romanes are but thrice mentioned in all the propheſie of Daniel, once, cap. 11. 18. where it is ſaid, *a Prince ſhall cauſe his ſhame:* the Romanes ſent their Conſul againſt *Antiochus Megas*: againe in the ſame chapter, verſ 30. *the ſhippes of Cittim ſhall come againſt him:* the Romanes ſent *Popilius* to ſtay *Antiochus Epimanes*, and chap. 9. 26. where it is ſaid, *the people of the prince which ſhall come, and deſtroy the citie*, the Romanes are vnderſtood. In other places of this propheſie no mention is made of them: this propheſie then is not extended vnto them.

But it will be thus obiected on the contrarie, that this laſt Monarchie cannot be interpreted of theſe two kingdomes of Syria and Egypt.

1. *Obiect.* It is ſaid, that in the dayes of theſe kings, the kingdome of the Meſſiah ſhould be ſet vp: but theſe kingdomes were deſtroyed and diſſolued by the Romanes before the Meſſiah came: *Pappus.*

Anſw. The kingdome indeede of Syria was before ſubdued by Pompey, and the houſe of the *Seleucians* was then extinguiſhed, which might be about 70. or 80. yeares, or thereabout before the birth of Chriſt: but the kingdome of Egypt continued ſtill vntill the raigne of Herod, (vnder whom Chriſt was borne) who was confirmed in his kingdome by *Antonie* and *Cleopatra* the daughter of the laſt *Ptolomie* ſurnamed *Piper*: ſo that Egypt had ſome part of the Images toe vntill the Lords birth.

2. *Obiect.* This laſt Monarchie is called a kingdome, it was then but one, but theſe were two kingdomes, one of the South, the other of the North: they therefore cannot be vnderſtood to be the fourth Monarchie.

Anſw.

Anſw. 1. It is called one kingdome in two reſpects. 1. becauſe they both iſſued out of the kingdome of Alexander, which after his death was diuided: as alſo becauſe one of theſe two kingdomes was of greater ſtrength, and had the chiefe ſuperioritie, which was the kingdome of the North. 2. it is euident in the text that diuerſe ſtates and regiments are comprehended in this fourth Monarchie: for it is ſaid, ver. 43. in the plurall number, *they ſhall mingle themſelues with the ſeede of men:* and they are ſaid to be *Kings*, ver. 44. *in the dayes of theſe kings, &c.*

3. *Obiect.* *Alexanders* kingdome was diuided into 4. parts, as is before ſhewed: but here by the two legges two kingdomes onely are ſignified.

Anſw. 1. Though *Alexanders* kingdome were diuided among his foure chiefe captaines, *Caſſander*, *Antigonus*, *Seleucus*, *Ptolome*, yet ſoone after *Seleucus* vanquiſhed and killed *Antigonus*, and *Caſſander* of Macedonia was not of like power vnto the reſt. 2. wherefore theſe two kingdomes are onely ſpoken of, as the mightieſt, and becauſe they two onely had to doe with the people of God, oppreſſing them continually, and keeping them vnder.

4. *Obiect.* The Empire of the Romanes is held of all to be the fourth Monarchie of the world, and the moſt flouriſhing: This image therefore repreſenting the foure great Monarchies of the world, is to be extended to the Romane ſtate.

Anſw. It is not denied, but that the Romane dominion maketh the fourth generall Monarchie of the world: yet this remaineth to be prooued, that in this viſion, the generall ſtate and condition of the world is deſcribed: the argument therefore followeth not, Foure principall kingdomes and Monarchies are ſet forth in this viſion: therefore the Romane is one of them: for onely theſe kingdomes are here deſcribed, which then had to deale with the people of God, and which did beare ſway vntill the comming of Chriſt, and then determined: *Iun. annotat.* But ſeeing we are fallen to make mention of theſe 4. generall Monarchies; it ſhall not be amiſſe briefly to ſhewe the beginning and continuance of them.

Queſt 51. *Of the beginning and continuance of the foure generall Monarchies of the world.*

1. The Babylonian Empire, which is made one with the Aſſyrian, tooke beginning from *Ninus*, of whom the citie *Ninive* is thought to haue beene ſo called, and it continued aboue a 1000. yeares: yet it neuer flouriſhed more then vnder Nebuchadnezzar the great; who ſubdued vnto his kingdome, all *Syria*, *Phœnice*, *Iudea*, *Idumea*, *Egypt*, *Lybia*, with other countries: And this his large dominion began in the firſt yeare of his raigne, when he beſieged Ieruſalem, but it was not at the height till the 23. yeare of his raigne, in the 38. *Olympiad.* and ſo it held 60. yeares vnto the raigne of *Cyrus*, which was in the 55. *Olymp.*

The Perſian Monarchie beginning in *Cyrus*, flouriſhed about 230. yeares, as *Pere.* 228. as *Bullinger*, and was diſſolued by *Alexander* in the 112. *Olympiad.*

3. The Grecian Empire was firſt founded by *Alexander*, who held the ſame 6. yeares, then it was diuided into foure kingdomes, which were ſoone turned to three: the *Syrian* kingdome, whereunto was annexed alſo all *Aſia Minor*, which *Seleucus* poſſeſſed, continued in that houſe vnto *Olympiad* 175. and afterward was held by *Tygranes* king of *Armenia*, 12. yeares, and then in the 179. *Olympiad*, was by *Pompey* ſubdued to the Romane Empire. The ſecond kingdome, which was of Macedonia, in the 150. *Olympiad*, was made ſubiect to Rome, with *Perſeus* the laſt king thereof. The third kingdome of Egypt held out vnto the 187. *Olympiad*, and then *Antonie* who had married *Cleopatra* Queene of Egypt, was ouercome of Auguſtus Cæſar.

4. The Romane kingdome ſimply beganne from the building of Rome in the 7. *Olymp.* but it was not an abſolute Monarchie vntill the 44. *Olympi.* after the ende of the ſecond *Punike warre:* for then all *Italy*, *Spaine*, *Sardinia*, *Sicilia*, and *Carthage*, were brought vnder the Romane obedience. And their dominion was much enlarged in the 147. *Olymp.* when Antiochus the great was vanquiſhed by the Romanes: but moſt of all in 179. *Olympiad:* when *Pompey* ſubdued the Eaſt countries: So that Aſia the leſſe, which was before the bounds of the Romane Empire, was then but counted in the middes: In this glorie it continued the ſpace of 500. yeares from the ſecond *Punike* warre, till it was taken of the Gothes: vnto which time frō the firſt building of the citie were a 1164. yeares, or thereabout: *Varro* writeth lib. 18. *Antiquit.* that *Veſtius* the Augur, by theſe 12. vulturs, which *Romulus* coniectured by, when he built Rome, did foreſpeake that Rome ſhould continue ſo many hun-

hundred yeares: but this may worthily be held to be a fable. *ex Pere.*

Queſt. 52. verſ. 43. Of the meaning of theſe words, *they ſhall mingle themſelues with the ſeede of men.*

1. *Vatablus* vnderſtandeth it of the diuerſe nations and people which ſhould be admitted into the commonwealth, and were *donati ciuitate*, priuiledged with the immunities of citizens: but the phraſe of *mingling themſelues with the ſeede of men*, ſignifieth more.

2. *Oſiander* thus expoundeth it, that the princes of the Romane ſtate *inituri eſſent affinitates cum Regibus*, ſhould ioyne in affinitie with other kings: but the text ſheweth, that the kings of this fourth Monarchie ſhould be ioyned in mariage among themſelues.

3. *Pappus* with others interpret it of the affinitie betweene *Cæſar* and *Pompey* who maried *Iulia Cæſars* daughter: and when ſhe was dead he would haue giuen him in mariage *Octauia* his ſiſters daughter: and deſired alſo to haue maried *Pompeys* daughter: ſo Auguſtus gaue vnto Antonie his ſiſter *Octauia*: But Caluin calleth this *frigidum*, a weake conceit, to ayme at ſome ſpeciall mariages: he thinketh it was the continuall practiſe of that ſtate, to combine and linke themſelues together by mutuall mariages: But this matrimoniall coniunction here ſpoken of, is between diuerſe kings; not in the ſame ſtate and commonwealth.

4. Some vnderſtand it of the ſocietie and league betweene the Romanes and Macchabees, which firſt beganne vnder *Iudas Macchabeus:* but the phraſe, as is before ſhewed, doth ſignifie a league and coniunction by mariage.

5. Some referre it to Herod, who beeing a ſtranger, would haue maried one of the Macchabees daughter, that his ſonne might peaceably enioy the kingdome: but the maide killed her ſelfe for griefe, and he is ſaid to haue abuſed her beeing dead: *ex Lyran.* But the kingdome of the Iewes was no part of this fourth Monarchie.

6. The true meaning then is, that theſe two kingdomes, ſignified by the two legs, that is, the kings of the South and North, ſhould linke together in mariage, as is ſhewed before, Queſt. 46. argum. 4.

Queſt. 53. verſ. 44. *What manner of kingdome the Prophet ſpeaketh of, which God ſhall ſet vp.*

1. *Porphyrius* and the Hebrewes doe interpret this of the kingdome of the Iewes, which in the ende of the world ſhall, as they dreame be moſt mightie, and ſubdue all other kingdomes: it ſeemeth alſo that *Ioſephus* had ſome ſuch conceit: for when he commeth to make mention of this ſtone, he forbeareth to giue any interpretation of it, putting off the matter thus; *mihi hoc narrare non libuit, cui propoſitum eſt non futura, ſed præterita ſcribere, &c. Daniel alſo giueth an interpretation of the ſtone: but it liked me not to declare it, whoſe purpoſe is to write of things paſt, not of things to come.* It ſeemeth he was loath to offend the Romanes, of whom he had receiued ſo great grace and fauour, which he ſhould haue done, if he had giuen his opinion, that the Romane Empire ſhould in the ende haue beene ruinated by his nation.

lib. 10. antiquit. cap. 11.

But how vnlike a thing this is, that the Iewes ſhould obtaine ſuch a temporall dominion, it is euident to all the world, they beeing now a diſperſed nation, without either king or prieſt, Church or commonwealth: And our Bleſſed Sauiour hath aſſured vs, that his kingdome is not of this world: they then dreaming of ſuch an outward kingdome, doe therein ſhewe their infidelitie, that they haue no part in the true Meſſiah, who is bleſſed for euer.

2. The heretikes called *Chiliaſtes*, which hold that 6. thouſand yeares expired from the creation of the world, there ſhall be a reſurrection of iuſt men, who ſhall raigne with Chriſt a thouſand yeares in the earth, doe expound this place of that terrene kingdome: But their hereticall fanſie is confuted by the verie words of this text: for the kingdome here ſpoken of ſhall ſtand for euer: it ſhall not then onely continue for a 1000. yeares.

3. Wherefore this Scripture euidently deſcribeth the ſpirituall kingdome of Chriſt, in this world ruling and gouerning the hearts of his ſeruants by his grace, and propagating his truth and Goſpell ouer all the world, exerciſing his power vpon the enemies of his Church: which kingdome ſhall be perfected in his euerlaſting glorie: of this eternall, and euerduring kingdome, the Prophet Iſay ſaith, the *Encreaſe of his gouernment and peace ſhall haue no ende.*

Iſay 9. 7.

Queſt.

Queſt. 54. *Whether the ſtone cut out of the mountaine, doe ſignifie Chriſt or his kingdome.*

1. The moſt doe vnderſtand this of Chriſt himſelfe, who is ſignified by this ſtone, of which opinion are of the ancient writers, *Iuſtinus Martyr, dialog. cum Tryphone: Ireneus lib. 3. aduerſ. hæreſ. cap.* 28. *Cyprian, lib.* 2. *aduerſ. Iudæos, ſect.* 17. and ſometime *Auguſtine enarrat. in Pſal.* 98. and ſo interpreteth *Lyranus:* and of the newe writers, *Bullinger* by this ſtone would haue Chriſt vnderſtood: as Pſal. 118. 22. *the ſtone which the builders refuſed, is become the head ſtone of the corner:* and Iſay 28. 16. *Behold I will lay in Sion a ſtone, a tried ſtone, a precious corner ſtone, a ſure foundation:* to the ſame purpoſe *Melanthon:* likewiſe *Pererius* beſide theſe teſtimonies of Scripture, ſheweth how Chriſt this precious ſtone was prefigured by certaine typicall ſtones in the old Teſtament: as by the ſtone Iacob pitched, and annointed it with oyle: and the rocke which Moſes ſmote with the rod, and water guſhed out: by the ſtone that bare vp Moſes hands, Exod. 17. and by that rocke where Moſes was ſet when he ſaw the Lords backe parts, Exod. 33. Further in theſe fower reſpects Chriſt is compared to a ſtone. 1. for the continuance. 2. for the ſtrength, he is the fundamentall ſtone. 3. a rocke of refuge vnto them that beleeue. 4. and a rocke of offence for the wicked to ſtumble at.

2. Some doe by this ſtone vnderſtand the kingdome and Church of Chriſt: as *Auguſtine* in Pſal. 42. and 44. ſo alſo Caluine, *comparat regnum Chriſti cum omnibus illis Monarchijs, &c.* he compareth the kingdome of Chriſt, with all thoſe Monarchies, &c. ſo is the Church of God likened to a ſtone, Zach. 12. 3. *in that day I will make Ieruſalem an heauie ſtone for all people, all that liſt it vp ſhall be torne, &c.*

3. But theſe interpretations are not contrarie one to another; they may well ſtand together: for Chriſt is not here conſidered apart by himſelfe, but together with his Church, he as the head, and the other as his bodie; So the Apoſtle ſometime by Chriſt vnderſtandeth the whole myſticall bodie conſiſting of Chriſt and his Church, as 1. Cor. 12. 12. *As the bodie is one, and hath many members, ſo is Chriſt:* ſo the Church is called *the bodie and fulneſſe of Chriſt*, Ephe. 1. 23. Then in this place, Chriſt is not vnderſtood without his body the Church, but both Chriſt and his kingdome, which is the Church, are ioyned together: for ver. 44. Daniel ſpeaketh of a kingdome which God ſhould ſet vp. *Polan.*

Queſt. 55. *Whether this propheſie be fulfilled in the firſt, or ſecond comming of Chriſt.*

1. *Tertullian* expoundeth it of Chriſts ſecond comming, *lib. contra Iudæos.* So alſo *Theodoret*, beeing mooued with this reaſon; becauſe at the firſt comming of Chriſt all theſe kingdomes were not deſtroyed, for the Romane Empire then flouriſhed, but at his ſecond comming this propheſie ſhall be fulfilled: but this argument is ſoone anſwered: the kingdomes here ſpoken of, were all diſſolued at the comming of Chriſt in the fleſh: the Romane Empire is not comprehended in this viſion, as is before ſhewed at large. queſt. 49.

2. Some thinke, that this propheſie agreeth vnto the firſt comming of Chriſt, *inchoate & aliquatenus*, in ſome ſort and by way of beginning, and that in the ende, it ſhould daſh in peices the Romane Empire: but it ſhall moſt fully and abſolutely be accompliſhed at Chriſts ſecond comming: *Pere. Pap.*

3. But it ſhall appeare by theſe arguments, that this Scripture muſt onely be referred to the firſt comming of Chriſt, and not at all to the ſecond, but onely by way of analogie, and by a conſequent.

1. This *kingdome* ſhall be ſet vp in the times of theſe Kings: but in the euerlaſting kingdome of Chriſt in the next world, there ſhall be neither any ſuch kings, nor any more time.

2. This ſtone was but ſmall at the beginning, but afterward it grew into a mountaine: but Chriſt, when he commeth in his glorie, ſhall then ſhew himſelfe in his greatnes: he ſhall not be as a ſmall ſtone.

3. And this ſtone became a great mountaine, and filled the whole earth: which ſheweth, that Chriſts kingdome here ſpoken of, ſhould increaſe by little and little: but after his ſecond comming, it ſhall be at the full, not ſtill encreaſing: therefore the kingdome of Chriſt here in this world of neceſſitie muſt be here deſcribed.

4. Yet by way of analogicall collection, this propheſie may be applyed vnto Chriſts ſecond comming: when as Chriſt ſhall make a perfect conqueſt of all earthly kingdomes and powers, and of all other aduerſaries vnto his kingdome.

5. Of this opinion, that this propheſie concerneth the firſt comming of Chriſt, are all they

which expound this phraſe, of *the cutting out of this ſtone without hands*, of the miraculous conception and birth of Chriſt, of the virgine Marie, as *Lyran. gloſſ. ordinar. Vatab. Pis.* with diuerſe of the auncient fathers: *Caluin* alſo, though he refute that interpretation of Chriſts birth; yet holdeth the firſt comming of Chriſt to be here ſignified: by this reaſon: *propheta admonet exordia regni Chriſti fore contempta*, the Prophet admoniſheth, that the beginning of Chriſts kingdome ſhall be baſe and contemptible, &c. becauſe he likeneth it to a ſmall ſtone at the firſt: but the ſecond comming of Chriſt, ſhall be glorious.

Queſt. 56. *The deſcription of the kingdome of Chriſt by the Prophet*, verſ. 44. 45.

1. It is deſcribed by the adiunct of time, when it ſhould come, in the time of theſe kings, which held the fourth Monarchie, toward the ende thereof. 2. by the manner it ſhall be raiſed vp as from a ſmall beginning. 3. by the efficient, it ſhall be ſet vp by God. 4. by the eternitie of it, it ſhall ſtand for euer, neither apt to fall of it ſelfe, neither ſhall it be ſurpriſed by any other: for theſe two are the cauſes of the alteration of kingdomes; internall within themſelues, or externall by foorren power. 5. by the effects, it ſhall breake and deſtroy all other kingdomes, as the Prophet Zacharie ſheweth, cap. 12. 3. 6. by the firmenes and ſureneſſe thereof, compared vnto a ſtone. 7. by the originall or beginning, it was cut out of a mountaine: the beginniug thereof was from heauen, from aboue, as our bleſſed Sauiour himſelfe, Iohn. 3. 13. *no man hath aſcended into heauen, but he that came downe from heauen, the ſonne of man which is in heauen.* 8. by the manner of his comming, which ſhall be ſudden and vnlooked for, as a thing that is cut out at once. 9. by the manner of adminiſtration, it ſhall be cut out without hands, that is, any humane helpe. 10. by the power thereof, *it ſhall breake in peices, &c. Polan.*

Queſt. 57. *That this kingdome which God ſhall raiſe vp muſt be vnderſtood of the kingdome of Chriſt.*

Verſ. 44. *The God of heauen ſhall ſet vp a kingdome. Caluin* here ſetteth downe certaine reaſons, out of the Rabbine Barbinel whereby he would prooue, that this kingdome cannot be referred to Ieſus the ſonne of Mary: his reaſons are theſe ſix in all.

1. Seeing theſe foure kingdomes here deſcribed are terrene and viſible, the fift alſo which ſhould deſtroy the other muſt be alſo viſible, for vnlike things cannot be compared together.

Contra. 1. It is not neceſſarie, that all things ſhould be like in a compariſon: nay here is rather an oppoſition betweene the 4. kingdomes, and this fifth, then a compariſon, and in that it is to deſtroy the reſt, it muſt be vnlike vnto the reſt: the Rabbines argument therefore followeth not; The fift kingdome ſhall deſtroy the former foure, *Ergo* it ſhall be of the ſame kind with the reſt: the contrarie is better inferred, that therefore it ſhall be vnlike vnto the reſt.

2. *Ar.* If religion made a difference between theſe kingdomes, then were they not foure but one: for all of them were giuen to idolatrie, and ſo followed the ſame ſuperſtition.

Contra. 1. It is neceſſarie that the 5. kingdome, which ſhould aboliſh all the reſt, ſhould differ in the truth and ſinceritie of religion from them: but it is not neceſſarie, that the foure Monarchies one deſtroying and confounding another, ſhould be of diuerſe religion: for kingdomes that are of the ſame ſuperſtition, may be one enemie vnto another, as one error may be contrary to another.

3. *Argum.* It is ſaid of this kingdome, that it ſhall not be giuen vnto an other: but the Turke now poſſeſſeth a great part of the kingdome of Chriſtians: And among themſelues alſo religion is diuided, and many diſtaſt the Goſpel; therefore this cannot be vnderſtood of the kingdome of Chriſtianitie.

Contra. 1. By this kingdome, which God ſhould raiſe vp, is not vnderſtood any viſible or externall kingdome: though the Turke haue ſurpriſed the terrene kingdomes and nations, which ſometime the Chriſtians poſſeſſed, yet the ſpirituall kingdome of Chriſt is not reſigned vnto them, nor to any other. 2. Euen among Chriſtians there may be diuiſions, and many carnall men may liue in the Church, but they belong not to the ſpirituall kingdome of Chriſt, though they remaine in the externall ſocietie of the viſible Church.

4. *Argu.* If this be the kingdome of Chriſt, who was borne vnder *Auguſtus Cæſar*, when the Romane Monarchie in a manner beganne, then the fourth Monarchie, and this

fift

fifth kingdome ſhould beginne together, which cannot be, for the one muſt be the ruine and deſtruction of the other.

Contra. 1. To this *Caluin* anſwereth, that the Monarchie of the Romanes beganne not with the Cæſars, but long before, when the Macedonian kingdome was diſſolued.

2. But this is an vnſufficient anſwer: 1. becauſe it was no Monarchie, till the time of Iulius Cæſar: but the gouernment before that was ſometime *Democraticall*, & popular, ſometime *Ariſtocraticall*, gouerned by Conſuls: therefore till it became a Monarchie, it could not be the fourth kingdome here ſpoken of. 2. Though the fift kingdome and the fourth beganne not together, yet the ſame inconuenience followeth, if they continue together: for the fift kingdome, when it commeth muſt be the ruine of the other: this argument therefore of the Rabbine is inuincible againſt their opinion, which make the Romane Monarchie this fourth kingdome.

3. Therefore to the Rabbines argument we make this further anſwer, that this fourth kingdome diuided into two, as conſiſting of two legges, was the Monarchicall ſtate of Syria and Babylon where the ſonnes and oſpring of *Seleucus* raigned, and of Egypt, where the *Ptolomies* ſucceeded one another, as is before ſhewed, queſt. 50. And ſo indeed this fift kingdome was the ende of the other.

5. *Argum.* The fourth kingdome and the fift can not ſtand together, the one beeing the ruine of the other: but vnder *Conſtantine* and other Chriſtian Emperours of the Romane ſtate, the Goſpel of Chriſt flouriſhed; therefore it cannot be meant of that kingdome.

Contra. 1. *Caluin* here anſwereth, that the kingdome of Chriſt, *non debet referri ad tempus natiuitatis*, muſt not be referred to the time of his natiuitie, but to the preaching of the Goſpell: and when the goſpell beganne to be publiſhed, then the Romane Empire after *Traianus* time was tranſlated to ſtrangers, to heardmen, and ſwineards, and beaſtly monſters.

2. This anſwer is likewiſe inſufficient: 1. for as ſoone as Chriſt was borne, his kingdome beganne in the dayes of his fleſh: as the Angel in the annuntiation of Chriſts birth to the virgine Marie, telleth her, *that God would giue him the throne of his father Dauid, and he ſhall raigne ouer the houſe of Iacob, &c.* Luk. c. 32. 33. 2. the goſpel was neuer more publiſhed in the world, then in the Apoſtles time, while yet the Romane Empire continued in the name and ſtocke of the Cæſars. 3. though the Empire was deuolued to ſtrangers, not of Cæſars familie, yet was it ſtill the Latine and Romane Empire, and therefore was the ſame Monarchie.

3. Wherefore vnleſſe the Romane Monarchie be diſclaimed here from beeing this fourth kingdome, this argument cannot be anſwered, for the fourth kingdome, and the fift cannot ſtand together.

6. *Argum.* The Romane Empire yet in ſome ſort continueth, therefore this fift is not the kingdome of Chriſt, which muſt not be raiſed vntill the other be deſtroyed.

Contra. The Romane Monarchie is long ſince diſſolued, and there remaineth nothing but an image and ſhadowe thereof, therefore this reaſon concludeth not.

Queſt. 58. *That this kingdome of Chriſts is a ſpirituall, no temporall kingdome.*

1. Some thinke that Chriſt was the temporall king of the Iewes, and that the kingdome of Dauid deſcended lineally vnto him by right of inheritance; which they would further confirme by that propheſie of Iaacob. Gen. 49. 10. *the ſcepter ſhall not depart from Iudah, till Shiloh come, &c.* whence they inferre, that the kingdome of Iſrael ſhall be reſtored by the Meſſiah.

Contra. 1. It can not be ſhewed, that Chriſt deſcended by ſuch a right line, as that the kingdome came vnto him by lineall deſcent: for the line which Matthew and Luke ſet downe, are of Ioſeph, not of Marie, which ſheweth that they were both of the ſame tribe: but that lineall deſcent wil deriue the temporall kingdome rather to Ioſeph then to Marie. 2. The contrarie rather is inferred vpon that propheſie, that the ſcepter ſhould then, and not before depart from Iudah, when the Meſſiah ſhould come: and he ſaith not, that he ſhould be *expectatio Iudæorum*, the expectation of the Iewes, but the expectation of the Gentiles, as the Latine tranſlator readeth: or the people or nations (not the Iewes) *ſhould be gathered vnto him: Pintus.*

2. Now that Chriſts ſhall be no temporall, but a ſpirituall kingdome, neither that he had any temporall kingdome by ſucceſſion from Dauid, it may thus appeare,

1. Iehoiachin the laſt king of the Iewes beſide Zedekiah, whoſe ſonnes were killed before his face, had none of his ſeede to ſit vpon the throne after him, Ieremie, 22. 30. but if the kingdome of Chriſt were lineally deriued from Dauid, it muſt be counted from him.

2. Chriſt refuſed to be made a king, and when he perceiued the people had ſuch an intent, he conuaied himſelfe from among them, Ioh. 6. 15. he likewiſe refuſed to entermeddle with the office of a king, as to be a iudge in ciuill cauſes, Luk. 12. 14.

3. No temporall kingdome is eternall, but the kingdome of Chriſt is eternall, therefore it is no temporall kingdome.

4. What manner of kingdome Chriſts is, the Prophet Zacharie ſheweth, *Behold thy King commeth vnto thee, &c. poore, and riding vpon an aſſe:* if Chriſts were a temporal kingdome, where is the pompe, riches, and glorie of his kingdome?

5. As Chriſts kingdome is, ſo was the oyle wherewith he was annointed, and the ſword wherewith he was girded: but he was annointed with ſpirituall oyle, and the ſword of his kingdome is alſo ſpirituall, Pſal. 45. 3. 7. therefore ſo is his kingdome. *Pintus.*

59. Queſt. v. 44. *In the daies of what kings Chriſts kingdome ſhould be raiſed vp.*

1. The Latin interpreter readeth, *in the daies of theſe kingdomes*, which *Lyran.* *Pint.* with others, vnderſtand of the Romane Empire, which is called kingdomes in the plurall, *quia multa regna continebat ſub ſe*, becauſe it contained many kingdomes vnder it: and they giue this ſenſe, that while the Romane Monarchie yet continued, the kingdome of Chriſt ſhould begin. *Pappus.*

2. *Bullinger* ſomewhat diuerſly by theſe kings vnderſtandeth diuers princes of the Romane Empire, as *Auguſtus* and *Antonius*, betweene whom Herod went vnto the Capitol, being by them confirmed in his kingdome.

Contra. But that theſe times can not be vnderſtood of the Romane Empire at all, hence it is euident; becauſe this 5. kingdome muſt be raiſed vp in the ende of the other: Now the Romane Empire moſt of all flouriſhed when Chriſt was borne: it was not then the fourth kingdome here ſpoken of: See other arguments againſt this opinion. queſtion 49.

3. The Iewes do vnderſtand this fourth kingdome of the Turkiſh dominion, & they confound the Macedonian and Romane Empire together, making them both one, becauſe they ſay the Romanes had their originall from the Grecians: and this is their deuiſe, that they ſhould not be forced to finde the beginning of Chriſts kingdome vnder the fourth Monarchie of the Romanes.

Contra. 1. The fourth kingdome cannot be the Turkiſh ſegnorie, which came 600. yeares at the leaſt after the other 3. kingdomes were diſſolued; but by Daniels deſcription, the fourth kingdome muſt followe immediately vpon the diſſolution of the other. 2. Though the Romanes had their beginning from Troy in *Aſia minor*, yet that was deſtroyed a 1000. yeares well nie before the ende of the three firſt Monarchies: therefore the Romanes could not then be counted one kingdome with the Grecians. 3. Likewiſe the Turks came from the mount *Caſpian*, and out of the greater Aſia: then by this reaſon they might as well confound the Turkiſh gouernement, with the Babylonian or Perſian Monarchie, which had their chiefe dominions in the greater Aſia.

3. Therefore *the times of theſe kings* muſt be referred vnto the laſt kings of the fourth kingdome, which conſiſted of Syria, and Egypt, as the two legges thereof, as is before ſhewed, queſt. 50. And ſo *Hugo* verie well expoundeth, *in diebus vnius ex illis*, in the dayes of theſe kings or kingdomes, that is one of them: and in the ende of them as the word is taken, Ezech. 7. 12. *the time is come*, that is the ende: to the ſame purpoſe, *gloſſ. ordinar. his regnis præcurrentibus*, theſe kingdomes going before, as being forerunners, the kingdome of Chriſt was both propheſied of and came.

This being agreed vpon, that this time is the ende of theſe kingdomes: yet there is this doubt. *Iunius* ſeemeth to vnderſtand this king to be *Herod*, who was an Arabian, and ſo of the kindred of the kings of Syria, who vſurped the kingdome of the Iewes: and in his time Chriſt came: But this cannot be ſo fit to find this forth kingdom, among the people of God in Iudea, it muſt be a forren kingdome that was cruell and yron-like towards that nation.

And

And the kingdome of Syria was diſſolued a good while before by Pompey before Herod was king.

Therefore I rather conſent to them, which vnderſtand *this time* to be the ende of *Ptolomies* houſe and race: for vntill Herod the houſe of Ptolomie continued: for Antonie, who confirmed Herod in his kingdome, married *Cleopatra* the daughter and heire of *Ptolomie Piper.*

60. Queſt. *How Chriſts kingdome is ſaid to deſtroy other kingdomes.*

1. Seeing that three of theſe Monarchies and kingdomes were deſtroied before Chriſts birth, how is Chriſts kingdome ſaide to deſtroy them: and ſeeing kingdomes are ſet vp by God, and the Apoſtle ſaith, *that the powers that be, are ordained of God,* how is Chriſt ſaid to deſtroy that, which he ſetteth vp? Rom. 13.

Anſw. 1. Though thoſe kingdomes were in act diſſolued before Chriſts comming in the fleſh, yet becauſe Chriſts kingdome is euerlaſting, and beganne not with his incarnation, thoſe kingdomes were deſtroied by the power of Chriſts eternall kingdome: for as the Lord ſaith concerning Cyrus, *I guided thee, though thou kneweſt it not,* Iſa. 45. 5. As the Lord Chriſt was the founder and ſetter vp of Cyrus kingdome, to deliuer his people; ſo the ſame kingdome, when it oppoſed it ſelfe againſt Chriſt and his Church, was by the ſame power of Chriſt pulled downe.

2. Chriſt indeede ſetteth vp kingdomes in reſpect of the power and authoritie giuen vnto them, which is of God: and he maintaineth vpright and iuſt kings, as the wiſe man ſaith, Prov. 8. 15. *By me kings raigne, and Princes decree iuſt things.* But vniuſt kings, and tyrannicall kingdomes Chriſt deſtroyeth: not that he is an enemie to the place and gouernment, but he ſetteth himſelfe againſt all ſuch kingdomes, as oppoſe themſelues to the Church of God: ſo it is true, *conteri & comminui à Chriſto terrena imperia accidentaliter,* that, as it were accidentally Chriſt doth diminiſh and breake in pieces terrene kingdomes, as they are aduerſaries to the kingdome of Chriſt. *Calvin.*

61. Queſt. *Whether Chriſt at his comming did in deede deſtroy the temporall dominions.*

1. *Pererius* thinketh that Chriſt is ſaid to deſtroy them, *non everſa temporali dominatione, ſed ſublata idololatria,* not in ouerthrowing their temporall dominion, but in taking away their idolatrie.

Contra. But this can not be the meaning: for the idolatrie of the heathen gouernours was not aboliſhed till the time of Conſtantine, which was 300. yeares after Chriſt: beſide the three firſt Monarchies were diſſolued, of the Chaldeans, Perſians, Grecians, and yet they were not purged of their idolatrie.

2. Therefore the deſtruction of theſe kingdomes muſt be vnderſtood of the outward ruine and fall of them: as both in fact was euident, that the foure kingdomes deſcribed by the image were ſo diſſolued, and this was beſt anſwerable to the viſion, wherein the image was ſeene to be broken all to pieces, and daſhed together by the ſtone cut out of the mountaine.

62. Queſt. *How Chriſt is ſaid to be the ſtone cut out without hands.*

1. *Auguſtine* by this mountaine vnderſtandeth the people of the Iewes, *de quo monte exciditur, niſi de regno Iudæorum?* out of what mountaine is he cut, but out of the kingdome of the Iewes? *Tractat. 9. in Ioann.* but at what time Chriſt was borne, the kingdome of the Iewes being fallen into the hands of a ſtranger, when according to Iaakobs propheſie, the ſcepter was gone from Iudah, could not be compared to a mountaine.

2. *Ambroſe* reading, in ſtead *of the ſtone cut out of the mountaine* (the *mountaine cut out of the mountaine without hands*) expoundeth it of the eternall generation of Chriſt of the father; *mons de monte ſine manibus, hoc eſt filius de patre ſine aliquo creationis acceſſu,* the mountaine cut of the mountaine without hands, that is the ſonne of the father without any creation, &c. *Sermon. 7.* So alſo *Iuſtinus Martyr* vnderſtandeth it of the eternall generation of Chriſt. But Daniel here ſpeaketh of a kingdome to be raiſed vp by God, it had then a Dialog. cum Typhon.

beginning: but the kingdome of Christ as he is the sonne of God, had no beginning: this therfore must be vnderstood of Christs kingdom as he is the Mediatour both God and man.

3. *Hyppolitus* referreth it to Christs second comming, and that clause *without hands*, signifieth, *secundum Christi adventum fore improvisum*, that the second comming of Christ shal be sudden, &c. so also *Osiander*, it signifieth that Christ the rocke *subito superventurum*, shall come suddenly to iudgement: but this cannot be vnderstood of Christs second comming, as is before shewed, Qu. 51. because this stone after it is cut out shall grow into a mountaine, and fill all the earth: but the knowledge of Christ shall haue filled all the earth, before his second comming.

4. But most interpreters doe interpret it of the miraculous generation of Christ of the virgin Marie: so *Hierome*, *Theodoret*, *Lyran*. *Vatab*. and *without hands*, signifieth, *sine operatione humana*, without the helpe of man: and the virgin Marie is compared to a mountaine, *propter excellentiam virtutum*, because of the excellencie of her vertue. *Pintus*.

5. *Bullinger* putteth these together, vnderstanding by the word mountaine, *partim locum excelsum, &c.* partly the high place of heauen, partly the people of the Iewes, because he was borne of the virgin Marie, &c.

Contra. 1. But this cannot be so applied to the virgin Marie, for shee in no sense can be said to be a mountaine in respect of Christ, and he to be a small stone in respect of her: Marie was no waies greater then her sonne. 2. Although Christ was borne of Marie *without* the companie of man, yet his naturall generation was not altogether without the helpe of mankind, because he was borne of a woman: and therefore *Iustinus* better applieth these words to Christs eternall generation, which was altogether without hands: it was *non humanum opus, sed diuinæ voluntatis propositum*, no humane worke, but the decree and purpose of the diuine will. 3. The words are not as they are vsually read, *cut out without hands*, but *cut out of the mountaine* (*which is not in hands*) that is, which stone is not at all guided or framed with hands: that is, Christs kingdome and gouernment is not administred by any humane policie: this is then to be vnderstood, not of the manner of Christs birth, but of the administration of his kingdome.

6. Wherefore the meaning is, he was cut out of the mountaine, that is, *è cœlis, & loco Dei altissimi*, he was sent from heauen, from the place of the highest, *Iun*. *Polan*. *diuinitus missus est*, he was sent from God, *Calvin*. And therefore it is here said, the God of heauen shall set him vp. Our blessed Sauiour also to the same purpose saith, Ioh. 3. 13. *No man hath ascended to heauen, but he which descended from heauen, the sonne of man, which is in heauen.*

63. Quest. *In what sense Christ is compared to a little stone, and how it filled the earth.*

1. Christ is resembled to a small stone in diuers respects. 1. in regard of his incarnation, in taking mans nature vpon him, he abased himselfe, and made himselfe of no reputation, Philip. 2. 7.

2. His smalnes was in the opinion of the world, who made no reckoning of Christ, but dispised and contemned him, Isa. 53. 3. *he is despised and reiected of men.*

3. His life was poore, without any pompe or worldly glorie, he was hungrie, and thirstie, and others ministred to him of their substance, who giueth vnto all abundantly.

4. He was small in respect of his small and little flocke, and of that small number which beleeued in him.

5. Likewise in regard of his bitter passion, and ignominious death, he seemed to be litle.

2. But yet the small stone encreased, and grew into a mountaine, filling the whole earth: 1. with the preaching of the Gospel, which was published through the world. 2. in illuminating the world with the knowledge of his truth. 3. with the fame of his miracles, which were spoken of whereseoeuer the Gospel was preached. 4. the Church of Christ encreased, and repleniſhed the whole earth. *Perer*.

64. Quest. v. 46. *Whether Nabuchadnezzer did well in bowing vnto Daniel, and commanding odors to be offered vnto him.*

v. 46. *And he bowed himselfe vnto Daniel.* 1. Some thinke that this was a ciuill adoration, as it is the vse in the East countrey for the subiects to adore and worship their prince: *Bulling*. but it is euident by the *offering of incense*, that it was a diuine honour which he gaue vnto Daniel. *Polan*. *Papp*.

2. *Calvin*

2. *Caluin* ſaith, *quod ita ſe coram Daniele proſtrauit, ſignum eſt pietatis, quod Deum reueretur*, in that he doth thus proſtrate himſelfe before Daniel, it was a ſigne of his pietie, that he reuerenced God. But it ſhewed ſuperſtition rather then pietie or true deuotion, to aſcribe diuine honour vnto a mortall man, and *Caluin* a little after confeſſeth, *Danielem fuiſſe inconſiderate cultum*, that Daniel was inconſiderately worſhipped.

3. The Romaniſts doe iuſtifie this fact, that Nebuchadnezzar did no otherwiſe adore Daniel, then now they worſhip Saints: *Emman. Sa. non tam Danielem, quam in Deo Danielem coluit*, he did not ſo much worſhip Daniel, as God in Daniel, *Pintus. Contra.* but to offer incenſe and ſacrifice, as the Latine tranſlateth, *hoſtias*, ſacrifices, is a part of diuine honour, which is not to be giuen vnto any creature: and therefore *Lyran.* better anſwereth, that the king commanded this to be done, but it is not read, that it was done.

4. *Porphyrie* here obiecteth, 1. that it is not like that ſuch a proud king would ſo abaſe himſelfe to worſhip his ſeruant, at the leaſt to giue him diuine honour: *Contra.* 1. it is no maruell that the king beeing rauiſhed with admiration of Daniels great wiſedome, did thus humble himſelfe before him. 2. and for the reſt the Scripture, as Hierome ſaith, *ſimpliciter refert quæ geſta ſunt*: doth vſe ſimply and nakedly to rehearſe the things as they were done, not giuing any cenſure of them: as Act. 14. the men of *Lyſtra* offred diuine honour vnto *Paul* and *Barnabas*, calling the one *Iupiter*, the other *Mercurie*, the like Nebuchadnezzar doth here.

Queſt. 65. *Whether Daniel refuſed this worſhip offred vnto him.*

1. They which thinke that Nebuchadnezzar adored Daniel as the ſeruant of the moſt high God, as now the Romaniſts worſhip Saints, as *Emmanuel Sa.* cannot but thinke that Daniel might accept this religious adoration yelded vnto him: But neither is any religious adoration to be giuen vnto Saints: as the Angel refuſing to be adored of Iohn, bid him *worſhip God*, Apocal. 22. 9. and beſide to offer incenſe and ſacrifice is a part of diuine worſhip due onely vnto God: and therefore Dauid ſaith: *let my praier be directed in thy ſight as incenſe, and the lifting vp of my hands, as an euening ſacrifice*, Pſal. 141, 2. it had beene ſacrilege then, as in the one to offer any part of diuine worſhip, ſo in the other to accept it.

2. *Caluin* ſeemeth to incline, that this might be ſome error and corruption in Daniel, which he had learned in the kings Court, in paſſing it ouer in ſilence, and ſuffring this to be done: *neque tanti eſſe debet nobis hominis defenſio licet perfectiſſimi*, neither neede we ſo much to ſtand vpon the defenſe of any though the moſt perfect man, &c. ſo alſo *Genuenſ. Daniel herein erred if he ſuffered it:* they ſpeake doubtfully, yet both doe thinke it more credible, that Daniel did not accept of this honour, but admoniſhed the king: But in this matter there is no doubt at all: for it is certaine, that Daniel ſo holy a man, and ſo iealous of Gods honour, would neuer haue endured any part of Gods honour to be diminiſhed.

3. *Hierome* whereas *Porphyrie* obiected, and tooke exception againſt this booke, becauſe Daniel refuſed not this diuine honour exhibited vnto him, maketh this anſwer, that all this was Gods worke, the ſending of that dreame, and the interpretation thereof, *vt Daniel inde creſceret, &c. & omnipotentia Dei noſceretur*, that Daniel by this meanes might increaſe in honour for the comfort of Gods people, and that Gods omnipotencie might be knowne: So likewiſe *Theoderet* here hath recourſe vnto Gods wonderfull prouidence. But all this beeing admitted, that herein Gods prouidence is euidently ſeene: yet thereby Daniel cannot be excuſed if he ſhould haue arrogated any diuine honour to himſelfe.

4. *Pellican* thinketh that theſe ſacrifices were not offred to Daniel, but vnto God: becauſe the king ſaith, *I know of a truth, that your God, is a God of gods:* for *Daniel anteverterat regem, &c.* Daniel had preuented the king before, verſ. 30. that he could not doe this by his owne wiſedome: but God onely was the reuealer of ſecrets: *Contra.* It is euident by the text, verſ. 46. that the king commanded that theſe things ſhould be offred vnto Daniel, yet as *Lyranus* thinketh, though the king commanded it to be done, *Daniel impedinit fieri*, Daniel hindred it to be done.

5. Wherefore the truth is, that Daniel vtterly refuſed theſe diuine honours, though it be omitted, *breuitatis cauſa*, for *breuitie ſake: Oſiand.* And thus it may be ſhewed. 1. Becauſe ſuch was Daniels pietie, that if he refuſed to be defiled with the kings meate, much leſſe would he haue endured ſuch groſſe ſuperſtition. 2. It is ſaid the king anſwered vnto Daniel, verſ. 47. it ſeemed then that Daniel vſed ſome interlocutorie ſpeech, though it be

not expreſſed, reclaiming Nebuchadnezzar from theſe errors. 3. This is euident alſo by that ſingular confeſſion which *Nebuchadnezzar* made of God, that he was otherwiſe inſtructed by Daniel. *Iun. Polan. Pappus.* 4. This further is prooued, for that Daniel afterward would not intermit the ſeruice of God, and inuocation of his name, though it were with perill and danger of his life. cap. 6. *Bulling.* 5. Likewiſe Daniels behauiour here may be meaſured by the like in other the Saints and ſeruants of God: as *Peter* would not ſuffer *Cornelius* to lie at his feete, Act. 10. nor *Paul* and *Barnabas* the men of *Lyſtra* to ſacrifice vnto them, Act. 14. nor the Angel, the Euangeliſt Iohn to worſhip him, Apocal. 22. *Bullinger.* 6. *Pererius* affirmeth as much, that Daniel refuſed theſe ſacrifices; becauſe afterward the Lord did ſo greatly honour him, and reward his faithfulneſſe with working miracles for his deliuerance, and reuealing vnto him many ſecrets and myſteries in viſion.

Queſt. 66. verſ. 47. *Of Nebuchadnezzars ample and large confeſſion of God.*

Nebuchadnezzar beeing ſtriken with admiration of Daniels great wiſedome in reuealing of his dreame, breaketh out into a notable confeſſion of Daniels God, beeing ſo taught by Daniel to giue all the honour vnto God. 1. He acknowledgeth the God of Iſrael to be the God of gods, not of Angels, or of Princes, who are called gods: but he meaneth the gods of the heathen: aboue whom he extolleth the true God: *Pere. Iunius* thinketh it is a phraſe of ſpeach, ſignifying God to be the ſupreame God, as before he called Nebuchadnezzar king of kings, ver. 37. but it ſignifieth more, *cogit in ordinem ipſum Belum, & totam illam facem falſorum deorum*, he bringeth into order Bel himſelfe, and that filthie rabble of the falſe gods. *Polan.*

2. As by nature he confeſſeth the Lord to be the true God, ſo for his power and authoritie he ſaith, he is the *Lord of kings*, whereby he ſubiecteth his kingdome and Dominions to the power of God.

3. He ſaith he is the *reuealer of ſecrets*, thereby acknowledging him to be the true God, who onely hath the knowledge of things to come.

Queſt. 67. *Whether Nebuchadnezzar had the true knowledge of God.*

1. *Bullinger* thinketh, that Nebuchadnezzar thus confeſſing was *vera fide imbutus in Deum*, endued with a true faith toward God, though afterward he ſet vp an idol: for S. *Peter* after Chriſt had commended him for his confeſſion of him, yet deſerued to be called Sathan for his carnall counſell giuen vnto Chriſt, which yet proceeded from a good intention, as might Nebuchadnezzars ſetting vp of an idol.

Contra. 1. It is not poſſible that any endued with a right and true faith, ſhould commit idolatrie, which is indeede a deniall of the faith: the Apoſtle ſaith, Galath. 4.8. *euen then when ye knewe not God, yee did ſeruice vnto them, which by nature are no gods*, while men then are idolaters they haue not the right knowledge of God. 2. there is great difference betweene ſinnes of infirmitie, which euen the faithful are ſubiect vnto as *Peter* was, and open apoſtaſie, and idolatrie.

2. Wherefore I rather condeſcend to *Caluins* iudgement; *hoc fuit momentaneum, &c.* that this was but a momentanie and ſudden affection in Nebuchadnezzar, as was that alſo in Pharaoh, Exod. 9. 27. *Geneuenſ.* for there is a twofold knowledge of God, *momentanea*, a knowledge for a moment, ſuch as profane men may haue, which are ſtriken with ſome ſudden admiration, as *Nebuchadnezzar* here, and there is *ſtabilis cognitio*, a ſtable and permanent knowledge, ſuch as is onely in the elect, *Polan.* And this is an euident argument that the king was not wholly conuerted to the knowledge and worſhip of the God of Iſrael; *alias non erexiſſet idolum*, for otherwiſe he would not haue ſet vp the golden idol. *Oſiand.*

Queſt. 68. *Whether Daniel did well in accepting of the gifts and honours, which the king beſtowed on him.*

1. *Porphyrie* alſo obiecteth this as a fault in Daniel, becauſe he receiued of the king theſe gifts and preferments: But Daniel did accept them, not of any ambitious, and couetous minde, *ſed in captiuorum conſolationem*, but for the comfort of the captiues: ſo Ioſeph was honoured of Pharaoh, and Mordecai of *Aſſuerus. gloſſ. ordi.*

2. It muſt be conſidered, that ſome men may lawfully accept of gifts and honours, v-

ſing

ſing them to the common good of Chriſts Church, namely ſuch as are thereunto called: and ſome may commendably refuſe them as *Eliſeus* did *Namaans* gifts, leaſt ne might haue beene thought to haue ſold the gift of healing. *Polan.*

3. Further, though it be not lawfull, *aliquid ex parte accipere pro ſpiritualibus*, to receiue any thing by way of compact or compoſition for ſpirituall things, yet he which miniſtreth ſpirituall things, may receiue temporall gifts by way of recompence, as Daniel here doth of the king. *Lyran.*

4. Neither are the gifts ſo much here to be weighed, as *animus ſuſcipientis* the minde of the receiuer: *Pellican*: who intended herein not his owne priuate commoditie, but the common good of his brethren.

Queſt. 69. *VVhether Daniel with a good conſcience could be ſet ouer the wiſe men and ſoothſayers of Babylon.*

1. In three things was Daniel rewarded of the king: with gifts, with ciuill authoritie, being appointed chiefe gouernour ouer the prouince of Babel, and with eccleſiaſticall iuriſdiction ouer the ſchooles of the wiſe men, *Iun.* as it were their *Superintendent. Oſiand.*

2. In this office of his ſuperintendentſhip, 1. ſuch laudable ſciences as might ſafely be learned, he promoted and furthered. 2. ſuch corruption and ſuperſtitions, as were practiſed among them, he corrected and reformed. 3. but ſuch abuſes, as could not be taken away, he for his owne part forbeared and kept himſelfe free from. *Iun.*

3. *Caluin* thinketh, *quod repudiauit hunc honorem*, he refuſed this honour, in cap. 5. ver. 10. but this would haue beene euill taken of the king: it is more like that he vſed the place with ſuch moderation, as is before ſhewed.

Queſt. 70. *How Daniel is ſaid to haue ſate in the kings gate.*

1. Some giue this ſenſe, that Daniel ſate in the gate, *vt ius diceret, &c.* to giue iudgement; becauſe they vſed to that ende to ſit in the gate, *Vatab. Pint.* But the other three alſo were made gouernours ouer the Prouince of Babel, to whoſe office it belonged to giue iudgement: this then was rather ſome particular dignitie, which Daniel had.

2. Some expound it, that he was, *à latere regis non recedens*, one that departed not from the king, but was alwaies at hand: *gloſſ. interlin.* and thus Daniel did, leaſt in his abſence ſome might bring him out of the kings fauour: *Lyran.* But yet this had beene no peculiar thing to Daniel, for there were many beſide, which were neere the king.

3. Some thinke, that this is expreſſed to ſhew a difference between Daniels office, and the other three; that they were employed abroad in their places of gouernement, and Daniel ſtayed ſtill in the Court: *Bulling.* but this had beene no ſpeciall prerogatiue more then other of the kings Court had.

4. Some ſo take it, that Daniel onely of theſe foure was aduanced to the office of gouernement, and the other three were made ouerſeers of mens labours and taske. *ex Lyran.* But this had beene no ſuch place of authoritie, for Daniel to make requeſt for vnto the king.

5. *Caluin* thinketh that Daniel had ſuch an office in the Court, that no man could enter into the kings palace, *ſine eius permiſſu*, without his leaue: but that was the porters office to keepe out ſtrangers from entring into the kings Court or Palace.

6. Therefore this rather is the meaning, *admiſſionis ius ad regem Danieli commiſſum*, that the power of admitting men vnto the kings preſence was committed vnto Daniel: for it was not for euerie one to come into the kings preſence, but for certaine of the chiefe nobles thereunto appointed of the king. *Iun. Polan. Genevenſ.*

Queſt. 71. *Whether it be lawfull for a Chriſtian to liue in an idolatrous kings Court.*

1. It may appeare by the examples of Ioſeph, who liued in Pharaohs Court, and of *Mardocheus*, who was neere vnto king *Aſſuerus*: and by Daniel here, that it is not vnlawfull to beare office in forren Princes Courts: but two things muſt aduiſedly be conſidered, and thought vpon: 1. that they doe not propound vnto themſelues ſuch places of honour for their owne aduantage, but to ſeeke the welfare of the people of God, as Daniel here doth. 2. that they defile not themſelues with the ſuperſtitious and idolatrous vſages in ſuch places, as theſe three in the next chapter, being chiefe officers, yet refuſed to worſhip

the

the kings golden image.

2. And as it is lawfull to enioy such places of honour, so it is not inconuenient for kings to set sometime strangers in place of gouernement, such as for their wisedome, and pietie, are fit: but not to that ende, to make a pray of such places of gouernement.

4. *Places of doctrine.*

1. Doct. *That God onely hath the knowledge of things to come.*

Vers. 11. *There is none that can declare it except the gods: Hierome* hence inferreth, that euen in the opinion of the wisemen and Soothsayers of Babylon, none hath the knowledge of things to come, but onely God, by the which it is euident, that the Prophets foretelling things to come spake by the spirit of God, *Bulling.* By this argument the Prophet sheweth the vanitie of the Idols of the heathen, and conuinceth them to be no gods, Isay. 41. 23. *Shewe the things that are to come hereafter, that we may knowe, that yee are gods.*

2. Doct. *Of the immortalitie of the soule.*

Vers. 4. *O King liue for euer:* These heathen men voide of the true knowledge of God, in wishing eternall life vnto the king, doe shewe their opinion of the immortalitie of the soule: which shall further be prooued, 1. by the testimonie of Scripture. 2. by the demonstration of reason. 3. and by the euidence of forren and heathen witnesses.

1. The Scripture plentifully testifieth, that the soule liueth after it is separated from the bodie: as in that the Lord calleth himselfe, the God of *Abraham, Isaac, and Iacob*, long after their death, Exod. 3. 6. whereupon our Sauiour inferreth, that *he is not God of the dead, but of the liuing*: So Elias prayed vnto God to haue his hostesses child restored to life in these words, *I pray thee let this childs soule returne vnto him againe*, 1. King 17. 22. his soule then was aliue, for otherwise it could not returne to his bodie. Salomon saith that the *spirit returneth to God that gaue it*, Eccle. 12. 7. In the parable Luk. 16. the soule of Lazarus was carried by the Angels into Abrahams bosome.

2. 1. Seeing God is most iust, and will recompence euerie man according to his life, the righteous shall haue reward, and the wicked punishment, which is not alwaies seene in this life, it must needs be, that God should execute his iustice in another life. 2. Seeing vertue, which is in the minde is immortall; the subiect also thereof, the soule must also needes be immortall. 3. And the soule beeing not subiect to corruption, is consequently immortall: for that which is incorruptible is immortall. 4. All things haue a place of rest, as the center is vnto bodies: the soule is restlesse in the bodie, and neuer is at quiet: if then it should not haue a place of rest elswhere, it should be more miserable then any other creature. 5. And how could the soule thinke of things immortall or desire them, if it were not it selfe immortall.

3. By these reasons, and such like the heathen beeing perswaded, beleeued the immortalitie of the soule: as *Antiochus* in his epistle to *Lysias*, that beginneth, *Since our father is translated to the gods, &c.* 2. Macchab. 11. 23. In the funeralls of such Romane Emperours as had deserued well of the commonwealth, they vsed to set an eagle, and to put fire vnder, which the eagle feeling soared aloft: whereby was signified, that the soule or spirit ascended vp into heauen: *Herodian. Pythagoras*, and *Thales Milesius*, were strong maintainers of the immortalitie of the soule, likewise *Plutarke in epistol. consola.* and *Seneca, lib. de morte immatura. Euripides* held *cœlos esse aterna animarum domicilia*, that the heauens, are the eternall houses of the soules. Many such like testimonies and examples might be brought from the heathen to this purpose.

3. Doctrine. *Of the vanitie of Soothsayers.*

Vers. 4. *Shew thy seruants the dreame, and we shall shewe thee the interpretation.* These foolish Soothsayers promise much vnto the king, but they were able to performe nothing: for afterward cap. 4. when the king told them his dreame, they could say nothing: so they are *liberales in verbis, &c.* liberall in words, but they can not performe that which they promise: It is euident then, that there is no art or certaine rule to interpret dreames, or to coniecture of things to come; but it is an extraordinarie gift, that commeth from God. *Po.* So the Lord saith by his Prophet: *Isay* 44. 25. *I destroy the tokens of the Soothsayers, and*

make

make them that coniecture fooles. &c.

4. Doctrine. *Of the mutabilitie of Princes fauours.*

Verſ. 12. *He commanded to deſtroy all the wiſemen of Babel.* *Nebuchadnezzar* who had before highly rewarded the wiſemen, and greatly fauoured them, now in his rage, without any iuſt cauſe, commandeth them to be ſlaine: ſuch ſmall certaintie there is in the fauour of Princes. Dauid at his firſt entertainement was in Sauls fauour, but not long after he hated him as much, wen he returned from the ſlaughter of *Goliah*. Ioſeph at the firſt was much fauoured of Potiphar, but vpon the falſe ſuggeſtion of his wife, he ſoone caſt him out of his fauour. *Alexander* the great made great account of his friends *Parmenio*, *Philotas*, *Clitus*, *Caliſthenes*, but in the ende he ſo hated them, as that he would neuer be reconciled vnto them, but killed them: therefore the Prophet Dauid ſaith, *it is better to truſt in the Lord, then to haue any confidence in princes: Pintus.*

5. Doct. *The ſentence of death ought not haſtily to be executed.*

Verſ. 15. Daniel ſaid, *why is the ſentence ſo haſtie from the king?* Daniel findeth fault with the haſtie execution of the kings ſentence; ſhewing that in ſuch caſes long deliberation ſhould be vſed, and great aduiſement taken: This was the error of *Theodoſius* the Elder, who when one of his gouernours was ſlaine in a commotion at Theſſolonica, commanded a great number of the people to be put to the ſword: for which his bloody fact he was excommunicated of that couragious and religious Biſhop S. Ambroſe: *Theodoret lib. 5. Tripart. 9. Polan.*

6. Doctrine. *Of Gods prouidence.*

Verſ. 21. *He changeth the times and ſeaſons:* This is an euident place to ſhewe that things are not gouerned by chance in the world, but ruled by Gods prouidence: *Memineri-mus in tot mutationibus, &c. fulgere Dei prouidentiam, &c.* let vs remember that Gods prouidence ſhineth in ſo many mutations and changes in the world, &c. *Caluin.* If things that ſeeme ſo vncertaine, as times and ſeaſons, the change of weather, the variable diſpoſition of the ayre, be yet directed by Gods prouidence, then all other things muſt depend of the ſame cauſe. This alteration cannot be altogether aſcribed to nature, for naturall cauſes worke certainely and orderly, and to chaunce much leſſe, for that were to take God out of the world, as either he were careleſſe thereof, or impotent, as not beeing able to guide it, but leaueth it to chaunce: But the Prophet ſheweth that all creatures doe waite and depend vpon God. Pſal. 104. 27.

7. Doct. *Of the mutable ſtate of kingdomes.*

Verſ. 22. *He taketh away kings, he ſetteth vp kings, &c.* The ſtate then and condition of kings, though it ſeeme to be leaſt ſubiect to change of all other callings, vnto men, yet God, the king of kings, can turne and winde them at his pleaſure, the preacher ſaith, *that out of priſon (one) commeth to raigne, when he that is borne in his kingdome is made poore:* Thus *Balthazar*, *Cyrus*, *Alexander*, *Cæſar*, *Pompey*, ſoone loſt both their kingdomes and liues: *Pere.* And as theſe auncient kings and kingdomes were ſoone ouerturned: ſo it is ſtill: *Anno* 1523. *Chriſtierne* king of *Denmarke*, with *Iſabel* his wife ſiſter, to Charles the fift, was driuen out of his kingdome and realme, and died in priſon, when he had liued 27. yeares in captiuitie. *Anno* 1567. *Iohn* Duke of *Saxonie*, was depriued of his dukedome, and carried captiue to *Maximilian* the Emperour. *Anno* 1568. *Ericus* king of *Suetia* the ſonne of *Goſtavus*, was depoſed from his kingdome, and died in priſon.

And as God pulleth downe kings, ſo he ſetteth other vp: *Matthias Hunniades* was taken out of priſon to be a king: So was *Elizabeth*, our Late renouned Soueraigne, ſucceeding her ſiſter Marie: *Anno* 1577. *Ioannes* king of *Suecia*, was from the priſon aduanced to be king: *Polan.*

8. Doct. *A good King hath many carefull thoughts of his kingdome and commonwealth.*

Verſ. 29. *O King, when thou waſt in thy bedde, thoughts came into thy minde:* This great king euen in the night thought of his kingdome, what ſhould befall it after his dayes: euen the care thereof made him he could not ſleepe. *Bulling.* he was not addicted altogether to his

his eaſe and pleaſure: as *Balthazar*, who the ſame night that the citie was taken gaue himſelfe to eating and drinking, Dan. 5. Like vnto this Nabuchadnezzar, was the great king of Perſia *Aſſuerus*, who when he could not ſleepe, cauſed the Chronicles to be read vnto him, Eſter 6.1.

9. Doct. *Of the kingdome of Chriſt, as he is God, and as he is Mediatour, God and man.*

v. 44. *The God of heauen ſhall ſet vp a kingdome.* The kingdome of Chriſt, is either his naturall kingdome, which he had from all beginning togither with the Father and the holy Ghoſt, which is called the vniuerſall kingdome whereby he ruleth in heauen and earth: which kingdome as he aſſumed not, ſo he ſhall neuer lay it downe.

There is alſo *regnum donativum*, the kingdome which is giuen to him of his Father, as he is Mediatour, God and man: whereof he ſpeaketh, Matth. 28.18. *All power is giuen vnto me in heauen and earth:* this is that ſpeciall and particular kingdome, which he exerciſeth more ſpecially in his Church, in protecting and defending the ſame againſt all the enemies and aduerſaries thereof.

This kingdome giuen vnto Chriſt, is likewiſe conſidered two waies, it is either the kingdome of grace, whereby he guideth his Church in this world, directing them vnto euerlaſting ſaluation; or the kingdome of glorie in the next life, when he hath brought his Church and companie of the Elect vnto euerlaſting ſaluation in heauen, there to raigne for euer: *Polan.*

10. Doct. *Daniels propheſie of Chriſts euerlaſting kingdome, containeth the whole ſumme of the Goſpel.*

v. 44. *A kingdome, which ſhall neuer be deſtroied, &c.* This euerlaſting kingdome of Chriſt, reſting not in his perſon alone, but beeing communicated to all his members, comprehendeth the whole ſumme of Euangelicall doctrine: for the Elect cannot raigne for euer with Chriſt, but death muſt firſt be deſtroyed, and ſinne the cauſe thereof: the bodies alſo of the Saints muſt riſe againe from death: ſo then in this propheſie of Chriſts euer-during kingdome, is included the faith of remiſſion of ſinnes, of the conqueſt of death, and of the reſurrection. *Bulling. Melanct.*

11. Doct. *Of the certentie of our ſaluation.*

v. 44. *And it ſhall ſtand for euer.* As Chriſts kingdome is ſure and cannot be ſhaken in himſelfe, ſo neither can it haue any alteration or change in his members: *Chriſtus tam in ſe, quam in ſuis membris citra vllum mutationis periculum dominatur*, Chriſt as well in himſelfe, as in his members doth rule without any feare or daunger of change, *Calv.* for he hath made vs partakers of his kingdome by faith, by which we ſtand: for he by his grace is able to make vs ſtand: of our ſelues by nature we are changeable euery moment, but by the power and grace of God, our ſtate in Chriſt is certen and vnchangeable, as S. Peter ſaith, *We are kept by the power of God through faith vnto ſalnation, which is prepared to be ſhewed in the laſt time*, 1. Pet. 1.5.

12. Doct. *Religion ouerthroweth not the policie and forme of Commonwealths.*

v. 48. *He made him gouernour ouer the whole prouince of Babel.* Daniel beeing made a chiefe gouernour in Chaldea, did (no doubt) iudge the people according to the lawes of the countrey, which differed much from the politicall ſtate of the Iſraelites: by the which it is euident, that neceſſarily euery countrey is not now tied to the iudicials and policie of Moſes; neither is religion an enemie to the forme of gouernment in Commonwealths, beeing grounded vpon equitie: *Papp.* for the Apoſtle ſaith, *The powers that be, are ordained of God*, Rom. 13. 1. whereſoeuer, and howſoeuer, the adminiſtration and gouernment beeing iuſt and equall.

5. *Places of controuerſie.*

1. Controv. *That the Scriptures ſhould be extant in the vulgar and knowne tongue.*

v. 4. *Then ſpake the Chaldeans to the King in the Aramites language.* This tongue not much differing then from the Chalde, was the knowne and vſuall language wherein they ſpake that they might be vnderſtood of all. Afterward the Greeke tongue was generally vſed: and therefore *Ptolome* cauſed the Scriptures to be tranſlated into the Greeke tongue, and

and the Apoſtles writ the new Teſtament in the ſame language. This euidently ſheweth, that the Scriptures ſhould be ſet forth to the people of God, in ſuch a tongue as they know and vnderſtand: and hereupon *Iuſtinian* appointed, that Biſhops and other Miniſters ſhould vſe ſuch a tongue in the adminiſtration of baptiſme, and of the Lords Supper, which was knowne and vnderſtood of all. The Romaniſts then are too blame, which cauſe the Scriptures to be read publikely in an vnknowne tongue: and though vpon better aduiſement, they haue thought good to ſet forth a vulgar tranſlation of the Bible, yet they allow not priuately euery one to vſe it. *Iuſtinian conſtitut. Nou. 11. cap.*

2. Controv. *That prayer muſt onely be made vnto God.*

v. 18. *That they ſhould beſeech the God of heauen.* God onely then muſt be praied vnto, who is called the God of heauen, becauſe he is the creator thereof, that is the ſeate and habitation of his glorie, from thence he ſeeth all things, and reuealeth ſecrets, and from heauen he ſendeth all good things. Angels and Saints haue no ſuch title, they are not gods of heauen: they neither create it, nor can they from thence reueale ſecrets, or ſend downe heauenly graces: therefore they are not to be inuocated, or called vpon. *Polan. Bulling.*

3. Controv. *That prayer is not meritorious, but grounded onely vpon Gods mercie.*

v. 18. *For grace (or mercie) in this ſecret.* All our prayers then muſt lay their foundation in Gods mercie, that he would firſt forgiue vs our ſinnes, and then freely and gratiouſly conferre vpon vs ſuch things, as we aske: *Polan.* then the ſeruants of God doe not place any merit or worthines in their prayers, *Bulling.* which is the opinion of the Romaniſts, that the prayers of the Saints are meritorious: for firſt our prayers tend altogether vnto our good, God receiueth nothing thereby: as Iob. 33. 11. Elihu ſaith, *If thou be righteous, what giueſt thou vnto him, or what receiueth he at thine hand?* there can not be any deſert, where he is not benefited or furthered, at whoſe hands we ſhould deſerue. Againe, that which ſhould merit at Gods hand, muſt be perfect and abſolute: but in our prayers there are many wants and imperfections, Rom. 8. 26. *We know not what to pray as we ought.*

4. Controv. *That matrimonie is no ſacrament.*

v. 18. Whereas the word *raza* is by the *Septuag.* here tranſlated μυςήριον, a myſterie or ſecret, and ſo alſo read *P. A. V. I.* with others, the *Latine* tranſlateth, a ſacrament: and yet in the next v. he retaineth the word *myſterie:* whereupon it is euident, that in the vulgar Latine tranſlation, the word *ſacrament* is diuerſly taken, not alwaies for the ſacramẽts of the church properly ſo called: but for any myſticall or ſecret thing: as here the interpretation of this dreame, which Daniel prayeth for, he calleth a *ſacrament*, that is, a ſecret or myſterie. Therefore it is but a weake collection of the Rhemiſts, and of other Romaniſts, vpon the Latine text, which readeth Eph. 5. 32. *This is a great ſacramẽt*, to inferre thereupon, *that mariage is a ſacrament:* for they might as well conclude here, that this Image which Nabuchadnezzer ſaw in his dreame was a ſacrament.

5. Controv. *That the Saints merit not.*

v. 23. *O thou God of my fathers, &c. Pintus* hereupon giueth this note, that Daniel in his thankſgiuing maketh mention of his fathers, *Abraham, Izaak*, and *Iaakob*, that he ſhould not ſeeme to attribute this thing onely to himſelfe, which he obtained of God, *ſed potius illorum inſignium virorum meritis & iuſtitiæ, but rather to the merits and iuſtice of thoſe excellent men, &c.*

Contra. Whereas Daniel maketh mention of his fathers, he doth it not, as relying vpon their worthines or merits: for he groundeth his prayers onely vpon Gods grace and mercie, v. 18. but for theſe two cauſes: 1. he remembreth the promiſe and couenant, which God had made to and with their fathers, to be their God, and the God of their ſeede: which promiſe the Lord gratiouſly performed now, in granting Daniel his requeſt, *Polan.* 2. becauſe they were worſhippers of the true God, hereby he excludeth all falſe gods, whome they worſhipped not. *Geneuenſ.*

6. Controv. v. 21. *That the Pope hath no power committed vnto him to put downe Kings.*

v. 21. *He taketh away Kings.* This beeing here by Daniel aſcribed vnto God, as his peculiar worke, to remooue Kings from their thrones, and to plant others in their place, the ar-

rogance of the proud Bishop of Rome is made manifest to all the world, who taketh vpon him Gods office, to depose and set vp kings at his pleasure: *Polan.* As Platina writeth of Gregorie, that he vttered these presumptuous words, *Nos, nos imperia, regna, principatus, & quicquid habere mortales possunt, auferre & dare posse, &c. That we, (euen) we haue power to take away, and giue Empires, Kingdomes, principalities, and whatsoeuer mortall men haue.* Thus *Iulius* 2. gaue the kingdome of Navarre to the Spanish king, because he tooke part with Lewes the 12. king of France: likewise the Bishop of Rome stirring vp Matthias king of Hungarie against the Hussites of Bohemia, promised him, *quicquid Boemiæ, etiamsi totum regnum caperet, suæ fore ditionis*, that whatsoeuer in Bohemia, though it were the kingdome, should belong vnto him.

Rosacius epitomes rerum Hung. Indica. 33. p. 238.

This sheweth the presumptuous insolencie of that proud Sea, to challenge that right and power, which belongeth onely vnto God: 1. Kings onely are to be deposed by him, from whome they receiue their power, and authoritie: but that they haue from God, as the Apostle saith, *The powers that be, are ordained of God*, not of the Pope; therefore by him they are not to be deposed. 2. The Pope himselfe is subiect to the Emperour, as the same Apostle saith, *Let euery soule be subiect to the higher powers*: he therefore hath no superioritie ouer them.

Rom. 13. 1.

7. Contr. *That the Pope can not be Christs Vicar generall in earth.*

v. 44. *The God of heauen shall set vp a kingdome.* This kingdome of Christ is no visible, but a spirituall and vniuersall kingdome thorough the world: wherein though he vse Ministers, as Apostles, Prophets, Pastors, Doctors, to reconcile men vnto himselfe by the preaching of the Gospel, yet Vicar generall he hath none.

1. The embassage which Christ hath committed to his Ministers in his stead, is to reconcile men by the preaching of the word, as the Apostle saith, *We are Embassadors for Christ, &c. we pray you in Christs stead to be reconciled vnto God.* But the Pope can not in Christs stead reconcile men vnto Christ: but this is the dutie of seuerall Pastors and Ministers, who are in Christs stead, and as his Vicars to beget men vnto the faith: *Polan.* one man alone, vnlesse he were of infinite power, can not suffice to execute this embassage of reconciliation through the Church.

2. Christs kingdome is eternall, the kingdome of the Pope is temporall, he therefore can not be Christs Vicar in his eternall kingdome: *Osiander.*

3. Christs kingdome is spirituall, the Popes is externall: he therefore can not be Christs Vicar in his spirituall kingdome.

8. Controv. *That the time of Christs comming to iudgement can not be gathered from Daniels prophesie*, v. 44.

Some doe make this coniecture, that seeing the kingdome of Christ should be raised vp toward the ende of the fourth Monarchie, which they suppose to be the Romane Empire, which is now decaied, and almost at an ende, they would hence gather, that the comming of Christ is at hand. *Contra.* 1. If their meaning be, that Christs comming is nearer at hand, then before, that is most certen: if that a small time remaineth in respect of Christs euerlasting kingdome, it is confessed: but if they would hence proue, that the comming of Christ is now presently to be expected, because the Romane Monarchie is at an ende, they are deceiued; because they build this collection vpon two vncertenties: 1. this fourth Monarchie is not the Romane Empire, but the kingdom of the Seleucians in Syria, and of the Ptolomies in Egypt, as hath beene prooued at large before, qu. 49, 50. 2. the kingdome of Christ here prophecied of, is not his second, but his first comming, as hath bin also before shewed, q. 55.

9. Controv. v. 45. *Whether the virgin Marie be the mountaine out of the which the stone was cut.*

Pererius applieth this to the virgin Marie, 1. because it is not vnusuall in Scripture to expresse the generation of man by this phrase: as Isa. 51. 1. *Looke vnto the rocke, whence ye are hewen, and to the hole of the pit, whence ye were digged, &c.* 2. And she is compared to a mountaine, *propter excellentiam virtutum*, because of the excellencie of her vertues: *cuius fundamenta super culmina sanctorum locata sunt, &c.* whose foundations are placed vpon the toppe and height of the Saints. 3. he applieth vnto the virgin Marie those places in the Psalmes: as Psal. 68. 15. *The mountaine of God is a fat mountaine, &c. God delighteth to dwell in it, yea the Lord will dwell in it for euer*: and, Ps. 87. 1. *His foundation is among the hills.*

Contra. 1. The Prophet in that place by the rocke vnderstandeth Abraham, and by the hole

hole of the pit Sarah, as it followeth in the next verſe, *Conſider Abraham your father, and Sarah that bare you:* but Chriſt had no father, out of whoſe loynes he ſhould be taken forth, and as it were cut out: therefore this phraſe of ſpeach nothing helpeth his conceit of the virgin Marie.

2. The queſtion is not, how Marie may be ſaid to be a mountaine in reſpect of other Saints (and yet it may be doubted of, whether Marie doe ſo farre excell in vertue all the Saints, that euer liued) but the doubt is, whether Marie can be ſaide to be a mountaine in compariſon of Chriſt, who is the ſtone cut out of this mountaine: to make Marie the mountaine, and Chriſt the little ſtone cut out thence, is a preſumptuous compariſon: for ſo Marie ſhould be greater then Chriſt.

3. It is euident, that the Pſalmiſt ſpeaketh there of the hillie countrey of Canaan, and ſpecially of mount Sion, where the Lord had made choice to make his habitation: and ſo, Pſal.87. he expoundeth himſelfe in the ſecond verſe, *The Lord loueth the gates of Zion aboue all the habitations of Iaakob: glorious things are ſpoken of the citie of God, &c.* Wherefore it is a fond expoſition, to appropriate that to Marie, which is ſpoken of the whole Church of God: neither can they ſhew how Marie, beeing a mortall woman, could be the habitation of God for euer.

4. This mountaine then is not vnderſtood of Marie. 1. ſhe can not be likened to a mountaine, and Chriſt to a little ſtone, as greater then he. 2. this ſtone is cut out without hands, that is, without any humane helpe at all: but in the incarnation of Chriſt, woman was an inſtrument, though not man, therefore it was not without hands. 3. Marie doth make her ſelfe of low degree, Luk.1.52. ſhe was then more like a valley then a mountaine: ſee more of the true meaning of this place before, qu.54.

10. Controv. *Whether Chriſt verily encreaſed in the gifts and graces of his ſoule.*

Pererius handling this point how Chriſt, compared here vnto a ſtone, which grew into a mountaine, and filled the earth, encreaſed; affirmeth that in reſpect of the graces of his ſoule he encreaſed not, *quam inde ab exordio ſui conceptus tantam habuit, quam iam nunc habet, &c.* which he had as great from the beginning of his conception, as now he hath it.

Contra. Though we alſo agree, that this growing and encreaſing of Chriſt, is not meant of his perſonall growing in reſpect of his bodie or ſoule in the daies of his incarnation, but of the growth of his Church in the world; yet *Pererius* aſſertion is falſe: for the Scripture is euident, that Chriſt encreaſed in the gifts and faculties of the ſoule, as he did in ſtature of bodie: Luk.2.52. *Ieſus encreaſed in wiſdome and ſtature.* As it pleaſed him to take vpon him an infants ſtature and bodie, which ſtill encreaſed, ſo alſo he encreaſed in wiſdome, and other graces of the ſoule: ſee more hereof, *Synopſ.Controv.5.err.2.*

11. Controv. *That the Pope is not to be reuerenced, honoured, and worſhipped through the world.*

Pererius in the ſame place ſhewing how Chriſt hath filled the earth, not onely with the knowledge of himſelfe, preaching of the Goſpell, fame of his miracles, but alſo with the worſhipping and reuerencing of his name, addeth further, and *of that man, who is his Vicar, the high Biſhop, quem vniuerſus Chriſtianus Catholicus orbis honorat, colit, veneratur, &c. whome the vniuerſall Chriſtian Catholike Church doth honour, worſhip, reuerence: and his anſwers and decrees receiueth with no leſſe reuerence, then the diuine oracles, &c.*

Contra. 1. It is a friuolous application, to expound that of the fame of a mortall man, whoſe kingdome is tranſitorie and temporall, which is vnderſtood of Chriſt, whoſe kingdome ſhall ſtand for euer.

2. If the Pope be to be honoured no otherwiſe then Chriſts Vicar, then he muſt not be honoured at all: for Chriſts Vicar he neither is, nor can be, as is before ſhewed, Controv.7.

3. Neither is it true, that the vniuerſal Catholike Church doth ſo honour, and reuerence him: for neither the Greeke Church doth giue him ſuch honour, and well-nie the third part of Chriſtendome doth hold him to be Antichriſt: he is in deede honoured of the Romane Church, but that is not the Catholike Church: for a particular, and vniuerſall Church, which is ſignified in the word Catholike, are diuers. The Pope if he were a good Biſhop, which now were a miracle in that ſeat of peſtilence, ſhould be reuerenced, as other good Biſhops are, but not as hauing any ſuperioritie aboue the reſt.

4. But to receiue his decrees, as the oracles of God, as holding them to be equall there-

unto, is an horrible blasphemie: to equalize the corrupt and erring decrees of ignorant, prophane, erroneous, if not hereticall Popes, to the most sacred rule of truth.

12. Controv. *That it can not be prooued out of Daniels prophesie, that the Pope is not Antichrist.*

v. 44. *It shall breake and destroy all these kingdomes.* Bellarmine taking it for graunted that the fourth kingdome here mentioned is the Romane Empire, which must be dissolued before Antichrist shall come, as S. Paul sheweth, 2. Thessal. 2. 7. *Onely he which now withholdeth, (shall let) till he be taken out of the way:* but the Romane Empire is not yet dissolued: for the Emperours of the West doe still remaine one succeeding an other: therefore Antichrist is not yet reuealed to the world: to this purpose *Bellar. l. 3. de Rom. Pont. c. 5.*

Contra. 1. Bellarmine taketh that for graunted, which is denied; as that the Romane Empire is the fourth kingdome, which is prooued to be otherwise before, qu. 49. For seeing this kingdome is vnderstood of the first comming of Christ, (for after his second comming, his kingdome should not encrease and fill the earth, beeing then at the full perfection) and at Christs comming, the Romane Empire was in the pride and height; it can not be the fourth kingdome, which the kingdome of Christ as soone as he commeth in the flesh, shal destroy.

2. The Romane Empire is long since dissolued, both in authoritie, and in the name and title: he is now called not the Emperor of Rome, but of Germanie: neither hath he any Imperiall authoritie saue in some few cities of Germanie: ouer other kingdomes, which were sometime subiect to the Romane Empire, he hath no iurisdiction: So that there remaineth now nothing but the image of the former beast, as it is called, Apoc. 13. 14.

13. Controv. *Of the lawfulnes of Magistracie against the Anabaptists.*

v. 48. *He made him gouernour ouer the whole prouince of Babel.* In that Daniel was aduanced by Nabuchadnezzer to this high place of gouernment, and he accepted of it, it is euident that the calling of a Magistrate is lawfull, and that a Christian may please God in that place and function: which further appeareth against the wicked opinion of the Anabaptists, which allow no Magistracie among Christians: 1. by the author and founder of Magistrates, which is God himselfe, by whome the powers that be, are ordained, Rom. 13. 1. 2. by the examples of good kings and gouernours, as Dauid, Iehosaphat, Hezekiah, Iosias, who were acceptable vnto God by their faithfull seruice in those places. 3. by the ende of Magistracie and gouernment, which is for the praise of well doers, and the punishment of the wicked, Rom. 13. 3, 4. 4. by the effects, namely obedience, which euery where the Scripture commandeth to be giuen vnto Magistrates, as Rom. 13. 1. 7. which were not to be yeilded vnto them, if their authoritie and calling were not of God.

6. Morall obseruations.

1. Observ. *Witches and Sorcerers are not to be sought vnto.*

v. 2. *Then the King commanded to call the Inchanters, &c.* Like vnto Nabuchadnezzer here, who in this his perplexitie of minde sought not vnto God, but vnto Sorcerers and Inchanters, are carnall men, who when any thing befall them in their bodie or goods, resort vnto Wizzards, Witches, Sorcerers, and such like. But as the king found no helpe at their hands, so they which take such courses, doe but wearie themselues in vaine: So *Ahaziah* that idolatrous king of Israel, who lay sicke on his bed vpon an hurt, which he had by falling through a lattice window, sent vnto Beelzebub the god of Ekron, yet he found no ease thereby, but died miserably. God, if it had pleased him, could haue caused Daniel to be sent for at the first: but this made more to Gods glorie, that the blindnes and impotencie of these Chaldeans might first appeare, *Polan.*

2. Observ. *Of mutuall prayer.*

v. 17. Daniel shewed the matter to his three companions, *that they should beseech the God of heauen, &c.* Daniel though an holy man, yet trusteth not to the strength of his owne prayers, but requireth the helpe of his godly brethren: So Iames when any is sicke, would haue the Elders sent for, that they may pray for him, c. 5. 14. the ioynt prayer of many is more effectuall, then of one. And to this purpose may be applied that saying of the Preacher, *Two are better then one, &c. if two sleepe together, they shall haue heat, &c.* Eccl. 4. 11.

so

ſo the prayers of many together are the more zealous.

3. Obſerv. *Of the efficacie of faithfull prayers.*

v. 19. *Then was the ſecret reuealed to Daniel.* God heard the prayers of Daniel, and his other faithfull companions: for as S. Iames ſaith, *the prayer of the righteous auaileth much, if it be feruent*, c.5.16. ſo alſo the Prophet Dauid, Pſal.145.18. *The Lord is neare vnto all that call vpon him, yea vnto all that call vpon him faithfully: he will fulfill the deſires of them that feare him: he will alſo heare their crie, and ſaue them.* The prayer then of the righteous is neuer in vaine: for either he preſently attaineth his deſire, or at a more conuenient time, or els a better thing: and if God ſometime deferre the deſire of his children, it is becauſe the phyſitian better knoweth what is good for his patient, then himſelfe.

4. Obſerv. *The vnderſtanding of the Scripture is obtained by prayer.*

As Daniel here by prayer had opened vnto him the ſecret of this dreame, ſo the ſpeciall way whereby to attaine to the vnderſtanding of the Scripture is by prayer: which ſhould well be conſidered of Diuines, who many times truſt to their owne wit, in ſearching the ſenſe of Scripture. *Polan.* But Dauid beſought the Lord, ſaying, Pſal.119.17. *Make me to vnderſtand the way of thy precepts, and I will meditate in thy wondrous workes.*

5. Obſerv. *We muſt loue our enemies.*

v. 24. Daniel hauing obtained of God the reuealing of this dreame, went vnto Arioch, and ſaid vnto him, *Deſtroy not the wiſe men of Babel.* They bare a ſpitefull and enuious heart againſt Daniel: for they would not call him with them, when the king ſent for them: and beſide afterward they practiſed againſt his life, c.6. yet Daniel doth recompence them good for euill, he ſpareth their life, who ſought for his: and ſeeketh their welfare, who would haue reioyced at his fall. By this example we are taught to loue our enemies, to pray for them that curſe vs, and to doe well vnto them that hate vs; according to the holy doctrine of our bleſſed Sauiour, Matth.5.44.

6. Obſerv. *Of the fraile and mutable ſtate of of the world.*

v. 31. *Behold a great image.* The ſtate of the kingdome of this world, is compared to an image, and that in a dreame, which ſheweth the frailtie thereof: and this image hath ſeete part of clay, part of yron: by the mixture of clay is ſignified the brittle eſtate of the world, wherein there is nothing firme and permanent: *Bulling.* as the Apoſtle ſaith, *The faſhion of this world goeth away*, 1.Cor.7.31. Like as the Sea ſometime ebbeth, ſometime floweth, the Moone encreaſeth, and decreaſeth: ſo the world continually altereth and changeth.

7. Obſerv. *The Church of God in the world is kept vnder by affliction.*

v.40. *The fourth kingdome ſhall be ſtrong as yron.* It ſhould be as yron, that is, hard and heauy to the Church of God, which endured much vnder all theſe foure Monarchies, though ſome were more tolerable then other. Euen the Monarchie of the Babylonians, which in compariſon of the reſt was as gold, yet was ſharpe enough to the people of God. The Lord would giue vnto his Church a continuall proſperous eſtate, but he ſeeth it better for the Church to be kept vnder by affliction: 1. thereby carnall ſecuritie is ſhaken off. 2. the ſeruants of God are taught to put their hope and confidence in God. 2. Cor.1.9. 3. the croſſe maketh vs more earneſtly to call vpon God. 2.Cor.1.11. 4. it occaſioneth other alſo to giue thanks for our deliuerance. 2.Cor.1.11. 5. we are purged and perfited by affliction, 1.Pet.1.7. 6. our affliction tendeth to the conſolation and comfort of others, 2.Cor.1.6.

8. Obſerv. *Godly reprehenſion is patiently to be heard, and endured.*

v.47. *The king anſwered vnto Daniel, Of a truth your God is the God of gods, &c.* Nabuchadnezzer, though Daniel had propheſied hard things vnto him, of the ruine and ſubuerſion of his kingdome; yet becauſe he deliuered the truth, he patiently heareth him: much vnlike was Pharaoh with Moſes, and Saul with Samuel, for telling him of the loſſe of his kingdome: Nabuchadnezzer therefore ſhall ſtand vp in iudgement againſt all ſuch kings and Princes, which cannot endure to heare of any thing, contrarie to their pleaſure and deſire: *Bulling.*

9. Obſerv. *Of the thankefulnes and liberalitie of Kings.*

v. 48. *So the king made Daniel a great man.* Nabuchadnezzar doth reward the wiſdom of Daniel with great honours and rewards: not as Ahab, who rewarded the Prophet Micaiah with priſon, and Ieroboam, who commanded the man of God to be apprehended. Herein this king may be a mirrour and example to all Princes, how they ſhould reſpect their faithfull counſellours, who tell them truth, and flatter not: and in what eſtimation they ſhould haue godly wiſdome and learning, not to ſuffer ſuch excellent gifts to be vnrewarded or vnregarded. *Bulling.*

CHAP. III.

1. *The Methode and Argument.*

IN this Chapter is ſet forth the ſingular example of the pietie and conſtancie of the three Fellowes and companions of Daniel, and it conſiſteth of three parts: 1. the occaſion of their triall, to v. 13. 2. their probation it ſelfe, to v. 22. 3. the euents that followed from thence, to the end of the chapter.

1. The occaſion is double. 1. the fact of Nabuchadnezzer, in ſetting vp a golden image, with his decree adioyned thereunto, v. 8. 2. the accuſation of certaine Chaldees.

1. In the firſt accuſation is ſet forth, 1. Nabuchadnezzers act, in erecting an image, which is deſcribed by the matter, preparation, and place, v. 1. 2. Then followeth a double decree. 1. to ſummon and call all the Nobles together, which accordingly was done, v. 2. 3. 2. to command all to fall downe, as ſoone as they heard the ſound of the inſtruments, vpon paine to be caſt into the furnace, v. 4, 5. which accordingly is performed by the people, v. 7.

2. The other occaſion is the accuſation of the Chaldees, which containeth, 1. their ſalutation, and inſinuation to the king, v. 9. 2. a narration of his decree, v. 11, 12. 3. then followeth the accuſation it ſelfe: they are charged with vnthankfulnes, and diſobedience, v. 12.

2. Their probation is ſeene, 1. in the kings examination. 2. in their ſuffering. 1. in the examination, there is 1. the kings ſpeach, which containeth both a friendly perſwaſion, and a ſeuere threatning and commination, v. 14, 15. 2. their anſwer is diſiunctiue, of two parts: 1. that God is able to deliuer them. 2. though it pleaſe him not at this time to doe it, yet they are reſolued not to worſhip his image, v. 17, 18.

2. The ſecond part is their ſuffering. 1. there is the kings charge, that they ſhould heat the furnace ſeuen times more, and caſt them bound into it, v. 19. 2. the execution followeth, v. 20.

3. The euents are three. 1. their accuſers are deſtroied of the flames, v. 21. 2. the three ſeruants of God are deliuered from the fire: which is ſet forth in 3. degrees. 1. they are deſcribed walking in the furnace without hurt, and a fourth with them, which is ſet forth dialogue-wiſe betweene Nabuchadnezzer and his Nobles, v. 24, 25. 2. they are bid to come forth, v. 26. 3. the manner of the miracle is declared, neither their bodies, haire, or garments had ſo much as any ſmell of fire.

3. Then followeth the third euent, the conuerſion of the king with the fruits and effects thereof: the ſeuerall particulars ſee afterward, queſt. 37.

The diuers readings.

1. Ver. Nebuchadnezzar the king made an image of gold, the height thereof was threeſcore cubites, and the breadth thereof ſixe cubites: he ſet it vp in the plaine of Dura, in the prouince of Babel.

2. Then king Nebuchadnezzar ſent to gather together, the nobles, the princes, and the dukes, the iudges, the treaſurers, the counſellers, the officers, and all the gouernours of the Prouinces (*ſee the difference of theſe officers, queſt.* 8) that they ſhould come to the dedication of the image, which Nebuchadnezzar had ſet vp.

3. So the nobles, princes, dukes, the iudges, the treaſurers, the counſellers, the officers, and all the gouernours of the Prouinces, were aſſembled vnto the dedicating of the image, which Nebuchadnezzar had ſet vp: and they ſtood before the image, which Nebuchadnezzar had ſet vp.

4. Then

4. Then an herald cryed aloud (*with ſtrength C.*) to you be it ſpoken. *I. L. V.* (*ſaying or ſpeaking. C.* not *be it knowne. G. be it commanded. B.*) O people, nations, and languages.

5. At what time yee heare the ſound of the cornet, pipe, (*trumpet. G. B.*) harpe, ſackebut, (or *ſhawme. B.*) pſalteries, dulcimer, (or *ſymphonie. I.*) and all inſtruments of muſicke: yee ſhall fall downe, and bowe vnto the image, *A.* (*worſhip the image. cater.*) *but then the propoſition* (*vnto*) *is omitted*) of gold, which Nebuchadnezzar the king hath ſet vp.

6. And whoſoeuer falleth not downe, and boweth, *A.* (*worſhippeth not*) ſhall in the ſame houre be caſt into the middes of an hoat fierie fornace, *C.* a furnace of burning fire.

7. Therefore aſſoone as (*at that time, when. C.*) all the people heard the ſound of the cornet, pipe, harpe, ſackebut, pſalterie, and all inſtruments of muſicke, all the people, nations, and languages, fell downe and bowed themſelues to the image of gold, which Nebuchadnezzar the king had ſet vp.

8. Hereupon at the ſame time came men of the Chaldeans, and grieuouſly accuſed the Iewes. *G. I.* (*cried out accuſations of the Iewes. C.*)

9. And they ſpake and ſaid vnto Nebuchadnezzar the king, O King, liue for euer.

10. Thou O king haſt ſet forth *I.* (*made. G. B.*) a decree, that euery man that ſhall heare the ſound (*voice. C.*) of the cornet, pipe, harpe, ſackebut, pſalterie, and dulcimer, and all inſtruments of muſicke, ſhall fall downe, and bowe himſelfe vnto the golden image.

11. And whoſoeuer falleth not downe, and boweth himſelfe, ſhall be caſt into the mids of the hoat fierie fornace.

12. There are certaine Iewes, whom thou haſt ſet ouer the buſines of the prouince of Babel, Shadrach, Meſhach, and Abednego: theſe men O King, haue not regarded thy decree. *G. B.* (*put or ſet their heart, vpon thy decree. C. haue had no reſpect vnto thee. I. but the word teghem, is before ver.* 10. *taken for a decree*) neither wil they worſhip thy gods, nor bowe vnto the golden image, which thou haſt ſet vp.

13. Then Nebubhadnezzar in his anger and wrath commanded, that they ſhould bring Shadrach, Meſhach, and Abednego: then theſe men were brought before the king: (*were haſtily brought. L. but that word is added.*)

14. And Nebuchadnezzar ſpake (*anſwered. C.*) and ſaid vnto them, of ſet purpoſe. *I. P.* (better then, *what diſorder. G.* or *deſolation. A.* or *is it true. L. V. B. S.* the word *tzedah* (*as R. Dauid ſignifieth to lie in wait to moone a queſtion*) will not you worſhip my gods, nor bow. *A. P.* (*worſhip cater.*) vnto the image of gold, which I haue ſet vp?

15. Now, if ye be readie, *I. L. V.* (*be readie. B. are ye readie. G. behold ye are readie. A.* but *theen here muſt ſignifie* (*if*) *as appeareth by the other clauſe of the verſe, if ye worſhip not, &c.*) that when ye heare the ſound of cornet, pipe, harpe, ſackbut, pſalterie, and dulcimer (*or ſymphonie*) ye fall downe and bow vnto the image, which I haue made, *it is well:* (*this muſt be added to make the ſenſe full*) But if ye will not bow downe, in the ſame houre ſhall ye be caſt into the middes of an hoat fierie furnace: for who is that God, that can deliuer you out of my hands?

16. Shadrach, Meſhach, and Abednego anſwered, and ſaid vnto the king, O Nebuchadnezzer, we are not carefull, *I. V. A.* (*it behooueth not vs. L. P. the word caſhach, ſignifieth both, but it is here moſt proper in the firſt ſenſe, as R. Dauid, and R. Shelemoh here take it*) to anſwer thee in this matter.

17. Either it will be, our God whome we worſhip, beeing able to deliuer vs out of the hoat fierie furnace, and out of thine hand, O King, wil deliuer vs: (better, then, *behold our God &c. is able to deliuer vs out of the fornace, and to deliuer vs out of thine hand, L. for the latter word is in the future tenſe* (*will deliuer*) or then, *he will deliuer vs, G. B. for they were not aſſured of preſent deliuerance, as appeareth in the next verſe,* (*but if not*) or, *whether God be able to deliuer vs, V. or not, V. for this had beene to doubt of Gods power: if it will be* (*Polan. that is, that we be caſt into the fornace: but this muſt be referred to their deliuerance, as the other oppoſite part is* (*but if not*) *we reſolue then vpon the firſt interpretation:* the word *is, is denided by the diſtinction* (*rebia.*) *from the ſentence following, and ſo cannot be ioyned with* (*God.*)

18. Either *it will not: yet* be it knowne vnto thee, O King, that we will not worſhip thy gods, nor bow vnto the golden image, which thou haſt ſet vp.

19. Then was Nebuchadnezzer filled with rage, and the forme of his viſage, *G.* (*the image of his face, C. I. the countenance of his face. B.*) was changed vpon, *B. L.* (*or againſt. V. G. I.*) Shadrach, Meſhach, and Abednego: *and* he anſwering gaue charge, *C. I.* (*charged and*

commanded, G.B. commanded, L.) that they should heate the fornace at once seauen times more, then it was wont *(seemed good, C.)* to be heate.

20. And to the *most* valiant men of strength, which were in his armie, he gaue charge to bind Shadrach, Meshach, and Abednego, to cast them into the hoat fierie fornace.

21. So these men were bound in their coates *(breaches. I.)* *their bonets. L.* *(their hosen. V.I.G.B.)* and their cloakes. *G.I. (their shooes. L. bonets. V.B.)* with their *other* garments, and cast into the middest of the hoat fierie furnace: *(see the diuerse readings. quest. 25. following.)*

22. Therefore because the kings word was straite (or *vrgent. C.*) that the fornace should be exceeding hoate, the flame *(sparkes. I. A.)* of the fire slew those men, which had put in. *B. thrust in. I.* or *sent in. L.* not *brought forth. G.V. the word properly signifieth to cause to ascend: they had brought them vp to cast them downe into the fornace. Pel.)* Shadrach, Meshach, and Abednego.

23. And these three men Shadrach, Meshach, & Abednego, fell downe into the middes of the hoat fierie fornace, bound.

24. Then Nebuchadnezzar the king was astonied, and rose vp in hast (with *a troubled mind, or beeing perplexed. I.* the word *(behal)* *signifieth both hast and perplexitie, but the first rather, both because his perplexitie is expressed in the former word, and the preposition (beth) more properly signifieth (in) then (with)* and spake and said vnto his counsellers (or *gouernours. I.* or *nobles. I.V.*) Did we not cast three men bound into the midst of the fire: who answered and said to the king, True O king. *(truely O King. L.V.)*

25. He answered, and said, Lo I see foure men loose, walking in the middes of the fire, and they haue no hurt *(no corruption. C.)* and the forme of the fourth is like the Sonne of God. *L.I.B.G. (of the gods. C.V.)*

26. Then the king Nebuchadnezzar came neere to the mouth. *G.B. (the doore. C. cum cæter.)* of the hoat fierie fornace, and spake and said, Shadrach, Meshach, and Abednego, the seruants of the high God, goe forth and come *hither:* then Shadrach, Meshach, and Abednego, came forth of the middes of the fire.

27. Then the nobles, princes, and dukes, and the kings counsellers *(mightie ones. L. gouernours. I.)* came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coates changed, nor any smell of fire came *(passed. C.)* vpon them:

28. *Wherefore* Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue altered the kings commandement, and yeelded their bodies, that they should not serue, nor bowe vnto any god, saue their owne God.

29. Therefore I set forth a decree, that euery people, nation, and language, which shall speake any blasphemie *(error. C.)* against the God of Shadrach, Meshach, and Abednego, shall be drawne in peices *(shall perish. L.)* and his house be made a iakes *(be vasted. L.)* because there is not any other God *(there is no God. B.G. but here the word (other) is omitted)* which can deliuer after this sort.

30. Then the king aduanced *(caused to prosper. C.)* Shadrach, Meshach, and Abednego, in the Prouince of Babel.

I. *The questions discussed.*

Quest. 1. *At what time Nebuchadnezzar set vp this great image.*

1. Some thinke that this was done not long after the former dreame, which Nebuchadnezzar had: as the Rabbines that imagine this image to be set vp by the king, as an amulet or defense to preuent the effect of his dreame. *ex Caluin.* But it is not like that the great impression, which that vision left behind it in Nebuchadnezzars minde, could be so soone extinguished.

2. *Theodoret* and *Chrysostome*, in his sermon of the three children, following some greeke copie, reade, that this image was set vp in the 18. yeare of Nebuchadnezzars raigne. But then it should haue beene made before the destruction and desolation of Ierusalem, which is not like: for when Nebuchadnezzar had made an ende of his conquests, then it is probable he set vp this image by way of tryumph: and *Azarias* in his prayer, (though that

part

part be Apocryphall, yet it may haue ſome probabilitie, for matter of ſtorie) maketh mention, that they had neither prince, nor ſacrifice, or burnt offring: which ſheweth, that this fell not out before the deſtruction of Ieruſalem: likewiſe *Theodoret*, who ſaith that this fell out *paruo tempore*, a ſmall time after the firſt dreame, which was in the ſecond yeare, is contrarie to himſelfe: for betweene the ſecond and 18. yeare, there are 16. yeares, which is no ſmall time.

3. *Pererius* alſo is deceiued, who thinketh that this was done after the 25. yeare of Nebuchadnezzars raigne: for the ſecond yeare of his Monarchie he reckoneth to fall out in the 25. yeare of his raigne: but this is before confuted, queſt. 1. c. 2. where it is further ſhewed, that this ſecond yeare which is to be vnderſtood of Daniels ſeruice and miniſterie, was in the 5. yeare of Nebuchadnezzars raigne.

4. *Pellican* ſaith this ſtorie happened 16. yeares after the dreame; but that is vncertaine.

5. Wherefore here ſomewhat is certaine, that this ſtorie came after the interpretation of the kings dreame ſet forth in the 2. chap. becauſe ver. 12. mention is made of the aduancement of Daniels three fellowes, which was immediately after Daniel had interpreted the kings dreame, cap. 2. 49. ſomewhat is probable, that it was after the ſacking and taking of Ieruſalem, as is ſaid before, *Pap.* for many of the Iewes were now in captiuitie, ver. 8. ſomething is vncertaine, how long this hiſtorie followed after the interpretation of Daniels dreame.

Queſt. 2. *To whom Nebuchadnezzar erected this image.*

1. *Lyranus* thinketh that Nebuchadnezzar ſet vp this image for himſelfe, requiring diuine honour to be giuen vnto it, as *Caligula* cauſed his image to be carried about the Romane Empire to be adored: ſo thinketh *Hugo Cardinal. Pere. Pm. Pelli.* But it is not like, that he which had ſo humbled himſelfe before vnto Daniel, could be ſo lifted vp in pride, to make himſelfe a god.

2. Neither is it like, that Nebuchadnezzar ſet vp this image of a good intention, to the honour of the true God, as *Bulling. Oſiand.* for then he would not ſo cruelly haue perſecuted the ſeruants, and true worſhippers of God.

3. Therefore, as *Caluin* writeth, *videtur hanc ſtatuam conſecraſſe alicui deorum*, It ſeemeth he conſecrated this image to ſome of his gods, as to Bel, or ſome other: as it appeareth both by the kings ſpeach, ver. 14. *will ye not ſerue my god?* and by their words, that refuſed to worſhip the image, *we will not ſerue thy gods*, *Pap.*

Queſt. 3. *To what ende this image was ſet vp.*

1. Some thinke, that by ſetting vp this image Nebuchadnezzar would retaine a memorie of that image, which he ſawe in his dreame, thinking thereby to pleaſe God, *Pap.* But then he would not haue made ſuch a cruell edict againſt the ſeruants of that great God.

2. Againe it may be thought, that he did it, to haue an vniformitie in religion, through all his dominions, which conſiſted of diuerſe nations, but then he would haue commaunded the like image to be ſet vp in euery prouince.

3. *Caluine* thinketh he did it to this ende to ſettle the ſuperſtitious worſhip of idolatrie, leaſt the Iewes might haue ſought ſome innouation in religion.

4. But it is moſt probable, that Nebuchadnezzar did it by the aduiſe of his nobles, and princes, of enuie againſt the Iewes, eſpecially thoſe which were aduanced to place of gouernement, that they might thereby entrappe them: which may appeare ſo to be by theſe reaſons. 1. by the like practiſe againſt Daniel, cap. 6. 2. by the generall accuſation of the Iewes, ver. 8. 3. to what ende els tended the cruell edict of the king, but to be executed vpon the Iewes, whom they imagined would be offenders, *Iun. Polan.*

5. *Theodoret* thinketh that he made this image all of gold, to diſgrace and diſcountenance the image, which he ſawe in his dreame, the head whereof was onely of gold. But that dreame ſtroke him with ſuch a terror, as that it is not like he would contemne it.

6. He might alſo in making ſuch a huge and coſtly image intend therein to ſet forth the magnificence and riches of his kingdome; *Pere.*

Queſt. 4. *How it came to paſſe that Daniel hindred not the kings purpoſe, in ſetting vp this image.*

1. Some thinke that Daniel beeing preſent, *tacuit videns ſe nihil proficere*, did hold his peace

peace seeing that he could preuaile nothing, but that the king was resolute in his purpose: *Lyran.* But Daniel had sinned if he had beene silent, he should haue vsed the meanes and left the successe vnto God.

2. *Osiander* thinketh that Daniel vsed what perswasion he could, but seeing he was not heard he withdrew himselfe. But if Daniel had been present at all, it would haue beene suspicious, if he had now hid himselfe.

3. *Pappus* is of opinion, that Daniel was employed in some remote place of the prouince at this time: But though Daniel were now absent, he could not be ignorant of the kings purpose before, this great image was not made in a short time.

4. Wherefore it is not to be doubted, but that Daniel did discharge the office of a faithfull seruant vnto God and counseller to the king before this, and did vse all meanes to stay this vngodly enterprise, so farre as he might goe, without exasperating of the king too much, which would haue kindled his anger against the whole nation: Therefore Daniel not preuailing, gaue way vnto the time, expecting some other meanes how it should please the Lord to conuert the king.

Quest. 5. *Of the place where this image was set vp.*

Vers. 1. *In the plaine of Dura.* 1. *Symmachus* calleth the place *Soraum*, the *Septuagint* as Heirome saith interpreted περίβολον, which he translateth *vinarium*, a place enclosed to keepe beasts in; but these are farre wide, it is a proper name, called *Dura.*

2. The *interlinearie gloss.* and *historia scholastica*, take it for the name of the Noode, which compasseth that plaine or field, where the Gyants after the flood first builded Babel.

3. Some thinke it was the towne *Doraba*, situate vpon the riuer Euphrates in *Babylonia.*

4. But it seemeth rather to be that place, which Ptolome calleth *Deera*, situate between *Chaltopis* and *Cissia*, in the region Susiane: *Ptolome lib. 6. Geograph. cap. 3. Iun. Polan.*

5. It is like it was set in a plaine, where no hils were, that it might not be ouertipped by them, *Pin.*

Quest. 6. *Of the greatnesse of this image compared with others and in it selfe.*

1. Some greater images haue beene made in the world: as the image of the Sunne at Rhodes, called *colossus solis*, was 70. cubites high; which was 12. yeares in making, and cost 300. talents: 56. yeares after it was made, it was cast downe by an earthquake, and then the hugenes thereof appeared: few men could fadome the thumbe thereof, and the fingers were bigger then ordinarie images: it broke in peices in the fall, and great caues and hoales were opened, wherein were couched huge stones to keepe the image vpright, *Plin. lib.* 34. cap. 7. Greater also then this was the *colossus* of Nero, which was an 110. foote long, and an another picture made of him in cloth, an 120. foote high: yet this image because it was of gold, in value may seeme to exceede all other: the ordinarie cubite is a foote and halfe, but the Babylonian cubite as Herodotus saith, was 3. fingers greater then the common cubite: so that by this account, this image might be 67. ordinarie cubites high. Herodotus writeth that in his time there was a golden image at Babylon, which was 12. cubites high, which might be that image, that euery stranger was required to worship before he was permitted to come into Babylon to see the citie, as *Philostrat.* saith, *de vita Apollin. cap.* 19.

2. This image was made proportionable to a mans bodie, euerie part answerable vnto the other in due forme and measure, by which proportion the greatnesse of euerie part of the image may be taken: there is the same distance betweene the endes of the fingers, the armes spread abroad, from one extremitie to the other, which is betweene the crowne of the head, to the soale of the feete, *Plin. lib.* 7. *cap.* 17. the face from the chinne to the toppe of the forehead, is the tenth part of the length of the bodie. And the face is diuided into three equall parts, from the chinne to the nose, the length of the nose, and the breadth of the forehead: the length of the eie from one corner to another is the 45. part, and so is the distance betweene the eyes: the length of the nose is the thirtith part, and the widenes of the nostrils the 180. part: the compasse of the eare and of the mouth, is the 15. part: the head from the chinne to the crowne, is the 8. part: the length and likewise the breadth of the breast, the sixt part: the nauill is in the middest of the bodie, diuiding it into two equall parts, the length of the hippes, thighes, and legges is almost the halfe part: the length of the foote is the sixt part, and so is the space from the shoulder to the elbowe, and from the elbowe to the hand:

the

the hand is the 10. part.

3. After this proportion, the whole image beeing 60. cubites in height, the face muſt be ſixe cubites, the chinne two cubites, the noſe and forehead as much, the noſtrills muſt containe halfe a foote, the compaſſe of the eare and mouth 4. cubites, and ſo much the necke: the breaſt 10. cubites, the length of the thighs and legges 29. cubites, the foote tenne, and the hand ſixe: thus *Pererius* caſteth the proportion of euery part.

4. But herein is his error, he taketh the height of the bodie of the image to be 60. cubites, whereas, as *Lyranus* well noteth, in this meaſure is comprehended the foote alſo or foundation whereupon the image ſtood: for otherwiſe it ſhould not be proportionable, beeing 60. cubites high, and but ſixe cubites broad: for the length of a man is but ſixe times to the breadth, and tenne times to the thicknes: If the bodie be ſixe cubites high, it is but a cubite broad: then 6. cubites broad will haue but 36. cubites in height.

5. As this image was huge in the height and ſtature, ſo it was verie coſtly, beeing all of gold, though it be not neceſſarie with *Hierome*, to thinke that it was made of ſolid golde, but either the outſide onely of it, was gold, or it was made hollowe, as *Lyranus* well coniecture th.

Queſt. 7. *Of the myſticall application of this image.*

1. *Chryſoſtome* by this golden image, would haue couetouſneſſe reſembled, which S. Paul calleth *idolatrie*, Epheſ. 5.5. for the couetous man doth addict all his deſire, and as it were conſecrate his ſoule to the loue of money. 18. hom in 2. ad Corinth.

2. *Hierome* compareth falſe doctrine vnto this image, which heretikes and falſe teachers doe adorne and ſet forth with their witte and eloquence, as this image is made of gold. In hunc locum.

3. *Irenæus* maketh this image a patterne of the worldly happineſſe, which the deuill entiſeth and ſeduceth men to embrace, and as it were worſhip, ſetting aſide the deſire of heauenly things. lib. 5 aduerſ. hæreſes.

Queſt. 8. *Of the ſeuerall names and titles of the kings nobles and officers here rehearſed.* ver. 2.

1. The firſt are called in the Chalde tongue, *achaſhdarpenaija*, which *R. Ioſeph Kimhi* deriueth of theſe three words, *achaſh*, which ſignifieth in the Aramites language great, and *dar*, to ſtay or remaine, and *panim*, the face: they were ſuch as alwaies remained in the kings preſence, and were next vnto him. *Montanus* readeth, *ſecundos à rege*, the next to the king: *Satrapæ*, the great and higheſt men in the kingdome: *L. V. Iun. Lyranus* ſaith they are ſo called, *tãquam ſatis rapientes*, becauſe they doe take and ſnatch from the people: but that is no fit annotation here: the *Septuag.* call them ὑπάτους, chiefe men, or of high place.

2. The ſecond is *ſignaia*, which ſome tranſlate, *pontifices ſummos*, the high prieſts: *Pag.* for *ſagan* is ſo ſometime taken for the ſecond prieſt next to the cheiſe: but it ſeemeth here to be a ciuill office, as all the reſt are: ſome read *duces*, captaines. *V.* as the Septuag. interpret, στρατηγὸς, chiefe commanders or captaines, ſo alſo *Bulling. princes*, *Geneuenſ.* it rather ſignifieth here *magiſtrates*, *gouernours*. *L. A.* ſo *Polan. Antiſtites*, men of preheminence, *Iun.*

3. The third are called *pachavatha:pecah*, as R. Dauid ſignifieth, a prouinciall, one ſet ouer a prouince: *Iudices*, iudges appointed to heare cauſes in their circuites, *L. duces*, dukes. *I. A. P. Geneuenſ.* the *Septuag.* call them τοπάρχας, they which were ſet ouer ſome ſpeciall places and countries: *præſides prouinciarum*, the preſidents of prouinces. *V.*

4. The fourth are *Adargazaraija*, which ſignifieth Senators, as R. Dauid, and R. Saadiah: ſo alſo *Iun. Iudges*, *Geneuenſ. duces*, dukes, *L.* rather νομοφύλακας, the keepers of the lawes, to ſee that they were executed, *Pag. Vatab. Bulling.*

5. The fift are *Gedaberaija*, which ſignifieth thoſe, which are ſet ouer the treaſure, *quæſtores*, *V. P.* the queſtors or receiuers, *Geneuenſ.* not *tyrannos*. *L.* which *Lyranus* expoundeth exactors of tribute: but the word *tyrant*, is in this ſenſe improperly vſed.

6. The ſixt *dethaberaija*, deriued of *dath*, a ſentence, and *bari*, pure or fatte, R. Saadiah: they were the lawyers or counſellers, *I. V.* ſo alſo *Bulling. Polan. Geneuenſ.* the L. readeth *optimates*, the nobles, but that is too generall a word.

7. The ſeuenth *Tiphtaiee*, which *I.* tranſlateth, *exactores*, the exactors: the executioners of iuſtice, *V. Bulling.* officers, *Geneuenſ.* ſuch as had the charge and care to ſee iuſtice executed.

8. The

8. The eight *shiltonee medinatha*, the gouernours of prouinces. *Gene. Ium. Vatab.* of the word *shelet*, to rule: it is a generall name comprehending all those which had any office or gouernement in the prouinces.

Quest. 9. *Why Nebuchadnezzar onely called his nobles and officers.*

1. All the people could not possibly come together to one place, therefore the nobles are called, *vt per principes seducantur & gentes*, as *Hierome* saith, that by the nobles the people might be seduced.

2. These are first summoned, *vt regi consentientes*, as consenting to the king, and most forward to followe his mind: *Lyran.* for such are the nobles, *pendent à nutu regis, &c. & ad quaslibet flectuntur auras:* readie to serue the kings humor, and are turned by euery wind, *Caluin.*

3. And the Nobles are conuented for the greater magnificence and maiestie, that this image might haue the greater reuerence, and remaine as a monument for a long time after, *Osiander.*

Quest. 10. ver. 5. *Of the diuerse kinds of instruments here rehearsed.*

1. The first is in the Chalde called *karna* of *keren*, a horne: the *Septuag.* transiate σάλπιγγος, of the *trumpet*, *tubam*, *Lat.* which *Lyranus* taketh for the vsuall instrument, which is sounded in the warre: *Pintus* saith it was a croked instrument made of brasse: but it properly rather signifieth a horne or cornet: which is so called either of the matter, whereof it is made, or for the fashion, because it was like vnto an horne. So the same word *keren*, signifieth the trumpet made of rammes horne, which Iosuah was commanded to make, when he compassed the walls of Ierecho: Iosh. 6. an other word *chatzotzeroth*, is vsed to signifie trumpets made of mettall, Num. 10. 2.

2. The second is called *mashrokitha*, which the *Septuag.* interpret by the word σύριγξ, a pipe or whistle, of *sherach* to whistle: the L. readeth, *fistula*, a pipe or flute: an instrument made of woode, with diuers hoales, to be played vpon with the hand, *Pin.* such as sheepeheards vse, it is not a trumpet, as *Geneuens.*

3. The third is *kathrom*, whence commeth the Greeke word κίθαρα, *cithara*, the harpe, we haue the like English word a *citherne*, but it is taken for an other kind of instrument: the harpe is an instrument well knowne: it is in forme like a triangle, played vpon with the fingers, *Lyran.* made of woode; and the strings are seene on both sides, *Pintus.*

4. The fourth in the Hebrewe is called *Sabca*, the *Septuag.* σαμβύκη, which commeth neere the Chalde word: by the interpreters it is generally translated *sambuca*, which some thinke was *triquetrum instrumentum imparibus fidibus*, a threefold instrument with vnequall strings. *Ium. tetrachordum*, with fower strings, *Athen.* which was made of yron or brasse, and played vpon with an yron rodde: *Pint.* But *Lyranus* rather thinketh it was a winde instrument, made of reede, and he deriueth it of *sam*, which signifieth the *Swune*, and *buca*, a trumpet, because it was vsed onely in summer: but it is not like, that such rusticall oaten pipes were vsed in this solemne assembly. *Hugo* thinketh it was a kind of rurall harpe so called of the tree *sambucus*, whereof it was made, which was the elder tree: But I rather thinke with our englishe interpreters, *Geneuens.* that it was the *sackebut*, as the agreement with the Chalde word *sabca* sheweth.

5. The fifth *pesanterin*, ψαλτήριον, *Sep.* the *psalterie. L. A. P. I. nablium*, *V.* which is the same with the *psalterie*: the word seemeth to be deriued from the Chalde, *psanterie*, with the change of one letter. *Lyranus* thinketh it was an instrument played vpon with a quill, which we call a citherne. *Pintus* describeth it to be an instrument foure square with tenne strings: some thinke it was like an harpe, but of more pleasant sound, to the which they vsed to sing holy hymnes and psalmes, whereupon it had the name psalterie; such as Dauid vsed: and this is most like.

6. The sixt is called in the Chalde *sumphonia*, which is the very same word in the Greek: συμφωνία, a symphonie, which R. Saadiah deriueth of the word σίφων, a pipe, with a bagge ioyned vnto it, a knowne rusticke instrument: but it is rather, as *Lyranus* thinketh, that vsuall instrument, which blinde men carrie about, and play vpon it with their fingers: and with the other hande make it sound with turning about of an yron, *Pintus.*

Quest.

11. Queſt. v. 5. *Of their falling downe and worſhipping this image.*

Hierome noted of great obliuion and forgetfulneſe.

1. *Hierome* vpon theſe words, thus writeth, that *vnleſſe my memorie faile me, if I runne ouer the whole Scripture, I can not finde, quod ſanctorum quiſquam Deum cadens adoraverit*, that any of the Saints falling downe worſhipped God, but they which worſhipped idols or the deuill fell downe, and worſhipped, as Sathan ſaid to our bleſſed Sauiour, *All theſe things will I giue thee, if thou wilt fall downe and worſhip me*, &c. to this purpoſe *Hierome*: ſo alſo following him the *ordin. gloſſ.* and *Hugo*.

2. But *Hieromes* memorie did here greatly deceiue him indeede: for it is more vſuall in the Scripture for the Saints to fall downe and worſhip God, then otherwiſe: as, Pſal. 95. 6. the Pſalmiſt ſaith, *Come let vs worſhip, and fall downe, and kneele before the Lord our maker*: the three wiſe men, Matth. 2. fell downe and worſhipped Chriſt: ſo did the blind man, Ioh. 9. the Angels, Apoc. 7. 11. fell downe vpon their faces before the throne and worſhipped: *Pere.* Abraham fell on his face, while God talked with him, Gen. 17. 2. ſo did Ezekiel, c. 1. 29.

12. Queſt. *That it is not lawfull to bow vnto an image, though one in his heart abhorre it.*

1. There are three ſorts of men, which doe thinke they may be diſpenſed withall for the outward reuerent geſture yeelded vnto an image, hauing their heart free: as they which doe it to conforme themſelues to pleaſe the Prince, or for feare to eſcape the perill of death, or ſome other grieuous puniſhment: or ſuch which doe come vnto idolatrous ſeruice, onely to ſee the manner of it, and the pompe of Papall ſuperſtitious ceremonies.

2. But all theſe are found to be in great error. 1. the Lord in the ſecond commandement directly forbiddeth to bow downe vnto ſuch images. And the Lord ſaith to the Prophet Elias, that he had reſerued ſeuen thouſand, that had not bowed their knees vnto Baal, 1. King. 18. 19. 2. Our bodies together with our ſoules are the temples of the Spirit, and therefore neither the one, nor the other ſhould be defiled, but preſerued pure and holy for the Lord, *Polan.* 3. It ſatisfieth the idolaters themſelues, if men be but conformable in their outward geſture, to their idolatrous ſeruice: as here Nabuchadnezzer exacteth no confeſſion of the mouth, or ſubſcription with the hand of or vnto this image, but onely to fall down and worſhip it. *Calv.* 4. In the purer ages of the Church euen they were held to be idolaters, which beeing conſtrained by force, did yeeld the leaſt outward ſeruice vnto the idols of the Gentiles: as Origen, as *Suidas* writeth, was excommunicate of the Church, for holding a little incenſe in his hand before an idol. 5. The Romaniſts will not come at our Churches and ſeruice, where yet there is no externall obiect that may offend them, therefore much leſſe ſhould Proteſtants ſhew ſuch weaknes to aſſemble with them in their idolatrous temples, which lay ſo many ſtumbling blocks before the eyes.

13. Queſt. *Of the malitious accuſation of the Chaldees againſt the Iewes.*

1. The malitious Chaldees were ſo incenſed againſt the ſeruants of God, that refuſed to worſhip the image, that they could not ſtay at all, but preſently at the ſame inſtant they made complaint of them. 2. They bend their accuſation, not onely againſt thoſe three, whome they held to be offenders, but againſt the whole nation of the Iewes, v. 8. *they grieuouſly accuſed the Iewes.* 3. They by flattering ſpeech inſinuate themſelues to the king, that they might be the better heard, *O king liue for euer*, v. 9. 4. Then they ſubtilly ſeeke to bring their perſons into diſgrace and hatred, 1. by their nation and countrey, they were Iewes, the kings captiues and vaſſals. 2. by their vnthankfulnes for the benefits which the king had beſtowed vpon them, who had made them gouerners, and chiefe officers, *Bulling.* 3. by their apoſtaſie, that beeing called by Babylonian names, *Shadrach, Meſhach, Abednego*, and ſo incorporated into that nation, yet were of a diuers religion and vſage, *Iun.* 5. Then followeth the crime, which they obiect againſt them, which was threefold. 1. contempt of the kings commandement and decree. 2. irreligion in not worſhipping the kings gods. 3. mutinie and ſedition, in being ſingular among the reſt, in that they did not fall downe before the kings image.

14. Queſt. *Why they ſay in the plural they will not ſerue thy gods, v. 12. when as there was but one image.*

Lyranus thinketh, that this image is called in the plural, *gods*, after the manner of the Iewes, which vſe to call an idol ſo, though it be but one: as they ſaid of the golden calfe, Exod. 32. *Theſe are thy gods:* but it is euident in the text, that by gods, they meane not the image; becauſe they complain of 2. things, *they would not ſerue thy gods, nor worſhip the image.*

2. The *ordi. gloss.* which *Hugo* followeth, so also *Pintus*, thinke, that the gods here spoken of were diuers from the image: for this he set vp for himselfe to be worshipped in it; but his gods he worshipped himselfe. But that they were not here two such distinct things, it appeareth; because the kings decree was onely that they should fall downe, and worship the image: which they transgressing, are said, therein also to haue refused to serue the kings gods.

3. Wherefore it is euident, that this image was set vp by the king to the honour of his gods, *Calvin.* which are so called in the plurall, because they worshipped many gods: so that in one and the same action, in refusing to bow vnto the image, they are held to be contemners also of the kings gods.

15. Quest. *Why these three*, Shadrach, Meshach, *and* Abednego *are onely accused.*

1. It may seeme that the principall and chiefe men were onely or especially called, and that the vulgar and common sort of people were not all present: or at the least, the principall men were most marked, and obserued, whose example the rest might follow, *Pere.* but it seemeth, by their general accusation of the Iewes, v. 8. that there were more Iewes present then these three.

2. It may be also supposed, that the vulgar sort of the Iewish people, which were present, did for feare doe as the rest did, fall downe and worship, therefore they were not complained of, *Perer.* It is very like indeede, that many Iewes did fall away in time of captiuitie to worship the Chaldean images, because many of them had beene idolaters in their owne countrey, for the which they were carried into captiuitie: but that some other of the Iewes beside these three, refused to fall downe, may be gathered by the generall accusation against the Iewes, but principally against these three.

3. Wherefore this is like to be the cause, why these three are singled out, because they were aduanced to honourable place of gouernment, and for this cause were enuied and maligned of the Chaldees: and this may be gathered by their manner of accusation, v. 12. wherin they specially vrge that point, that the king had set them ouer the prouince of Babel, that seemed to be an eye-soare and a griefe vnto them. Why Daniel was not accused with the rest, it was by reason of his absence, as is shewed before, quest. 4.

16. Quest. *What age these three were of, when they were brought before the king.*

1. *Chrysostome* thinketh, that these three were *infantili etate*, but as infants and children, when this was done, *homil. de trib. pueris.* *Augustine* also, *hom.* 24. calleth them *pueros*, children. But this is not like that the king would set children in the place of gouernment: for before this, at Daniels request, they were made gouernours ouer the prouince of Babel, c. 2. 49.

2. *Theodoret* gesseth they were young men, *in etatis vere*, in the spring, and (as we say) in the floure of their age.

3. *Pererius* thinketh they could not be lesse, then 35. yeares of age: for he supposeth they might be 10. yeare old, when they went into captiuitie, and in the 25. yeare of Nabuchadnezzer he had that dreame of the image: But though *Pererius* opinion be probable for their age, yet his ground is vncertaine: for the second yeare mentioned, c. 2. 1. was not the 25. but the 5. yeare of Nabuchadnezzers raigne, as is shewed, c. 2. qu. 1.

4. But *Pererius* laboureth to cleare this point, because in their *Missals* they are called *the three children:* either for that they were children at their first going into captiuitie, or they are so called according to the phrase of Scripture, that young men, and they which were of perfect age are so called *pueri*, as Iosua, Exod. 31. beeing then aboue 40. yeare old, is called *puer*, the lad or seruant of Moses.

Contra. 1. The word *puer*, when it is so applied, is referred rather to their ministerie and seruice, then age. 2. we doe not stand vpon it how they are called in their Missals, it sufficeth vs, that in the Scripture they are not called children, but *gubbraia*, men, v. 23. of the word *gabbar*, to be strong: they were then men of perfect age and strength.

17. Quest. *Why Daniel made not intercession to the king for his three friends.*

1. They which thinke Daniel was present, and that he either stood by the king who did not worship his owne image, as *gloss. ordin.* *Hugo.* or that they did forbeare to accuse him, because he was in great grace and fauour with the king, *Polan.* which conceits see refuted before, quest. 4. those which affirme Daniel to be present, consequently must hold, that Daniel

niel was silent, and spake not in the behalfe of his friends: and *Lyranus* saith, *vidit regem obstinatum in malicia, & ideo tacuit, &c.* he saw the king setled and obstinate in his malice, and therefore held his peace. But Daniel had offended much, if beeing present, he should by his silence and connivence haue betraied these innocents, as the wise man saith, Prou. 24.11. *Wilt thou not preserue them, that are lead to be slaine?*

2. *Pererius* thinketh that Daniel beeing a great Prophet might foresee that God would deliuer them out of this daunger by some great miracle, that thereby the power and glorie of God might be set forth: as our blessed Sauiour suffered Lazarus to die, that he might get greater glorie by raising him vp againe out of his graue.

Contra. 1. Our blessed Sauiour and Daniel, the master and the seruant, are not well matched together: Christ had all power and knowledge in himselfe, so had not Daniel. 2. he knew not of his deliuerance from the Lyons himselfe, when he was cast into their den: for then it had beene no triall of his faith, if he had bin sure to be deliuered, much lesse is it like, that he foresaw the miraculous deliuerance of these.

3. Therefore Daniel is excused by his absence, and ignorance: he neither was present, and so consequently was ignorant of all that now happened, beeing done speedily and in hast: see before qu. 4.

18. Quest. *Of Nabuchadnezzers speech vnto those three brought before him.*

1. The equitie of the king herein deserueth commendation, that would not presently giue sentence against these persons, till he had heard their defense: as it was the commendable custome of the Romanes not to deliuer any vnto death, before he that was accused had place to defend himselfe, Act. 25.16. *Bulling.*

2. But herein appeareth the wilfull blindnes of the king, that beeing seduced to set vp such an abominable idol, he proceedeth to maintaine it with crueltie. *Pellican.*

3. He doth first seeke to win them by gentle speech: as though he could not beleeue it to be true, that they had done this thing, or if they did, it was of some ouersight, rather then of purpose: which he was content to pardon, if now they would worship the image: but beside these faire speeches, he addeth also threatning. *Bulling.*

4. He peremptorily enioyneth obedience to his decree, not suffering it to be disputed or called into question, whether it were iust or lawfull: but it was his will so to be. *Calv.*

5. And at the last he endeth with blasphemie, extenuating the power of that great God, whome before he had acknowledged to be the God of gods, c. 2.47. so Rabsakeh said to Hezekiah, that the Lord could not deliuer Ierusalem out of his hand, 2. king. 18.35.

19. Quest. *Of the religious and resolute answer of these three conuented before the king.*

They answer with godly resolution and courage to euery part of the kings speech.

1. Whereas the king first insinuateth himselfe, as though he did not beleeue, that they would doe such a thing, and thereby suggesteth vnto them, that they should be better aduised: which kind of humane and fauourable questioning *Suetonius* noteth to haue bin much vsed by *Augustus*, who in examining those which were guiltie, would seeme as though he beleeued not any such thing to be done by them: to this vncertentie in the kings demaund, they answer resolutely, that they needed no consultation in that matter, they had their answer readie, and were determined both what to say and doe, to answer and suffer, *We are not carefull to answer thee in this matter.*

2. To the kings blasphemie, that there was no God to deliuer them out of his hand; they replie, that their God, whome they serued, was able to deliuer them out of his hand.

3. Touching the kings threatning of the fierie fornace, they answer in effect that it did not moue them, they feared it not, though their God for some causes knowne to himselfe, should leaue them in his hands, yet they would not worship the image.

4. And as the king would admit no discussing of his decree, but would haue it absolutely obeied: so they could not be remooued from their religion: neither desired to haue the same discussed or sifted: they would by no meanes consent to worship the image.

20. Quest. *Why the Lord doth not alwaies deliuer his out of temporall daungers.*

v. 18. *But if not:* These valiant seruants of God, were certen of Gods fauour, that he would assist them with his spirit to suffer for his glorie, but they could not certainly pro-

mise themselues temporall deliuerance: wherein the Lord alwaies sheweth not his power for these reasons.

1. If the Lord should continually by some miraculous deliuerance, ridde his children out of danger; then would not the miracle be so great, and so neither Gods glorie nor power therein so much magnified, nor men thereat so much moued. *Perer.*

2. God suffereth his children to fall into temporall daungers, for the triall and probation of their faith and patience.

3. Thereby also God doth chastice his seruants, to bring them to more effectuall repentance. *Papp.*

4. And the Lord permitteth his children to be temporally tried, *insensibiliter eos ad gloriam transferendo*, to bring them insensibly vnto euerlasting glorie. *Lyran. ex Augustin.*

21. Quest. *Why they are so resolute not to worship the golden image.*

1. The godly Hebrewes were not ignorant how often they were charged by Moses, and the Prophets, not to bow vnto, or worship images, as Exod. 20. in the second commandement. Deut. c. 4. and c. 27. Isa. 44 and Ierem. 10. and in many places beside: that no one thing in Scripture is more straightly giuen them in charge.

2. They had the example of the godly Patriarkes and kings, and other holy men, who had a perfect detestation of idols: as *Iacob* burned all the images in his house vnder an oak, Gen. 35. *Hezekiah* pulled down the brasen serpent, when they began to abuse it to idolatrie.

3. Yea in the most corrupt times after their returne out of the captiuitie, the Iewes abhorred images: for when Pilatus and Petronius the presidents of Iewrie had secretly brought the images of *Tiberius* and *Caligula* into the citie, to be worshipped of the Iewes, they manfully resisted, offering their necks and liues, rather then they would contrarie to their law worship any images. *Ioseph. lib. 18. antiquit. c. 4. & 10.* who further writeth, *l. 2. cont. Appia.* that when Alexander the great would haue repaired the Temple and sepulchre of Bel the Chaldeans god at Babylon, and therein vsed the helpe of the Iewes, they vtterly refused.

4. Therefore that is a most malitious lie reported by *Appollonius*, *Appian* the Grammarian, and *Cornelius Tacitus*, that the Iewes in the inwards of the Temple kept an asses head of gold, which they worshipped. *ex Perer.*

22. Quest. *Whether the Prince is by fire and sword to roote out them which are of contrarie religion.*

v. 19. *Nabuchadnezzer* commanded these three holy men to be cast into the fierie ouen: wherein he offended three waies: 1. in the action it selfe, in forcing his religion by torment of death. 2. in the manner, he did it in his rage. 3. in respect of the persons persecuted, they were innocent, they suffered for keeping of the law of God: But that generally religion is not to be forced by torment, it may be thus perswaded.

1. It is against the nature of faith to be forced vnto by violence: *doceri non cogi vult fides*, religion must be taught, not enforced. *Polan.*

2. Idolaters, heretikes, and persecutors of the true faith, by vnspeakable torments, and cruell death, did vrge their heresies, idolatrie, and superstitions to be kept: As this was the engine, wherewith the heathen Emperours assaulted the Christians, persecuting them by fire and sword: As *Cornelius Tacitus* writeth of *Nero*, that he caused the Christians to be burned specially in the night, *in vsum nocturni luminis*, in stead of night lampes: So the truth is not to be defended and maintained by the same weapons, wherewith false religion fighteth: for the fruits of the spirit, are *loue, peace, gentlenes*, Gal. 5. 22.

3. But it therefore followeth not, because religion is not to be forced by punishment of death, that therefore euery one is to be left vnto himselfe: there are other forcible meanes by penall lawes to containe men in an vniforme profession of the true faith, then by death. *Iosias* put downe the Chemarims idolatrous Priests, but he put them not to death. 2. King. 23. 5.

4. Yet such as are manifest blasphemers and heretikes, are to be cut off by the sword, as *Servetus* was at Geneva: so that in the inflicting of the punishment of death for false religion, a double difference is to be made: 1. between those, which do maintaine manifest heresie and blasphemie, and such as hold other vnsound opinions: and in the first sort, betweene such as are obstinate and peruerse, and those which are seduced of ignorance and simplicitie.

23. Quest. *Of the extraordinarie heating of the fornace.*

v. 19. *He charged, that they should heate the fornace seuen times more.* 1. In the Apocryphall narration here inserted in the Greeke translation, it is added further, that the king com-

commanded the fornace to be made hoat with pitch, and towe, and a kind of liquid brimſtone called *naptha*, and ſmall twigges and ſpriggs of vines, or ſuch like called *malleoli*, which ſome take for the ſmall bruſh wood, apt to be ſet on fire, as *Theodoret*: ſome for ſuch ſtuffe beſmeared with pitch, as *Pererius* ſheweth out of *Nonius Marcellus*.

2. And concerning *naptha*, whereof there are fountaines in Babylon, which is an hoate countrey full of brimſtone, and in diuers places flaming out with fire: and as *Plutarke* writeth, the earth is ſo hoat, that they are conſtrained to lie in water: this *naptha* is of ſuch force, that whatſoeuer is beſmeared therewith, taketh fire in ſuch ſort, as that it can not be quenched but with vineger and allume, and ſuch like, as *Strabo* writeth, *lib.* 16. how Alexander to take triall of the nature thereof, cauſed a boy beeing in the water to be annointed with *naptha*, and ſo a candle put to him, who ſo burned, that if they had not with much water, mire, and ſuch like, quenched it, he had beene conſumed before them. *Plutarke* alſo in the life of Alexander reporteth, how the Barbarians, to ſhew the operation of this *naptha*, did caſt certaine droppes vpon the way, which in the night tooke the flame one from an other, that all the way ſeemed to be of a light fire.

3. But becauſe in the originall hiſtorie there is no mention made of theſe things, that the fire ſhould be tempered with: nor yet that the fornace ſhould flame 49. cubits, v. 46. in the Apocryphall addition; we neede not buſie our ſelues with ſearching out the nature of theſe things: it ſufficeth to know, as it is in the text, that the fornace was made hoat 7. times more, then vſually it was.

24. Queſt. *Of the exquiſite cruelties and torments which theſe three were put vnto.*

1. Whereas in the puniſhing of offenders, Tyrants haue ſatisfied themſelues with ſimple death; in the perſecuting of the ſeruants of God, they vſed exquiſite torments: as here the fornace is made ſeuen times more hoat: if any malefactour had bin condemned to this puniſhment, the ordinarie heat would haue ſufficed. *Bulling.*

2. Then he commandeth the ſtrongeſt men to binde them, that they might vſe no reſiſtance, and might be more ſtrongly bound: and God ſo diſpoſed, that the king ſhould vſe the miniſterie of his moſt valiant men, that both the miracle might be the greater, in that the flame conſumed theſe men, *& exercitus cladem perſentiſceret*, & he ſhould be puniſhed in the loſſe of his martiall men: *Lyran.* and here appeareth the madneſſe of perſecutors, who refuſe not to be hangmen and tormentors themſelues of Gods ſeruants, which they would be aſhamed to doe in the execution of ordinarie malefactors, *Oſiander.*

3. They are bound in their apparell, *vt nihil ex illis reſeruandum, &c.* that nothing might remaine or be reſerued of them: and becauſe they were in ſuch haſt.

4. They are caſt into the middes of the fornace, that the fire might haue the greater power ouer them, *Bullinger.*

25. Queſt. *Of the apparell, which they were caſt into the fire with.*

1. The firſt garment is called *ſarbal*, which the *Septuag.* interpreteth σὺν σαραβάροις *ſarabaris*, by the change of one letter: *Hierome* readeth, *cum braccis*, with their breeches or hoſe: for ſo he ſaith, that *ſaraballa* in the Chalde language, ſignifie the thighes: ſo alſo *Heſychius* interpreteth σαράβαρα, to be the couerings of the thighes: and in the Sclavonian tongue, the wide ſlippers are called *ſarabarh*, *Polan*: ſo alſo *Pagnin.* But it ſeemeth rather to ſignifie the cloſe coat, which couered not onely the nether but the vpper parts: as *Tertullian. in lib. de pallio*, writeth thus of Alexander, *triumphalem cataphractam amolitus in captiua ſarabara inceſſit*, that laying aſide his triumphant complete harneſſe, he went vp & downe in a captiue garment called *ſarabara*, *&c.* it ſeemeth then it was ſuch a garment, which couered thoſe parts which vſed to be harneſſed, the breaſt and vpper parts, as well as the neather. *Ab. Ezra* and *R. Levi* take it for the vpper garment, but that is rather the laſt, here named: it is more fitly taken for the coate, *Geneveſ.* or the ſhort cloake and inward garment, as *Iunius* and *Vatablus* expreſſe it by the word *chlamys*, which ſignifieth a ſhort cloake.

2. The next garment is taken by ſome for their breeches, *femoralia*, *Mont. tibialia*, *the hoſe*, *Vatab. Geneveſ. ſubligacula*, their ſlops: but the word *petaſchon*, their bonets, commeth neere the word *petaſus*, which ſignifieth an hat or bonet: and ſo the *Septuagint*

and Hierome expresse it by the word *tiara*, a bonet, *Polan. Lyran.* and *Hugo Card.* thinke that *tiara* signifieth both *pileum*, and *palliolum*, an hat, or Persian cloake: but it rather here signifieth the couering of the head: the other garments are here named beside: and it is the vse of the Turks to this day to vse certaine bonets of fine linnen wrapped together. *Calvin.*

3. The last word *chirbelathhon*, some interpret, *tiaris*, their bonets. *V. cucullis*, their hoods, *Montan.* some, *their shooes*, *L. bootes*, *Sep.* but it rather signifieth their cloakes, *Genevens.* and vpper robes, *paludamenta*, *Iun.* for so the word *chirbel* signifieth to couer, *Polan.* as *Pagnin* translateth *operimenta*, their couerings.

26. Quest. *Why Daniel was not cast into the fierie fornace with the rest.*

The diuers opinions here of this matter, are of two sorts: some thinke that Daniel was absent, some that he was present.

1. They which hold him to haue beene absent, 1. some thinke he might be deteined by sicknes, and infirmitie, *Lyran.* but that is a meere coniecture. 2. some thinke he was employed in the kings offices, in some remote countrey, *Papp.* but Daniels office was to sit in the kings gate and to attend the court, c. 2. 49. 3. some thinke that Daniel, seeing the king fully bent to goe forward, withdrew himselfe home, and would not be present, *Osiander.* but this he could not haue done without the kings great displeasure. 4. some that the king in fauour sent him backe, that he should not be brought into danger, *Hug. Card.* But the kings furie was such, that he would haue spared none, that misliked his proceedings.

2. They which thinke Daniel to haue beene present: 1. some iudge, that the Chaldeans would not accuse Daniel, because he was in such fauour with the king, *Calvin. Polan.* but he was in as great fauour afterward with Darius, and yet he was cast into the lyons denne, c. 8. 2. some thinke that Daniel stood by the king, who did not worship his owne image, and so Daniel doing as the king did, beeing the next man vnto him, was not found fault withall. But the text ouerthroweth this conceit, the decree was generall, v. 11. that whosoeuer did not fall downe, should be cast into the fierie fornace: Daniel then could not be exempted from so generall a decree. 3. some thinke that Daniel did in outward gesture doe as the rest did, and by this example the *Nicomedians* would iustifie their dissimulation, in bowing their knee vnto an idol, and yet keeping their heart for God. But seeing Daniel refused to defile himselfe with eating the kings meate, much more would he haue counted this a pollution, to haue bowed to this filthie idol.

3. Wherefore the safer opinion is, that Daniel was not at this time present: his charge was to keepe the kings palace, and he was chiefe gouernour ouer the whole prouince of Babel: the king then beeing absent from Babylon, to solemnize the dedication of this image which was in the region *Susiane*, by all likelihood committed vnto Daniel the gouernment of the citie and prouince of Babel, till his returne.

27. Quest. *How the flame of the fire slew those which were the ministers of the kings cruelty.*

v. 22. *The flame of the fire slew those men, &c.* 1. *Lyranus* well obserueth, that this is set downe by anticipation: for first the three men were cast into the fierie fornace, and then at the comming of the Angel, the fire was kept from their bodies, and raged vpon their enemies.

2. It is like that these men had beene the chiefe perswaders of the king, to deuise this torment, and were the most forward in this cruell execution, and therefore they tast of the same punishment, which they had prepared for others; as they which accused Daniel, and caused him to be cast into the lyons denne, themselues were deuoured of the lyons, *Pintus.* and they are iustly punished, because they yeeld obedience to the king, *in re scelerata*, in a wicked matter, *Bulling.*

3. It pleased God, that the fire should first destroy these wicked instruments, both for the more certentie of the miracle, seeing the same fire preserued some, and consumed others: and that the king might be more nearely touched: *punitis principibus rex corripitur*, the king is touched and chastised by the punishment of his Princes. *gloss. Hug.*

28. Quest. *How these three men cast into the fire were preserued.*

1. Some thinke, that the fire was by the power of God kept from their bodies, and so issued forth vpon them which were without: so *Theodoret*, *ex hac dissipatione flammarum*

&c.

& repulſione à corporibus in tantum ignis è fornace effuſus eſt, &c. by this diſperſing of the flames, and repelling it from their bodies, the fire was ſhedde out ſo farre out of the fornace, that it went out 49. cubites: but firſt this opinion is contrary to the text, which ſaith they walked in the middes of the fire, and had no hurt, verſ. 25. there was then fire, in the middes of the fornace where they were. 2. they were caſt into the fornace bound hand and feete, but as ſoone as they came neere the fire, it burnt the bands wherewith they were tied, ſo that they walked looſe, the fire then was neere them: *Pintus* anſwereth, that as they entred into the fornace, their bands were looſed by the fire.

Contra. The text is otherwiſe, that they fell downe bound into the middes of the fornace, ver. 23. they were then in the middes, before the fire conſumed their bandes.

2. Some thinke, that the Angel did cauſe a cold ayre to blowe in the middes of the fornace, and ſo they were deliuered from the heat of the fire, *interponendo corpus frigidum*, by the enterpoſing of ſome cold bodie, *Perer.* this alſo is affirmed by the Apocryphall ſtorie, ver. 49. *fecit medium fornacis quaſi ventum roris flantem, &c.* the Angel made the middes of the fornace as it were windie with a dewe.

Contra. 1. But this were to adde miracle to miracle: for as it was one miracle, that the fire did not ſo much as touch their garments, as they paſſed through the flames, ſo it ſhould be another, for the fire not to be quēched with this dew: but miracles muſt not be multiplied without cauſe. 2. this alſo deregateth from the power of God, as though he could not immediately by his owne power reſtraine the force of the fire, but by the miniſterie of another creature.

3. The third opinion is, that God reſtrained the burning qualitie of the fire: for he that firſt endued the elements with their ſeuerall qualities, can withhold and ſuſpend them at his pleaſure: thus thinketh Baſil, that *vis vrendi*, the force of burning, did not *fungi ſuo munere*, at this time exerciſe his force; like as the fire which Moſes ſawe, conſumed not the buſh: of this opinion are alſo *Albertus magnus*, & *Dyoniſ. Carthuſianus*, which is the moſt probable. in Pſal. 28.

Queſt. 29. *Of the ſeauen miraculous things concurring in this preſeruation of them from the fire.*

1. The firſt is, that whereas the fire hath two properties concurring together, the light and the heat, that now by the power of God they are ſeparated: here is light without burning; and in hell fire there ſhal be burning without light: as Baſil noteth in the former place, *talis eſt ignis inferni, vt cum maxime vret, minime tamen luceat, &c.* ſuch is the fire of hell that when it burneth moſt it giueth leaſt light, *Pere.*

2. This fire hath contrarie effects, it preſerueth thoſe which are within, and conſumeth thoſe which are without: like as the waters of the redde Sea, were a defenſe vnto the Iſraelites, and a confuſion to the Egyptians: and the lyons which ſpared Daniel, deuoured his accuſers, *Bulling.*

3. The fire burned aſunder their bands, but their bodies and garments, it had no power to touch: ſo obſerueth *Hierome*, *ardent vincula, ſed vinctorum corpora non tangit, &c.* their bands are burnt, but the bodies of thē which were bound the fire toucheth not: ſo alſo *Chryſoſtome*, *Compedes diſrupit ignis, tales non tetigit*, the fire brake their fetters, and yet touched not their ankels; ſo *Gregorie, vt haberet flamma virtutem ad ſolatium, non haberet ad tormentum, &c.* ſo that the flame had it force for their comfort, but not to their torment. 4. homil. ad popul. Antioch. lib. 3. dialog. cap. 18.

4. In the fire they breathed and walked, whereas the fire and ſmoake vſeth to ſuffocate, and ſtoppe the breath: *Pererius* addeth further, that in the mids of the fire, they made an extemporall ſong or pſalme, to the praiſe of God. It is not to be doubted, but that they praiſed God; but that long himne, which is extant in the vulgar Latine edition, it is not like they vttered: becauſe it is not extant in the originall: ſo that it ſeemeth to haue beene added by ſome interpreter to ſet forth the pietie and deuotion of theſe holy men.

5. *Pererius* following the vulgar Latine, maketh this another miracle, that a pleaſant coole winde with a moiſt dewe was ſent of God into the middes of the fornace: But no ſuch thing is extant in the originall: thus much may be gathered out of the text by their walking in the middes of the fire, that neither the ſmoake nor heat, was any annoyance vnto them at all, but they had their free libertie, as though they had walked in the coole and freſh ayre.

6. This was admirable, that not onely their bodies, but their garments, yea the haire of their head, was kept from the fire: and there was not ſo much as the ſmell of fire about them.

them, ver. 27.

7. Lastly, it seemeth that Nebuchadnezzar onely, whose conuersion the Lord principally intended by this miracle, sawe the Angel of God walking in the fierie fornace in the forme of man.

lib. 3. dialog. cap. 18. 8. The like narration *Pererius* reporteth out of *Gregorie*, of a young man called *Benedictus*, who kept in a cell in *Campania*, within 40. miles of Rome: whom the Gothes assayed to burne in his cell, and set fire round about it, but all other things beeing consumed, his cell remained vntouched; whereupon they drewe him out, and cast him into a fierie ouen: but he the next day was found without any hurt of the fire, not so much as his garments touched. But the report of this miracle I leaue to the iudgement of the vnderstanding reader: this we knowe, that that age was giuen too much to such miraculous reports: and that many fabulous narrations haue beene thrust vnder the name of the fathers.

Quest. 30. *Whether any thing without miracle may be preserued from the fire, beeing in the flames thereof.*

lib. 10. c. 3. histor. natural. 1. Some doe thinke that by naturall meanes certaine things are and may be exempted from the violence and rage of the fire: *Plinie* writeth of the stone *Æstites*, which is found in a certaine kind of eagles nest, that it endureth the fire & wasteth therein nothing at all. And in another place he maketh mention of Pirrhus, whose body being consumed by the fire, yet lib 7. cap. 2. the great toe of his right legge could not be burned: the same author reporteth, that their hearts, which die of poyson, or *morbo cardiaco*, the disease of the heart, cannot be burnt. lib. 11. cap. 37. *Aristotle* writeth of a certaine stone called *anthrax*, which the fire cannot worke vpon, no not so much as to heate it: the same author also writeth of a certaine little beast with feete, lib. 5. de histo. animali. cap. 19. and yet flieth, about the bignes of a flie, which commeth out of the brasse furnaces in Cyprus, which as long as it is in the fire liueth, but if it flie farre from the fire it dieth: The like report there is of the Salamander, that it extinguisheth the fire, *non alio modo, quam glacies*, like a peice of yce, *Plin. lib.* 10. *cap.* 67. so also *Ælianus, lib.* 2. *cap.* 20. And *Olympiodore* the philosopher confirmeth the same by his experience, that they which kept fornaces in his time, would shake the faggots which thy burned, least the Salamanders might be among Iamblic. de myster. Egypt. them, which by experience they found to put out the fire. *Iamblicus* writeth, that the Egyptian Prophets, when they were inspired of their gods, could walke through the middes of lib. 7. cap. 2. the fire, and not be burned: *Plinie* also maketh mention of certaine families among the Faliscians called *Hyrpiæ*, which in the yearely sacrifice of Apollo, could passe through an heape of wood, set on fire, and not be burned.

2. 1. Concerning those stones giuen in instance, it is like because of their colde and solid constitution, that they a good while may resist the fire, but at the length, the fire by the extreame heat thereof will worke vpon them. 2. touching those beasts which are said to liue in the fire, it must be so vnderstood, that they liue in hoate places, neere vnto the fire, but not in the flames, as those little creatures which we call crickits, doe keepe altogether in ouens, and chimnies, and other hoate places, but they cannot endure the flames of lib. 2. de genera. animal. c. 3. the fire: and it is *Aristotles* principle, *nullum animal nasci, vel viuere posse in igne*, that no creature can be engendred, or liue in the fire.

3. As for the Salamander, by reason of the cold constitution thereof, it may resist the fire, and somewhat slake the heat of it, as any other thing will, that is extreame cold and moist; but at the length the fire will consume it: as *Mathiolus* writing vpon *Dioscorides, lib.* 2. *cap.* 56. saith he found by experience.

4. These examples giuen in instance of such as walked through the fire without hurt, are either not to be credited, as many such fabulous tales are reported by the heathen writers: or els such things were done by the operation of Sathan: who either by slaking the force of the fire, or by suborning some imagined fire, or by interposing some cold bodie, or by some like meanes, can worke such feates. So then it remaineth a strong and firme conclusion, that without a miracle, nothing can endure the fire without wasting and consuming. *ex Perer.*

Quest. 31. *That those three were true Martyrs, though they escaped by miracle the daunger of death.*

1. There are three things required to make a Martyr, the goodnesse of the cause, the present danger of death, and a willing resolution to suffer it: all these three here concurred: the

the cauſe was for the maintenance of Gods glorie, the danger of death was preſent, and without Gods miraculous deliuerance inuitable, and their reſolution was conſtant to die. This teſtimonie *Cyprian* giueth of theſe martyrs, and of Daniel, who eſcaped the lyons: *In confeſſoribus Chriſti dilata martyria non meritum confeſſionis minuunt, ſed magnalia diuinæ protectionis oſtendunt, &c.* in the confeſſors of Chriſt the deferring of their martyrdome doth not diminiſh the worthineſſe of their confeſſion, but ſetteth forth the greatneſſe of the diuine protection, &c. lib. epiſt. 1.

2. So as Thomas diſtinguiſheth them, there are three kinde of Martyrs: 1. they which are ſo onely in feruent deſire. 2. ſuch as are in the preſent perill of death, which they cannot eſcape without the miraculous deliuerance of God. 3. they which are offred vnto death, and doe ſuffer it. in 2. lib. 4. ſent. ne. d. 21. q. 1.

3. *Bernard* alſo maketh three kinds of martyrdome: ſome are *voluntate martyres, & non opere*, martyrs in will, and not in act, as Iohn the Apoſtle: ſome *opere, non voluntate*, in act, though not in the will and purpoſe, as thoſe innocents, which were put to death for Chriſt: ſome are both *opere & voluntate*, martyrs both in will and worke, as the holy Apoſtles, all ſaue Iohn. ſermon. de nata. Innocent.

Queſt. 32. *Whether all thoſe are to be held Martyrs which die conſtantly and couragiouſly.*

1. They which ſhewe a kind of fortitude and courage in enduring of torments, their cauſe beeing not good, are not held to be martyrs, as the *Anabaptiſtes* ſhewe themſelues verie reſolute in ſuffering for their wicked hereſie and ſect. *Balthaſar Gerardus* the *Burgundian*, which ſlewe the prince of *Orenge*, *Ann.* 1584. the 30. of Iune, endured very grieuous torments, but it was pertinacie in him, rather then patience, a ſtupiditie of ſenſe, not a ſolidi-tie of faith, a wretchleſſe deſperation, not a confident reſolution. *Auguſtine* ſaith well, *ibi erat Chriſtus vbi latrones, ſimilis cauſa, ſed diſſimilis pœna*, Chriſt was in the ſame place where the theeues were, the cauſe was like, but the puniſhment vnlike: therefore S. Peter, diſcerning the cauſe wherefore one ſhould ſuffer, ſaith, *let none of you ſuffer, as a murtherer, or as a thiefe, &c.* 1. Pet. 4. 15. ſermon. 50. de ſanctis.

2. They which haue a good cauſe, may faile alſo in the manner, as if they doe procure their owne death, and lay violent hands vpon themſelues: when any are vrged *mala facere, vel mala pati*, to doe euill, or to ſuffer euill, they muſt rather chooſe to ſuffer euill, and to yeeld themſelues into the hands of their enemies, as thoſe three men did: but they which kill themſelues, are now doers of euill, and not ſufferers: the deuill tempted Chriſt to caſt himſelfe downe from the pinacle, but he reſiſted him: all ſuch motions then tending to voluntarie death, are diabolicall. *Auguſtine* hereof thus writeth, When Iob was ſtriken with botches from the head to the foote, *vtique hoc veſtrum compendium habuit in promptu, &c.* he might haue vſed this compendious way if he would, &c. Cont. Gaudent. cap. 2.

Queſt. 33. *VVhy it pleaſeth not God alwaies to deliuer his ſeruants out of danger, as he did theſe and at this time.*

Rupertus mooueth the like queſtion, why the Lord did not as well defend his Temple from the fire, as the bodies of his ſeruants here. lib. 6. de victor. verb. c. 25.

1. If God ſhould doe ſo ordinarily, then the miracle ſhould not ſeeme ſo great, nor the power and glorie of God ſo much thereby aduanced.

2. It is in Gods hand, and in his choice, whether to deliuer his Saints from temporall daunger, or to tranſlate them to immortalitie: he beſt knoweth what is fit for euery one.

3. God doth ſend temporall deliuerance to ſuch inſtruments, as he purpoſeth ſtill to vſe in his ſeruice: as theſe three were deliuered, becauſe they were ſpeciall meanes to ſet forth Gods glorie among the Chaldeans: but when any hath finiſhed their courſe, and accompliſhed that ſeruice for the which they were ſent, then the Lord thinketh beſt to receiue them into his kingdome, as Peter was deliuered out of priſon by the Angel, Act. 12. becauſe the Lord was yet to vſe him in his ſeruice: but afterward when he had finiſhed his courſe, the Lord ſuffered the perſecutors to depriue him of his temporall life, *Polan.*

4. Further it muſt be here conſidered, that there are two kinds of deliuering the ſeruants of God, there is *occulta liberatio, & manifeſta*, a ſecret deliuerance, and a manifeſt: the ſecret deliuerance concerneth their ſoules, whom the Lord tranſlateth to glorie: wherein the Lord ſheweth two great workes, both in giuing them ſtrength by their patience to tryumph ouer

over the crueltie of their persecutors, and in bringing them vnto glorie. And the Lords power is no lesse seene in their patience, then if he had temporally deliuered them: as *Rupertus* speaking of the holy Martyrdome of *Laurentius*, who was broyled vpon a gridyron, saith, *glorioſius in eo triumphauit, quam ſi excuſſiſſet carbones*, the Lord did more gloriously tryumph in him, then if he had put out the coales. The other kind of deliuerance is notorious and manifest, which is seene in the safetie of their bodies, as these three were now deliuered out of the fire: which kind of deliuerance God sometime sendeth for the confirmation of his Saints, and for the confusion of the wicked, *Polan.*

Lib. 6. de victor. verb. Dei. c. 3.

Quest. 34. vers. 25. *In what sense the king saith, that the fourth was like the sonne of God.*

1. Some thinke that the king imagined, that the fourth was like the sonne of God, that is, was one of the inferiour or second sort of gods: for the Gentiles thought, that the gods begat children of women, as Iupiter had Hercules and Apollo, and these were called *semidei*, halfe gods: this opinion is mentioned by *Dyonis. Carthusian.* and so *Osiander* saith, that the king thought, that the gods had sent, *quendam ex minoribus diis*, some one of the lesse or inferiour gods. But this superstitious and impious conceit of their *halfe gods*, was afterward taken vp by the Greekes, it was not at this time currant among the Babylonians: whose chiefe God Bel was, and next to him they adored and worshipped the Sunne and the starres.

2. Some doe indeede take this to be vnderstood of an Angel, as *Hierome, Angeli filij Dei nuncupantur*, the Angels are called the sonnes of God: as Iob 1. 6. and psal. 89. 7. so also *Calv. Perer. Polan.* and their reason is, because the king afterward saith, that God had sent his Angel, v. 28. But 1. it is not vnusuall in Scripture, for the sonne of God to be called an Angel, as Malach. 3. 1. the Angel of the couenant. 2. and though this phrase be vsed in Scripture, to call the Angels the sonnes of God, yet it may be doubted, whether the Gentiles vsed so to speake. 3. And though the king might take him to be an Angel, yet the question is, whether he were an Angel, or indeede the sonne of God.

3. Some adde further, that this was an Angel, but likened to the sonne of God, because he was a type of the incarnation of the sonne of God: that the sonne of God should descend from heauen, *suos è peccatorum flammis erepturus*, to deliuer his out of the flames of their sinnes: *Pintus*, and before him *Apollinarius*. But although this typicall application may be made of it, yet Nebuchadnezzar beeing vtterly ignorant of the mysterie of redemption, could not so vnderstand it.

4. Some doe thinke that Nebuchadnezzar meaneth Christ the Sonne of God: and this opinion is deuided: some take it, that Nebuchadnezzar had learned the mysterie of the incarnation of the Sonne of God of Daniel, as it was in some sort declared vnto him, in the interpretation of his dreame, *Pintus*. But Nebuchadnezzars grosse superstition and idolatrie, euidently sheweth, that he had no such knowledge of Christ to come. *Rupertus* thinketh, that *mente non sua locutus est*, Nebuchadnezzar spake he knewe not what, as Saul and Caiphas prophesied: and addeth further, that it pleased God by the mouth of an heathen man, to reueale this mysterie, *non enim tutum erat, aternam filij ex patre Dei generationem Iudæis carnalibus enuntiare*, for it was not safe to declare vnto the carnall Iewes, the eternall generation of the Sonne from God the father, *Rupertus ibid.*

But 1. it is euident by the text, that Nebuchadnezzar knew what he said, calling him afterwards an Angel, whom here he saith, was like to the Son of God. 2. and the mysterie of the Trinitie, and of the incarnation of Christ, could not be more strange no not to the carnall Iewes (among whom notwithstanding were many beleeuers) then vnto the Gentiles.

5. Some take it, that this was but a phrase of speach to liken him to the sonne of God, that is some excellent person, as excellent and eminent things are so named; as the mountaine of God, the armie of God; that is, a great mountaine, a great armie, *Perer.* as *Homer* called such θεοεικέλους, διογενεῖς, like vnto God, or borne of God, *Iun.* he sawe in the countenance of the fourth, *supra vultus humani ſplendorem radiare aliquid*, something to shine beyond the brightenesse of mans countenance, *Hug. Car.* so also *Lyranus*. This is true, but not all.

6. Therefore these two things may be safely here affirmed, 1. that Nebuchadnezzar here in this saying determineth not what manner of person it should be, whether God, or an Angel precisely, but in generall, that it was some diuine presence. 2. yet in truth and in verie deede it was Christ the sonne of God, who appeared at this time in humane shape, and came

came to deliuer his seruants: As *Rupertus* thereof yeeldeth this reason, it was a signe of that which the Sonne of God was to doe in his Church; *quando enim non adfuit filius Dei agonizantibus?* for when was not the Sonne of God present with his seruants in their agonies? &c. This application is better then that of *Lyranus*, who also vnderstandeth that this was Christ the Sonne of God, but would haue thereby prefigured Christs descension into hell, *vbi animæ sanctorum tenebantur, &c.* where the soules of the saints were held, but not burnt, that they might be deliuered, &c. But this is newe and strange doctrine, that any in the flames of hell should be deliuered, or that the flames of hell should not burne: of this opinion also are *Pellican*, and *Osiander*, that this was Christ the sonne of God, their reason is, because he often before appeared to Abraham, and Moses, and other Patriarches and Prophets, *assumpta humana forma*, assuming humane shape.

Quest. 35. *Of the apparition of Angels in humane shape, what manner of bodies they appeared in.*

Because the opinion of the most is, that this was an Angel, which was here seene in the middes of the fornace by Nebuchadnezzar, it shall not be amisse to insert something of their manner of apparition.

1. That Angels, yea and the sonne of God himselfe sometime appeared visibly vnto men, though in their nature they are inuisible spirits, it is most euident by the manifold visions and apparitions, which were shewed vnto the Patriarches, and Prophets, so that this needeth no further proofe.

2. They appeared not in shewe onely, as it were in imaginarie, and fantasticall bodies, as *Marcion* held, whom *Tertullian* confuteth, but in verie sensible and palpable bodies, which might be felt, handled, and touched: such bodies had those Angels, which came vnto Lot.

3. Nor yet were their bodies taken out of any celestiall matter, such as the starres are made of, which was the fansie of *Apelles*, whom *Tertullian* confuteth, *lib. de carne Christ.* but rather they consisted of some terrene matter, because their bodies were palpable, and they did eate and drinke.

4. Neither were these the proper bodies of Angels, which are of a spirituall nature: we must not thinke, *Angelos propriam carnem gestasse*, that the Angels did beare their owne flesh, neither was it hypostatically vnited vnto them, as part of their person, but as *Augustine* saith, *tanquam vestes sumebant & deponebant*, they did assume them, and lay them downe againe as garments.

5. Great difference there was betweene the bodies, wherein the Angels appeared, and the bodie which Christ walked in: for this bodie Christ tooke by birth; so did not the Angels, as *Tertullian* saith, *non venerant mori, ideo nec nasci*, they came not to die, therefore they needed not to be borne.

6. And some difference there was betweene the bodies, which the Angels assumed, and wherein Christ manifested himselfe in the olde testament: for Christ made vnto him a bodie for the time of nothing, and layd it downe againe, as it pleased him: but the Angels could not make their bodies, but they were prepared of God, either of nothing, or out of some preexistent matter: but this beginning rather their bodies had, the other of nothing was Christs: *Tertullian* then hath here a bold assertion, *proprium esse Angelica potestatis, ex nulla materia sibi corpus sumere*, that it is proper vnto the Angelicall power to take vnto them a bodie of no matter, &c. but this power belongeth onely to the creator. lib. 3. aduers. Marcion.

7. Now these bodies, if they were made of nothing, they were annihilated againe; if out of some matter, they were resolued againe into it, as *Tertullian* saith, *corpus Angelorum eadem ratione interceptum est, qua & editum*, the bodie of Angels was by the same meanes intercepted, and dissolued, by the which it was made and came forth: *si non fuit initium visibile, nec finis*, as the beginning of them was not visible, so no more the ende, *Polan.*

Quest. 36. *Why the Angels vsed to appeare in humane shape.*

1. One reason is, because of all sensible and visible creatures none commeth neerer the nature of Angels, then man, and therefore Angels haue assumed vnto themselues the shape of man. 2. If the Angels should in any other forme haue appeared, vsing the speach of man, it would haue seemed monstrous. 3. And by this the Angels did testifie their loue vnto man, *similitudo conciliat amorem*, for likenesse of things begetteth loue. 4. Because Angels doe count men their fellowe seruants: they propound vnto them both the same ende, euer-

lasting

lasting glorie in heauen: they are both vnder the same head Christ. 5. the Angels did so appeare for the honour of Christs incarnation, who they knewe, should take our nature vpon him: they therefore by this meanes did dignifie the nature of man. 6. Beside, the parts of mans bodie doe expresse and set forth diuerse Angelicall properties: as the head their vnderstanding, the eyes their knowledge, the hands their ministerie, the feete their readines and agilitie, &c. these reasons may be rendred, why it pleased God, that the Angels should manifest themselues in humane shape, *Perer.*

Quest. 37. *Of the sudden change and conuersion that was in Nebuchadnezzar with the parts thereof.*

Nebuchadnezzars conuersion appeareth both by his religious actions toward God, and by his thankefull rewarding of his seruants, ver. 30.

1. His religious actes consist. 1. in his confession of the praise of God. 2. in the decree which he made concerning the name and worship of God.

1. Gods praise is set forth: both by his owne worke in the deliuering of his seruants, by sending his Angel; and by the constancie of his seruants, set forth by two effects, in that they refused to obey the kings commandement, and because they did rather chose to giue their bodies to the fire, then to worship any saue the Lord.

2. In the decree, there is first expressed the offence, if any should blaspheme the name of God: then the punishment, which is twofold, vpon their bodies, they shall be drawne in peices, and on their houses, they shall be made a iakes: then the reasons added from the power of God.

2. Then is expressed, ver. 30. how Nebuchadnezzer promoted these three men in the prouince of Babel, ver. 30.

Quest. 38. *Whether this were a true conuersion in Nebuchadnezzar.*

1. *Pererius* thinketh that Nebuchadnezzar was truely and indeede conuerted, which he would prooue by the effects thereof, namely these fower. 1. the confession of his error. 2. the aduancing of true religion. 3. the exalting of those that feared God. 4. and seuere punishing of all blasphemers and enemies vnto God. But these were temporarie effects, they continued not, they were therefore no signes of a true conuersion.

2. The truer opinion then is, that Nebuchadnezzar was but mooued and affected for a time, by the strangenesse of this miracle, he was not truely conuerted. 1. As were the effects of his faith, such was his faith; but the effects were but temporarie, they lasted but a while, for presently after in the next chapter, he seeketh againe vnto his sorcerers, for the interpretation of his dreame, *Iun.* 2. he could haue no true faith, because he had no true knowledge of God, seeing in the same houre as it were, a little before, he had commanded the golden image to be worshipped. 3. *permiscuit idola sua vero Deo*, he did ioyne his idols with the true God, *Calvin.* yet some thinke that he not long after caused the image to be pulled downe, *Osiander.* It is more like he did not, because he continued in his old superstition, in beeing addicted still to his enchanters, and sorcerers. 4. here was onely a naked miracle, which is but a preparatiue vnto faith, here was no doctrine or instruction out of the word of God, whereby faith is begotten in vs, *Caluin.*

lib. 5. de victor. verb. c. 23. 3. But *Rupertus*, although his opinion be right, that this confession of Nebuchadnezzar, was *tota respersa fermento tumidæ vanitatis*, besprinckled with the leauen of swelling vanitie: yet his reason is not good, because he saith, *placuit mihi*, it pleased me to declare the signes, which God had wrought, *apud me*, with me, as though he should haue said, *non ob gratiam mei*, he did them onely for my cause, whereas they were wrought against him. *Contra.* 1. the words well interpreted are, *it became me*, not it pleased me. 2. And these miracles and signes were wrought toward him or with him, because he was thereby brought to acknowledge and confesse his error, and to giue the praise vnto God.

4. But *Oecolampadius* goeth yet further, and giueth such commendation of this confession of Nebuchadnezzar: *fungitur in hoc non solum pœnitentis, sed & Apostoli officio*, he herein discharg-th not onely the dutie of a penitent person, but euen of an Apostle also in writing of epistles, &c. But the king confessed as much in effect before, cap. 2. 47. that the Lord was a God of Gods, and the Lord of kings, and yet after that he made the image.

5. Yet on the other side, are we farre from the opinion of *Apollinarius*, that the king *regio fastu condiderit hanc legem, &c.* of princely pride and vanitie did make this lawe a-

gainst

gainſt blaſphemers: But although theſe were but temporarie effects and fruits of his faith, yet for the time they were in truth: for if the king had ſought his pompe, he would not in this manner haue laid open his errour to all the world, and praiſed the conſtancie of theſe men.

39. Queſt. *Whether blaſphemie is to be puniſhed with death.*

1. *Apollinarius* thus obiected, that the puniſhments which the Lord inflicteth in his law, are executed σωφρονιστικῶς, by way of amendment, not ἀνταποδοτικῶς, by way of retribution: for no puniſhment can counteruaile the greatnes of ſinne: and therefore in ſuch ſinnes ſuch ſeueritie is not to be vſed.

2. *Contra.* 1. *Deus internam prauitatem ſuo iudicio reſeruat, &c.* God reſerueth the inward impietie for his owne iudgement, but the outward offence the Magiſtrate is to reſtraine by law, *Oecolampad.* 2. By the law of God the blaſphemer was put to death. 3. And if an heathen Prince, did decree ſuch a ſeuere puniſhment againſt blaſphemie, much more ought a Chriſtian Magiſtrate, *Polan.* 4. *Origen* ſaith, *ſi patri maledicens morte multatur, &c.* if he that curſeth his father be put to death, how much more he which blaſphemeth God our heauenly father: the Canon ſaith, *blaſphemus ſecundum legem eſt decapitandus, ſeeundum canonem anathematizandus*, a blaſphemer according to the (ciuill) law is to be beheaded, according to the Canon, to be anathematized and held accurſed. Hom. 11. in Lev. Can pœnit. 30.

In the Laterane Councill thus it was prouided againſt blaſphemers, *ſi munus publicum geſſerit, &c.* if he bare a publike office, the firſt and ſecond time he ſhould looſe the benefit of his office for three moneths, the third time he ſhould be depriued: *ſi Clericus*, if he were a Cleargie man, the firſt time he ſhould looſe the profits of one whole yeare, the ſecond, he was to be depriued of his benefice: and the third time, *inhabilis reddatur*, he was made vncapable of that function: *ſi nobilis, &c.* if he were a noble man, the firſt time he ſhould pay 25. ducats, the ſecond 50. the third time that he offendeth, *nobilitatum perdat*, he ſhould looſe his nobilitie. A notable decree againſt blaſphemers. Concil. Later. ſeſſ. 9.

If he were a common perſon, he ſhould be impriſoned: if he offended more then twice, he was to be enioyned to ſtand one whole day before the Church doore: if yet he continued in the ſinne of blaſphemie, *ad perpetuos carceres, vel ad triremes damnetur*, let him be condemned to perpetuall priſon, or to the gallies.

40. Queſt. *Whether the three laſt verſes doe belong vnto this ſecond chapter.*

v. 31. *Nabuchadnezzer vnto all people, nations, and languages, &c.* The vulgar Latine following the *Septuag.* ſo alſo *Pererius*, doe make theſe three laſt verſes part of the third chapter: ſome alſo of the Hebrewes doe the like. But they are better referred vnto the hiſtorie of the next chapter, as *Iun. Vatab. Calvin. Oecolampad. Pellican. Oſiand. Bulling.* ſo alſo *Lyran. gloſſ. ordin. Hugo Cardin.* doe thinke that this Epiſtle was written by the king, after the Lord had humbled him, and depriued him of his vnderſtanding, and afterward reſtored him againe, as it followeth in the next chapter: the reaſons for proofe herof are theſe.

1. Becauſe the ſtyle and manner of writing in the firſt perſon, the epiſtle beginneth thus, *Nabuchadnezzer king, To all people, &c.* and v. 32. *I thought it good*: agreeth with the firſt words of the next chapter, *I Nabuchadnezzer, &c.* 2. He intendeth to declare the ſignes and wonders, which God wrought toward him, ſuch as ſpecially concerned him, and none did more particularly touch him, then his transformation into the life of a bruit beaſt. 3. If this epiſtle ſhould not haue coherence with the narration following, it ſhould be much imperfect: for he ſaith, *I thought good to declare the ſignes and wonders:* and yet he declareth none, if this epiſtle ſhould not haue relation to the next chapter: Seeing then that theſe 3. laſt verſes are a part of that chapter, the queſtions here ariſing, ſhall be there handled.

4. *The places of doctrine.*

1. Doct. *That the godly haue alwaies ſome enemie or other to encounter with.*

v. 1. *Nabuchadnezzer the king made an image of gold, &c.* Many are the aduerſaries and diuers the aſſaults and combates, which are oppoſed to the faithfull: their enemies are either internall, which is their owne corrupt concupiſcence, whereof S. Paul ſpeaketh, Rom. 7. 23. *I ſee an other law in my members rebelling againſt the law of my minde:* or externall, which

are enemies ſpirituall and inuiſible, as Sathan with all his temptations: as S. Paul ſaith, *We wraſtle not againſt fleſh and blood, but againſt principalities, &c. againſt ſpirituall wickednesſes*, Eph. 6.12. or enemies viſible, which are either Gentiles and idolaters, or heretikes and ſchiſmatikes: as the Apoſtle ſaith, he was in daunger among the Gentiles, and among falſe brethren, 2. Cor. 11.26.

2. Doct. *Of the manner of accuſation, which the wicked lay in againſt the ſeruants of God.*

v. 8. *That ſame time came men of the Chaldeans and grieuouſly accuſed the Iewes.* 1. As the Chaldeans were the firſt that gaue counſell to the king to make this image, to entrappe the faithfull Iewes; ſo it is the guiſe of the enemies of Gods Church to lay ſtumbling blocks before the ſeruants of God, and to make lawes to entangle them: as they practiſed againſt Daniel, *c.6.*

2. They are readie to take any occaſion to accuſe them, as the Chaldeans here.

3. They omit no time, they vſe all ſpeed and opportunitie, to proſecute their wicked enterpriſe: as the Chaldeans came the ſame time and houre, and made their complaint.

4. They are flatterers, and make Princes beleeue, that they are very obſeruant of their lawes, and pray for their proſperitie: as here they wiſh the king may liue for euer: whereas they doe onely make a way hereby to worke more miſchiefe.

5. They doe ſo themſelues ſpecially againſt poore ſtrangers, and make them odious by their countrey: as they ſay, v. 12. *There are certaine Iewes.*

6. They accuſe them of vnthankfulnes, mutinie, and rebellion: as theſe Chaldees doe here, v. 12. and it is the vſuall accuſation againſt the ſeruants of God, as though they were contemners of the lawes and decrees of Princes.

3. Doct. *That God is one.*

v. 12. *Neither will they ſerue thy gods, &c.* The Gentiles brought in an infinite number of gods: *Heſiode* ſaith, that they worſhipped 30. thouſand gods: the ſame alſo is teſtified by *Eunomius, lib. de falſit. oraculor. Tertullian in Apologet.* alledgeth out of *Marcus Varro*, that they had thirtie gods, called by the name of Iuppiter.

1. But the Scripture euidently teſtifieth, that God is but one: as, Deut. 6.4. *Heare O Iſrael, the Lord our God, is the Lord onely.* Deut. 32.39. *Behold, heare O Iſrael, for I, I am he, and there is no gods with me.* Pſal. 86.10. *Thou art great, and doeſt wondrous things, thou art God alone.* Iſa. 45.5. *I am the Lord, and there is none other, there is no God beſide me.*

2. Yea the Philoſophers and wiſe men among the heathen, though the vulgar ſort worſhipped a multitude of gods, did hold that there was but one beginning of all things: as *Triſmegiſt. 4. dialog. Pymandri* ſaith, *Vniuerſum mundum verbo non manibus fabricatus eſt opifex, &c.* that one workeman made all the world with his word, not with hands. *Orpheus* in his verſes calleth God, *protogonon*, the firſt begotten, that nothing was before him, and, that all things were created by him. *Iuſtinus Martyr* alleadgeth out of the verſes of Sybil, *vnus Deus ſolus & c. that there is one God alone, vnbegotten, omnipotent, inuiſible. Sophocles* both a Philoſopher and a Poet, doth affirme the one God to be the creator of the world: ſo *Thales, Pythagoras, Socrates, Plato, Chryſippus*, did all affirme, that there was one God, whome they called a diuine Spirit, and as it were the ſoule of the world. And it is ſaid of *Ariſtotle*, that, when he was at the very point of death, he cried out, *cauſa cauſarum miſerere mei*, O thou cauſe of cauſes haue pitie on me. And they were induced thus to thinke by theſe and ſuch like reaſons:

1. Becauſe they ſaw, that in a Commonwealth the Monarchicall ſtate was the beſt: in a kingdome one Prince, in an armie one generall, in a ſhippe one gouernor, in a beehiue one maſter-bee: ſo in the world there is one chiefe Ruler and mouer of all things.

2. God is an infinite ſpirit: but one infinite thing can not ſtand with an other.

3. God is loue, vnitie, concord: but where many gods are, there is varietie, not vnitie, diſcord, not peace.

4. Like as in the bodie, though there be many and diuers parts, there is but one ſoule, the fountaine of life and motion in the bodie: ſo is it in the great world.

4. Doct. *We muſt be reſolute in religion.*

v. 16. *We are not carefull to anſwer thee in this matter.* Theſe three holy men could not be neither by hope of the kings fauour, and of great rewards entiſed, nor yet by feare of puniſhment

riſhment terrified from their profeſſion: Nay they would not ſo much as admit of any deliberation in ſo euident a matter: As *Cyprian* when he was required to take ſome time to pauſe, and conſider with himſelfe, what he would doe, vttered that worthie ſaying, *In re tam certa nulla deliberatio*, in a matter ſo certen there neede no further deliberation: So theſe here anſwer, that they tooke no care how to anſwer the king: according to that ſaying of our bleſſed Sauiour, Mark. 13.11. *When they lead you and deliuer you vp, take ye no thought afore, neither premeditate what ye ſhall ſay, but whatſoeuer is giuen vnto you at the ſame time, that ſpeake, &c.*

5. Doct. *Of the difference of temporall and eternall promiſes.*

v. 18. *But if not, be it knowne vnto thee, &c.* Although God ſhould not deliuer them out of this temporall daunger, yet they would not leaue their profeſſion: for they knew, that God beeing able to deliuer them, yet he might not ſhew his power at this time for ſome cauſes beſt knowne vnto himſelfe. There is a double kind of deliuerance, one from euerlaſting death, which we are abſolutely ſure of without any condition: there is a deliuerance from temporall daunger, which we are aſſured ordinarily no otherwiſe of, then it pleaſeth God, and as he ſeeth it may ſtand beſt with his glorie and our good. In ſuch temporall caſes, the Apoſtle teacheth alwaies to preſuppoſe this condition, *If the Lord will.* Iam. 4.15.

6. Doct. *Obedience is not to be giuen vnto Magiſtrates in all things.*

v. 22. *The flame ſlew thoſe men, &c.* Becauſe theſe tormentors and executioners did yeild obedience vnto the king in a wicked and vniuſt thing, they are worthily puniſhed: God commandeth obedience vnto princes, but not againſt himſelfe: ſo after this manner, the two captaines with their fifties, whome the king ſent to take Elias, were deſtroied with fire from heauen. Our Sauiour ſaith in the Goſpel, that *if the blind lead the blinde, they ſhall both fall into the ditch*: both of them, not onely the captaine and ring-leader, but he alſo that is ſeduced and miſled. *Bulling.*

7. Doct. *Of the certentie of the reſurrection.*

v. 27. *Not an haire of their head was burnt, &c. Tertullian* collecteth from hence, that if God by his power preſerued euen the garments of theſe men, and the haire of their heads from the fire; much more able is he to preſerue the bodies of his Saints from euerlaſting and finall corruption, and to raiſe them vp at the laſt day: hence then he concludeth, *Dominum potentiorem omni corporum lege, &c.* that God is of power and might beyond the law of corruptible bodies. And in that one haire of theirs was not burnt, here is verified that ſaying of our bleſſed Sauiour, Matth. 10.30. *All the haires of your head are numbred, &c.* lib. de reſurr. carnis.

8. Doct. *The maintenance of true religion belongeth vnto the ciuill Magiſtrate.*

v. 29. *Therefore I make a decree. Nebuchadnezzer* here maketh a ſeuere law againſt thoſe, which ſhould blaſpheme the true God, whome theſe three worſhipped: whereupon *Auguſtine* inferreth well, that it belongeth vnto the Magiſtrate to be conſeruators and preſeruers of true religion, *pœnam capitalem conſtituit in eos, qui Deum illorum inuenum blaſphemarent, &c.* he appointeth a capitall puniſhment againſt them, which did blaſpheme the God of thoſe young men, &c. The Apoſtle ſaith, that the Magiſtrate is *the miniſter of God, to take vengeance on him, that doth euill*, Rom. 13.4. Therefore heretikes and blaſphemers, who are euill doers, are to be cenſured and puniſhed by ciuill lawes, as well as other malefactors. 11 tractat in Ioann.

5. Places of controverſie.

1. Controv. *That an image vſed for any religious vſe and an idol are all one.*

v. 1. *Nabuchadnezzer made an image of gold.* The word is *tzelem*, which the *Septuag.* tranſlate εἰκόνα, an image: ſo alſo *Pagnin. Montan. Iun.* and yet it was a plaine idol. Here then appeareth the vanitie of that curious and friuolous diſtinction of the Romaniſts, betweene an *image*, and an *Idol*: as though an *image* ſhould be onely the true ſimilitude of a thing, an *idol* the repreſentation of a thing, which is not: as were the idols of the heathen: for this great idol repreſented no ſpeciall perſon, it was erected for the honour of their gods, yet is it called an image: ſee more of this queſtion, *Synopſ. Cent. 2. err. 42.*

2. Controv. *Against the adoration of Images.*

1. *Hierome* vpon this example of these young men, that refused to fall downe before Nabuchadnezzers image, thus inferreth, *Cultores Dei statuas adorare non debent, &c.* the worshippers of God must not worship images: therefore they which worship the images of Emperours doe that, *quod tres pueri facere noluerunt*, which these three children would not doe. *Pererius* here answereth, that *Hierome* speaketh against the worshipping of the Emperours images, not of Saints, and of giuing diuine adoration vnto them, after the manner of the Gentiles. *Contra.* 1. If it be vnlawfull to adore the images of men liuing, much more of them that are dead? *A liuing dogge is better then a dead lyon*, Eccles. 9. 4. 2. *Hierome* speaketh not of adoring images, as gods, but simply of adoring them: for the Gentiles did not hold their images to be their very gods, but onely representations of them: and therefore in the same place *Hierome* noteth these as two distinct things, *Deos coli, imagines adorari, quod vtrunq; seruis Dei non conuenit*, for the gods to be worshipped, and the images to be adored, both of which doe not beseeme the seruants of God.

2. *Lactantius* vrgeth these reasons against idolatrie. 1. *Imago hominis tum videtur necessaria, cum procul abest, &c.* the image of a man is then thought to be necessarie, when he is absent and farre off, but then it is superfluous, when he is present, and at hand. But the Spirit of God beeing euery where dispersed, can neuer be absent, therefore an image of God is alwaies superfluous. *lib. 2. institut. c. 2.* 2. Images are but the portraitures and pictures of men: now it is inconuenient, *vt simulachrũ hominis, à simulachro Dei homine adoretur*, that the image of a man should be worshipped of man, who is the image of God. *l. 2. instit. c. 18.*

3. Worshippers of Images doe offend in these 3. things: 1. in worshipping that which is not God: for the images and idols, which they worship, are not gods: so Ierem. c. 2. chargeth the Israelites, because they digged vnto them pits, which could hold no water. 2. They offend, *quando colitur Deus, sed non solus*, when God is worshipped, but not onely: as the Israelites in Elias time serued God and Baal together, which he calleth, an halting betweene two opinions, 1. king. 18. 3. Though they intend Gods worship onely, yet they sinne in worshipping him after an other manner, then the Lord hath prescribed in his word: as Ieroboam brought in new rites and ceremonies, and other Priests, then were appointed by the law. *Bulling.*

4. The beginning and inuention of Idols was from the heathen: as in the booke of wisdome it is said, c. 14. 13. *The vaine glorie of men brought them into the world:* so *Gregorius* the Bishop of Neocæsarea said, *Gentilitas inuentrix & caput imaginum*, Gentilitie was the inuenter and head of images. *Eusebius* speaking of the images of Christ, of Peter and Paul, saith, *hoc mihi videtur ex gentili consuetudine obseruatum*, this seemeth to me to be obserued according to the custome of the Gentiles: for they vse to honour those whome they count worthie of honour. So the Emperours *Heliogabalus*, *Adrianus*, *Alexander Seuerus*, vsed to set vp in their Chappels the images of *Abraham*, *Moses*, *Christ*. Likewise the Gnostike and Carpocratian heretiks did worship the pictures of Christ, of Paul, Pythagoras, Homer, as *Iren.* witnesseth, *l. 1. c. 24.* *Athanasius* therefore well saith, *simulachrorum inuentio non à bono, &c.* that the inuention of images came not of any good, but euill: as it is saide, *Wisd. 14. 11. The beginning of idols was the beginning of whoredome, and the finding of them is the corruption of life.* Hereupon it is, that the Iewes suffer no image painted or grauen in their Synagogues, *Dion. l. 37.* nay *Origen* testifieth, they would not suffer any caruer or painter to remaine in their countrey, *lib. 4. cont. Celsum.* See more of this Controv. *Synops. Cent. 2. err. 44.*

Concil. Nicen. 2. action. 6.

lib. 7. c. 18.

ἡ τῶν εἰδώλων ἐφεύρεσις, ἀπ' ἀρχῆς ἀγαθὴ.

3. Controv. *Whether images in Churches may be tolerated, though they be not adored.*

1. *Pappus* here maketh 3. kinde of Images: some were set vp for idolatrie, and these he would haue remooued: there are two other kind: some doe set forth the histories of the old and new Testament, some are onely for ornament in Churches: neither of these are prohibited, as euidently appeareth by the building both of Moses Tabernacle, and of Salomons Temple: but here it is the part of the Minister to admonish the people to take heede of idolatrie: so he concludeth that the vse of Images in it selfe is to be counted among indifferent things.

2. 1. This distinction of images and pictures, as some were set vp for superstition, some are for historie, some for ornament, we greatly mislike not: but if he graunt, that all images

set

set vp for idolatrie ought to be demolished, then all such likewise, which may be abused to idolatrie; as all carued and grauen images are of that kind. 2. Such kind of images, which are carued and fashioned with proportion, and not painted onely and pictured, serue not at all for historie: therefore by that pretext they cannot be excused. 3. And though there may be an outward comelines to the eye, in the gilding and garnishing of images; yet such comelines must serue vnto edifying: but if offence rather and occasion be feared thereby, the inward comelines and decencie is more to be respected, then the seemelines of the obiect to the eye. 4. It is a more compendious way to remoone the stumbling blocke, then to put it before the feete, and then bid men to take heed of it: so it were better to take away the very occasion of idolatrie, then it remaining to warne the people to take heed. 5. And the vse of images for religion is no indifferent thing: as the very place doth show, that images set vp in Churches, haue a certaine religious respect. 6. Lastly the Apostles saying, *Babes keepe your selues from idols*, 1. Ioh. 5. 21. doth not onely will them to take heed of idolatrie, but euen to shunne the occasion, and to remoone the stumbling blocke.

4. Controv. *Of the waies and meanes, whereby idolatrie is promoted.*

1. As here this image is set vp by the authoritie of the king; so the Romanists doe by the authoritie of Princes get the adoration of images commanded.

2. He causeth it to be made of gold, that it might allure them the more: and so the Papists doe adorne their images and Temples with gold.

3. The image is made of an huge bignes, that it might be the more admired for the greatnes thereof: so in the Popish Churches they haue their Crucifixes made of great proportion, and other images, as of S. Christopher, that they might draw the eies of the people vnto thē.

4. *Nabuchadnezzer* maketh choice also of a conuenient place, in a great plaine: and the Romanists thinke to grace their images by the place, setting them vp in Churches and Churchyards, in crosses and high waies.

5. The king hath here the consent of all his nobles for the setting vp of this image: so was it a decree among the Romanes, that no god should be consecrated of the Emperour, vnlesse the Senate approoued it: and therefore when Tiberius moued that Christ should be receiued into the number of the gods, because the Senate would not consent, it was not done: hereupon *Tertullian* saith, *nisi homini Deus placuerit, Deus non erit*, vnlesse God be pleasing vnto man, he shall not be God. After this manner the Papists doe vrge consent and agreement, of all states among them, of Princes, Dukes, Nobles, Cardinals, Bishops.

6. Here was a bloodie decree made against those, that would not worship this image, they are threatned the fierie fornace: So in the persecution vnder the Romane Emperours, the Christians were put to vnspeakable torments, as *Tertullian* describeth, *crucibus & stipitibus imponit is Christianos, &c.* you put Christians vpon crosses and stakes; you teare & scratch their sides with clawes and nayles, &c. we are cast vnto beasts, burnt with fire, &c. Euen these also are the engines and instruments wherewith the Papists persecute the seruants of Christ, the fire and sword. Apologet. c. 12.

7. This idolatrous seruice of the Image is set forth with all kind of varietie of musicke, to affect the minds of the simple, and to stirre vp their superstitious affections: So among the Romanists their seruice is attended vpon with instruments of musicke, which make a dumb sound, nothing beeing vnderstood that is sung or plaied.

8. Thus by all these meanes superstition and idolatrie is countenanced by authoritie of Princes, consent, seueritie of decrees, and such like, and yet preuaileth not; whereas the truth is naked; hath neither consent, nor authoritie on it side, but all things against it, yet it prospereth, to make that saying good of the Apostle, *The foolishnes of God is wiser then men, and the weakenes of God is stronger then men*, 1. Cor. 1. 25.

5. Controv. *Of the vse of Church musicke, and musicall instruments.*

v. 7. *As soone as the people heard the sound of the trumpet, cornet, &c.* Because Idolaters abuse musicall instruments to insinuate their superstition, it followeth not, that there can be no right vse of them in the Church of God.

1. It is euident in the titles of diuers Psalmes of Dauid, that they were sung and plaid vpon instruments, which should not haue beene vsed in the Church of God, if they had beene simply vnlawfull, *Papp.* neither can it be saide, that the vse of such musicall instruments then

was altogether ceremoniall: for they vſed them as well in their ciuill reioycings, as in their Eccleſiaſticall aſſemblies: the vſe thereof holding ſtill in the one, can not be vtterly condemned in the other. Concerning ſinging, S. Paul alloweth ſpeaking in hymnes and Pſalmes, and ſpirituall ſongs: the Chriſtians, as *Plinius ſecundus* writ vnto Trajane, had their *antelucanos hymnos*, their morning ſongs, which they ſong before day vnto Chriſt: *Flavianus* and *Theodorus* at Antioch, *Baſil* in the Eaſt Churches, and *Ambroſe* at Millaine brought vp the vſe of ſinging.

2. Yet Chriſtians now are not to take the ſame libertie in theſe externall parts of Gods ſeruice, as the Church of the Iewes did: but as they kept their Sabbath with outward obſeruations, much reſpecting the corporall reſt: but Chriſtians now make the outward reſt the leaſt part of the Lords day, conſecrating the ſame chiefly to ſpirituall exerciſes: So now the greateſt part of the ſeruice of God muſt be ſpent in ſpirituall inſtruction: the other muſt be vſed onely as an handmaid.

3. Theſe rules then ought to be obſerued in Church ſongs and muſicke: 1. that it ought to be graue and ſober, and muſicall inſtruments ſhould ſo be handled, *vt ad cantus ſolennes Eccleſiaſticos adhibeantur*, that they be applied vnto the ſongs of the Church, *non ad vagam & inanem aurium delectationem*, not for the wandring and vaine delight of the eares, &c. that all things in the Church may be done to edifying. 2. *Vt non maior pars temporis illis inſtrumentis tribuatur, &c.* that the greater part of time ſhould not be giuen vnto thoſe inſtruments and ſongs, and the leſſe to the word of God and the Sacraments: but as the Apoſtle ſaith, that all things be done, εὐτάκτως, in order, and decently: that euery part of diuine ſeruice, as it is more neceſſarie, ſo it ſhould haue the moſt time: *Papp.* 3. We muſt not reſt in the outward ſound, to imagine that God is pleaſed and ſatisfied with ſuch melodie: for this was the difference betweene the vſe of inſtruments in the Church of God among the Iewes there, and among the idolatrous Chaldeans: they vſed them as helps of their infirmitie, yet *manebat illud principium, ſpiritualiter Deum eſſe colendum*, that principle remained, that God was ſpiritually to be worſhipped: But the other, *putarunt ſe Deo ſatisfeciſſe*, thought they had ſatisfied God, if they did heape together muſicall inſtruments. *Calvin.* We may then ſing and ſpeake in hymnes and pſalmes, but we muſt make a melodie alſo in our hearts, Eph. 5. 19. whoſoeuer ſingeth with his voice and not with his heart, mocketh God, and deceiueth himſelfe. This then is the difference betweene religious, and ſuperſtitious deuotion: true deuotion is firſt wrought within by the preaching of Gods word, and then is helped without by ſuch externall meanes: but ſuperſtition and blind deuotion firſt beginneth with the eare and eye, and then affecteth the heart: where the Lord then is rightly ſerued, they that worſhip him firſt doe beleeue with the heart, and then they confeſſe with the mouth, Rom. 10. 10. Concerning the moderate vſe of Church muſicke, ſee more *Synopſ. papiſm. p.* 594.

6. Controv. *That the multitude of profeſſors doth not argue the truth of the profeſſion.*

v. 3. *All the gouerners of the Prouinces were aſſembled to the dedicating of the image.* If the truth ſhould here haue beene tried by the multitude, then Nebuchadnezzers idolatrie ſhould haue had the approbation, which was receiued of ſo many thouſands, whereas here were onely three found to be the true worſhippers of God. It is true therefore, as *Cyprian* ſaith, *multitudo errantium non parit errori patrocinium*, that the multitude of thoſe that erre, is no patronage for error: Our bleſſed Sauiour ſaith, *Broad is the way that leadeth to deſtruction, and many there be which goe in thereat:* and the *way is narrow which leadeth vnto life, and few there be that finde it*, Matth. 7. 13, 14. Then the Romaniſts doe in vaine obiect and obtrude their vniuerſalitie and multitudes: for neuer was any ſect or profeſſion in the world more vniuerſally receiued, then was the Pagans idolatrie: and the number of true profeſſors, hath alwaies beene the ſmalleſt: as our bleſſed Sauiour calleth his flocke, *A ſmall flocke*, Luk. 12. 32. ſee further, *Synopſ. Cent.* 1. *err.* 19.

7. Controv. *Of ſuperſtitious dedications.*

v. 3. *They were aſſembled to the dedication of the image.* Nabuchadnezzer in the dedication of this image, offended two waies, 1. in the end and vſe, in that he dedicateth it to an idolatrous purpoſe, for the which he had no warrant. 2. in the manner, he did dedicate it onely by a pompous, and theatricall ſolemnitie, with all kind of laſciuiouſnes and exceſſe, as the Iſraelites did conſecrate their golden calfe: Such like dedications haue the Papiſts of their Churches

Churches to this day, 1. they conſecrate them to a falſe end, as dedicating them vnto Saints, and making them temples of the breaden bodie of Chriſt: 2. they vſe diuers ſuperſtitious toyes, as oyle, ſalt, aſhes, tapers, and ſuch like: whereas it is praier and the word, whereby Churches, as all other things are conſecrated to their proper ende and vſe: *Bulling.* ſee more hereof *Synopſ. Cent. 2. err. 58.*

8. Coutrov. *That Councels and generall aſſemblies may erre.*

Verſ. 4. *Be it knowne vnto you all people, nations, and languages:* Here was a verie generall aſſembly, and Councell gathered together, out of the moſt famous kingdomes and prouinces of the world: who all notwithſtanding erred and were deceiued, in ſetting vp and adoring this image: And not onely were the great councels of the heathen and Gentiles thus deceiued, but euen among the people of God alſo: as Aaron with the greateſt part of Iſrael did all conſent and ioyne together to make a golden calfe: therefore the Romaniſts, ſtanding vpon the decrees and conſtitutions of their generall Councels, which they erroneouſly hold, cannot erre, doe therein deceiue themſelues and others, *Bullinger.* See further *Synopſ. Cen. 1. er. 33.*

9. Controv. *The fire, and ſword, and other cruelties the weapons of idolaters and ſuperſtitious men.*

Verſ. 6. *Whoſoeuer falleth not downe, &c. ſhall be caſt into the middes of a fierie fornace.* After the ſame manner were the holy martyrs vſed in the moſt cruell and bloodie perſecutions vnder the Emperours of Rome, as *Tertullian* complaineth, *ad beſtias impellimur, igni-* Apologet. c. 50
bus vrimur, in metalla damnamur, in inſulas relegamur, we are forced vnto the beaſts, burned with fire, condemned to the mettals, baniſhed into the Iſlands, &c. with theſe engins haue the Popes of Rome raged againſt the ſeruants of Chriſt, in Germanie, Italie, France, Spaine, England, Scotland, condemning them to the fire, as our Bleſſed Sauiour foretold, *it ſhall come to paſſe that whoſoeuer killeth you, will thinke he doth God ſeruice,* Iohn. 16. 1.

10. Controv. *That theſe three ſeruants of God were not deliuered from the fire for their virginitie or abſtinencie.*

Verſ. 25. *Walking in the middes of the fire, and they haue no hurt: Damaſcene* thinketh that they were not hurt of the fire, becauſe they kept their virginitie: *lib.* 4. but no ſuch thing appeareth in this ſtorie, that they liued vnmaried: Baſil in a certaine homilie of the praiſe of faſting, doth aſcribe this their deliuerance vnto their faſting. But the Apoſtle putteth vs out of doubt, that they were preſerued by their faith, Heb. 11. 33. *through faith they ſtopped the mouthes of lyons, quenched the violence of fire:* As *Pintus* well obſerueth.

11. Controv. *Againſt the Vbiquitares.*

They which maintaine the *omnipreſence* of Chriſts fleſh, and that the bodie of Chriſt may be in the Euchariſt without the eſſentiall properties thereof, as *circumſcription, quantitie, viſibilitie,* and ſuch like, doe thus reaſon out of this place: the burning heat is an eſſentiall propertie of the fire, but this was ſeparated from the fire, and yet the eſſence of the fire remained: therefore the eſſentiall properties of a thing may be ſeparated from it, the nature ſtill remaining.

Contra. 1. The burning facultie of the fire is not an eſſentiall propertie, but an effect of the heat, which is an eſſentiall qualitie of the fire. 2. the heat was not ſeparated from the fire, for then it ſhould haue beene no longer fire: but the heat thereof was onely reſtrained, and hindred from working, and that not generally, but onely where the ſeruants of God were, for without the fornace the flames killed the kings miniſters: and if the fire had loſt the heat, the miracle had not beene ſo great, for a thing not being hoat, not to be burnt, *Polan.* 3. If all this were admitted, it ſerueth not their turne; for here the Scripture teſtifieth, that there was fire, and yet it burned not: they muſt then ſhewe the like warrant for their miracle in the Euchariſt, that a bodie ſhould be there without the due properties: it followeth not becauſe it pleaſed God at this time to ſhewe a miracle to ſet forth his glorie, that he ſhould doe ſo continually.

12. Controv. *That miracles are not alwaies a note and ſure marke of the Church.*

1. The true notes and markes of the Church are ſuch as are alwaies ſeene in it: but the Church of God alwaies hath not the power of miracles, neither is it alwaies neceſſarie. A-

gaine, the true markes of the Church cannot be found els where, but miracles may be wrought by those, which are not of the Church, as by the sorcerers of Egypt: and Antichrist shall worke wonders, 2. Thes. 2. and false Prophets may giue signes, which may come to passe, Deut. 13. 1.

2. But it will be thus further obiected: *that, whereby God is acknowledged, is a note of the Church, but God is here confessed and acknowledged by Nebuchadnezzar by this miracle, therefore it was a note of the Church. Ans.* 1. That whereby God alwaies and onely is acknowledged is a note of the Church: but such are not signes and miracles, for sometime they may seduce and drawe away from God. 2. God is in some sort knowne by miracles, but onely in respect of his power, he is not sufficiently knowne, but by his word, and therefore by this reason the word of God is the proper note of the Church, whereby the Lord is most absolutely knowne: and yet this is denied by the Romanists, *Polan.* 3. This must be vnderstood of true miracles, which are wrought by the spirit of God, and are applyed to a right ende: this reason holdeth not for false miracles. 4. true miracles then doe for that time demonstrate the Church, while that gift and power remaineth: but a perpetuall note it cannot be of the Church, because that power alwaies remaineth not. See more hereof, *Synops. Centur.* 1. *err.* 22.

13. Controv. *Whether a contrarie religion may be tolerated in a commonwealth.*

1. *Nebuchadnezzar* here maketh a decree, that whosoeuer spake any blasphemie against the God, whom these three worshipped, should be punished: hereupon this question is mooued by *Polanus*, whether the prince is onely to suffer the true religion to be professed in his kingdome: wherein these three considerations are to be had.

1. If the kingdome is such as hath an absolute gouernement, and the true religion is alreadie setled and established: in this case no mixture of contrarie religion is to be admitted: As diuerse good kings of Iudah are reproued, because they remoued not the high places: But Iosias for his faithfulnesse is commended, who put down the Chemarims, and abolished all monuments of superstition.

2. If the kingdome be such, as professeth corrupt religion, which cannot be remooued all at once, then the godly prince intending reformation, must content himselfe to doe, what he may; and to followe Nebuchadnezzars president, who although idolatrie were not then abolished, yet prouideth that no iniurie should be offred vnto true religion, nor blasphemie vttered against the true God: So where true religion cannot be drawne in altogether, it must set in foote as it may: as now is seene in the kingdome of Fraunce.

3. Sometime where true religion is professed in a state not of absolute gouernement, for peace sake, and to auoide sedition, the magistrates are constrained to tolerate some errors, as wise pilates for the time giuing way vnto the tempest, *Polan.* as the Israelites suffered the Cananites to dwell among them, whom they could not expell at once.

14. Controv. *That the conuersion of Nebuchadnezzar here doth not signifie the conuersion of the deuill in the ende of the world.*

Lyranus here noteth the opinion of some, which thinke that Nebuchadnezzar this proud king was herein a type of the deuill, who in the end and consummation of the world, should receiue and embrace the true knowledge of God.

But this heresie is opposite to the Scriptures, which calleth it euerlasting fire which is prepared for the Deuill and his Angels, Matth 24. 41. and S. Iude saith, that the Angels which fell are reserued in euerlasting chaines vnder darkenesse, Iude 6. And the Deuills cannot be conuerted or saued but by a Mediator: Christ is no Mediator for them, *for he in no sort tooke the Angels*, that is, their nature, Heb. 2. 16.

6. *Morall obseruations.*

1. Obseruat. *The mutable state of religion in kingdomes.*

Vers. 1. *Nebuchadnezzar, &c. made an image.* Not onely the fauour of the king was mutable, for whom he lately extolled, he now adiudgeth to the fire, but his minde was variable concerning religion: he which before confessed the God of Israel, now setteth vp idolatrie in despight of God. Thus in the time of the kings of Iudah religion often altered, and changed

changed, ſometime the true worſhip of God flouriſhed, as vnder Hezekiah and Ioſias, but their wicked ſonnes after them ſet vp idolatrie, *Bulling.* Thus was it in England, King Edward maintained the Goſpel, Queene Marie brought in the Maſſe againe: Thus there is no certaintie of any thing in this world: the Church is like the Moone, ſometime encreaſing, and againe ſometime decreaſing: which teacheth vs, that the members of the Church, ſhould in the proſperitie thereof looke for change: that they may not be vnprepared, but ſay with Iob, *the thing which I feared is come vpon me.* Iob.3.25.

2. Obſeruat. *That not euery one, which vpon a ſudden paſſion confeſſeth God, is truely conuerted.*

This notably appeareth here in Nebuchadnezzar, who before beeing aſtoniſhed at the interpretation of his dreame, confeſſed the true God, and yet after this he ſetteth vp an image: So Herod did reuerence Iohn, and heard him gladly, and did many things, yet was he but an hypocrite: We muſt not then be haſtie to giue approbation of ſuch, as doe ſhewe ſome ſodaine fruites and effects of religion, nor be too forward to commit our ſelues to their truſt, but we muſt expect a while, and we ſhall ſoone ſee them to returne vnto their old guiſe, *Po.* to this purpoſe ſaith the wiſeman, *he that praiſeth his friend with a loud voice,* (that is, without cauſe) *it ſhall be counted to him as a curſe,* Prou. 27.14.

3. Obſeruat. *We ought rather to die, then to denie our religion.*

As theſe three faithfull ſeruants of God are willing not onely to looſe their honour and place of dignitie, but their life alſo rather then to diſhonour God. Some write that there is a certaine little beaſt called the mouſe of *Armenia,* which will rather die, then be defiled with any filth or vncleane thing, in ſo much, as if her hole be beſmeared with durt, ſhe will rather chooſe to be taken, then to be polluted: Such ought the ſeruants of God to be, to endure any thing, rather then to corrupt and defile their conſciences, *Pin.* Such was the excellent reſolution of S. Paul, Act.21.13. *I am readie not to be bound onely, but to die at Ieruſalem for the name of the Lord Ieſus.*

4. Obſeruat. *We muſt obediently ſubmit our ſelues, and allwe haue to the Lords good will and pleaſure.*

Verſ. 18. *Our God, whom we ſerue, is able to deliuer vs, but if not, &c.* Here theſe holy men doe commit themſelues to Gods prouidence, whether he deliuer them or no, they are contented; they will not be vnfaithfull: they will not condition with God, as though their preſent deliuerance ſhould be the reward of their ſeruice: but they referre themſelues wholly to his will and pleaſure: as *Theodoret* excellently ſaith, *gubernatori noſtro, quocunque ei libuerit, nauem dirigendam committimus,* we doe commit our barke to our Pilate to be guided, which way it pleaſeth him, *Perer.* So the diſciples anſwered Paul when they ſawe him ſo reſolute, *the will of God be done.* Act.21.14.

5. Obſeruat. *Of the vtilitie of affliction.*

Verſ. 25. *I ſee walking in the middes of the fire, and they haue no hurt.* As this fierie fornace hurt not the bodies of theſe three men, ſo affliction is profitable, not hurtfull to Gods children: thereby their patience is tried, and God glorified: like as the moſt wholeſome medicines are moſt vnpleaſant, ſo affliction, though profitable to the ſoule, is vnſauourie to the fleſh, *Pintus.* So the Prophet Dauid ſaith, Pſal. 119. 71. *It is good for me that I haue beene afflicted.*

6. Obſeruat. *Of the contentment of Gods children in the middes of their affliction.*

Verſ. 26. As here theſe holy men would not come forth of the fierie fornace vntill Nebuchadnezzar called them, but had their comfort and contentment in God: ſo the ſeruants of God in their affliction doe patiently expect and waite the ende and terme, which God hath ſet for their triall, *Polan.* as Iob excellently ſaith, cap. 13.15. *Lo, though he ſlay me, yet will I put my truſt in him:* and Dauid ſaith, Pſal. 39. *I held my peace becauſe it was thy doing.* Such comfort did the holy martyrs finde in their greateſt torments, that they made no haſt to come out of them, nay they moſt deſirouſly ranne vnto them.

CHAP.

CHAP. IIII.

1. *The Argument and Method.*

THe summe of this chapter is to shewe how Nebuchadnezzar was after a most extraordinarie manner humbled for his pride in the which narration, the efficient cause of his humiliation is described to be God, the materiall cause Nebuchadnezzar himselfe, the formall, it is set downe in the manner of an epistle, the finall cause is the conuersion of Nebuchadnezzar to Gods glorie, and the comfort of his Church.

The Chapter hath two parts. 1. the inscription of the epistle, in the three last verses of the last chapter, which are rather to be referred vnto this, as is shewed before, cap 3. quest. 40. the order and parts of the inscription are also shewed before, cap. 3. quest. 37.

1. The bodie of the epistle consisteth. 1. of the *exordium*, or beginning, describing in generall, 1. the dreame of the king, who, where, and in what manner he dreamed. 2. the inquisition for the interpretation thereof, of the wise men, which was frustrate, to ver. 6.

2. The narration followeth: where 1. there is the declaration of the dreame to vers. 16. 2. the interpretation thereof, vers. 26. 3. the accomplishment, ver. 26. to the ende.

1. In the declaration: there is, 1. the description of the tree, vers. 8. 9. 2. of the ouerthrowe of the tree with the manner thereof, ver. 13. 3. the certaintie of it with the end, v. 14.

2. In the interpretation. 1. there is the preamble to it, wherein is contained Nebuchadnezzars request vnto Daniel, v. 15. and Daniels delberate answer after a certaine pause, v. 16. 2. then followeth. 1. the interpretation it selfe, consisting of the expositon, both of the tree and the beautifull state thereof, vers. 19. then of the ouerthrowe of the same, what is signified thereby, ver. 20. to vers. 24. 3. the counsell of Daniel to the king, v. 24.

3. The accomplishment comprehendeth. 1. the occasion, by the proud words of Nebuchadnezzar, where are expressed, the time, place, and words, which he vttered, 27. 28. 2. the iudgement. 1. denounced, vers. 28. 29. 2. executed in his humiliation, ver. 30. restitution to his humane condition and vnderstanding, 31. and to his kingdome, vers. 33. 3. the effects are the praising of God, and confessing of his power, ver. 32. 34.

2. *The diuerse readings.*

1. ver. Nebuchadnezzar king vnto all people, nations, and languages, that dwell in all the earth (*world. G.*) peace be multiplied vnto you (*this with the two verses following, though they are vsually put to the third chapter, yet are better ioyned with the fourth chapter, as the argument of the epistle sheweth, which is but a preface vnto the narration following, and thus V. I. L. B. doe deuide and distinguish the chapter.*

2. It seemed good vnto me (*it was meet before me. C. it became me. I. it was my dutie. V. it pleased me. L. but these doe omit the word (kadam) before*) to declare the signes and wonders, which the high God hath wrought toward me.

3. How great are his signes, and how mightie are his wonders, his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation, (*with generation, and generation.*)

4. I Nebuchadnezzar beeing at rest (*happie. V.*) in mine house, and flourishing, (*like the spreading bowghes. C.*) in my palace.

5. I sawe a dreame, which made me afraide, and the thoughts vpon my bed and the visions of mine head troubled me.

6. Therefore I set forth a decree, to bring before me all the wise men of Babel, to make knowne vnto me (*to shewe vnto me. ceter.*) the interpretation of the dreame.

7. So came the magicians, astrologians, Chaldeans, and Soothsayers, and I told the dreame before them (*to them. G. B.*) but they could not make knowne vnto me the interpretation thereof.

8. Till at the last Daniel (*Daniel the collegue. L. S.* but *acharin beeing onely found in this place, as R. Kimhi, is better interpreted here at the last*) came before me, whose name was Beltesshazzar, according to the name of my God, which hath the spirit of the holy gods in him, and before him I told the dreame.

9. O Beltesshazzar, chiefe of the Magicians, because I knowe that the spirit of the holy gods is in thee, and not any secret puts thee to businesse (*is impossible vnto thee, L.* or *escapeth thee. V.* or *troubleth thee, G. B.* or *oppresseth thee. I. the word (anas) signifieth to trouble, to put to busi-*

buſineſſe,) tell me the viſions of my dreame, which I haue ſeene, that is, *I.(and cater. but it is not here a coniunction copulatiue, for he deſireth onely the interpretation of his dreame, ver.* 15. he declareth his dreame himſelfe) the interpretation thereof.

10. Thus *were* the viſions *(not viſion.L.)* of mine head in my bed: I did behold, and loe a tree in the middes of the earth, and the height thereof was great.

11. A great tree and ſtrong, and the height thereof reached vnto heauen, and the ſight thereof to the ende of all the earth.

12. The boughes thereof *(bough.C. the ſingular is put for the plurall,* not *the leaues thereof.L.) were* faire, and the fruit thereof much, and in it was meate for all: the beaſts of the field tooke ſhade, *I.B.* (not *it made ſhade.G. or the beaſts dwelt)* vnder it, and in the boughes thereof dwelt the foules of heauen, and all fleſh fedde of it.

13. I ſawe in the viſions of my head vpon my bed, and behold a watchman, and an holy one came downe from heauen.

14. And cried aloud *(with ſtrength.C.)* and ſaid thus, Hewe downe the tree, and breake off his branches: ſhake of his leaues, and ſcatter his fruite, that the beaſts may flee from vnder it, and the foules from his branches.

15. Neuertheleſſe leaue the ſtumpe (not *the budde*) of his rootes in the earth, and with a band of yron and braſſe *bind it*, among the graſſe of the field (not, *which is without)* and let it be wet *(dipt.C.)* with the dewe of heauen, and with the beaſts (*beaſt.C.*) let his portion *be* among the graſſe of the field.

16. Let his heart be changed *(let them change.C.)* from a mans (*from a man*) and let a beaſts heart be giuen vnto him, and let ſeauen times be paſſed (*changed.L.)* ouer him.

17. The ſentence *is* according to the decree of the watchmen, and the requeſt according to the word of the holy ones. *B.I.V.* not, *and the word of the holy ones, and the requeſt, (and) is but once in the originall*, nor *according to the word of the holy ones the demaund* was anſwered. *G. for this laſt word is not in the originall*) to the intent that *(vntill.L.)* the liuing may knowe, that the moſt high hath power ouer the kingdome of men *(man.C.)* and giueth it to whom he will, and appointeth ouer it the moſt abiect of men.

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19. Then Daniel whoſe name was Belteſhazzar was amazed. *I.(ſtood as aſtoniſhed.V. held his peace.L.B.G.S. but the word (ſhamam) ſignifieth properly to be aſtoniſhed, amazed, to wonder)* by the ſpace of an houre, and his thoughts troubled him: and the king ſpake and ſaid, Let neither the dreame, nor the interpretation thereof trouble thee: then Belteſhazzar anſwered and ſaid, The dreame *be* to them that hate thee, and the interpretation thereof to thine enemies

20. The tree which thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof through all the earth.

21. Whoſe leaues were faire, and the fruit thereof much, and in it was meate for all, vnder the which the beaſtes of the field dwelt, and the foules of the heauen did ſit.

22. It is thou O king, that art great and mightie, for thy greatneſſe is growen, and reacheth vnto the heauen, and thy dominion is to the ende of the earth.

23. Whereas the king ſawe a watchman, and an holy one, that came downe from heauen, and ſaid, Hewe downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a band of yron and braſſe *bind it*, among the graſſe of the field, and let it be wet with the dewe of heauen, and let his portion be with the beaſts of the field, till ſeauen times paſſe ouer him.

24. This is the interpretation O king, (*not of the king. I.*) and this is the decree of the moſt high, which is come vpon my Lord the king.

25. That they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee eate graſſe like the oxen, (*thou ſhalt eat.L.*) and they ſhall wet thee with the dewe of heauen, till thou knowe that the moſt high beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

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THe summe of this chapter is to shewe how Nebuchadnezzar was after a most extraordinarie manner humbled for his pride in the which narration, the efficient cause of his humiliation is described to be God, the materiall cause Nebuchadnezzar himselfe, the formall, it is set downe in the manner of an epistle, the finall cause is the conuersion of Nebuchadnezzar to Gods glorie, and the comfort of his Church.

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4. I Nebuchadnezzar beeing at rest (*happie. V.*) in mine house, and flourishing, *(like the spreading boughes. C.)* in my palace.

5. I sawe a dreame, which made me afraide, and the thoughts vpon my bed and the visions of mine head troubled me.

6. Therefore I set forth a decree, to bring before me all the wise men of Babel, to make knowne vnto me (*to shewe vnto me. cæter.*) the interpretation of the dreame.

7. So came the magicians, astrologians, Chaldeans, and Soothsayers, and I told the dreame before them (*to them. G. B.*) but they could not make knowne vnto me the interpretation thereof.

8. Till at the last Daniel (*Daniel the collegue. L. S.* but *acharin beeing onely found in this place, as R. Kimhi, is better interpreted here at the last*) came before me, whose name was Beltesshazzar, according to the name of my God, which hath the spirit of the holy gods in him, and before him I told the dreame.

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1. The bodie of the epistle consisteth. 1. of the *exordium*, or beginning, describing in generall, 1. the dreame of the king, who, where, and in what manner he dreamed. 2. the inquisition for the interpretation thereof, of the wise men, which was frustrate, to ver. 6.

2. The narration followeth: where 1. there is the declaration of the dreame to vers. 16. 2. the interpretation thereof, vers. 26. 3. the accomplishment, ver. 26. to the ende.

1. In the declaration: there is, 1. the description of the tree, vers. 8. 9. 2. of the ouerthrowe of the tree with the manner thereof, ver. 13. 3. the certaintie of it with the end, v. 14.

2. In the interpretation. 1. there is the preamble to it, wherein is contained Nebuchadnezzars request vnto Daniel, v. 15. and Daniels delberate answer after a certaine pause, v. 16. 2. then followeth. 1. the interpretation it selfe, consisting of the exposition, both of the tree and the beautifull state thereof, vers. 19. then of the ouerthrowe of the same, what is signified thereby, ver. 20. to vers. 24. 3. the counsell of Daniel to the king, v. 24.

3. The accomplishment comprehendeth. 1. the occasion, by the proud words of Nebuchadnezzar, where are expressed, the time, place, and words, which he vttered, 27. 28. 2. the iudgement. 1. denounced, vers. 28. 29. 2. executed in his humiliation, ver. 30. restitution to his humane condition and vnderstanding, 31. and to his kingdome, vers. 33. 3. the effects are the praising of God, and confessing of his power, ver. 32. 34.

2. *The diuerse readings.*

1. ver. Nebuchadnezzar king vnto all people, nations, and languages, that dwell in all the earth (*world. G.*) peace be multiplied vnto you (*this with the two verses following, though they are vsually put to the third chapter, yet are better ioyned with the fourth chapter, as the argument of the epistle sheweth, which is but a preface vnto the narration following, and thus V. I. L. B. doe deuide and distinguish the chapter.*

2. It seemed good vnto me (*it was meet before me. C. it became me. I. it was my dutie. V. it pleased me. L. but these doe omit the word (kadam) before*) to declare the signes and wonders, which the high God hath wrought toward me.

3. How great are his signes, and how mightie are his wonders, his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation, (*with generation, and generation.*)

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27. Wherefore O king let my counſell be acceptable vnto thee, and breake off thy ſinnes by righteouſneſſe. *I. G. B.* (not *redeeme thy ſinnes. V. L. by almes deeds. L. for* (*pharach*) *ſignifieth to breake off, as it is taken, Gen.* 27.40. and the other word (*tzidecah.*) *ſignifieth righteouſneſſe*) if ſo be thy peace may be prolonged. *I. A. P. V.* (better then, *that there may be an healing of thine error. G. B.* or *God may forgiue thy ſinnes. L. S.*

28. All theſe things came (not *ſhall come. G.* or *touch. B.*) *vpon* the king Nebuchadnezzar.

29. At the ende of twelue moneths, he walked in the palace of the kingdome of Babylon.

30. And the king ſpake and ſaid, Is not this great Babel, that I haue built, for the houſe of the kingdome, by the might of my power, and for the honour of my maieſtie?

31. While the word *was* in the kings mouth (*the word beeing yet in the kings mouth, C. V. A. I.*) a voice came downe from heauen, *ſaying*, To thee be it ſpoken (*they ſpeake, C.*) O king Nabuchadnezzer, thy kingdome is departed from thee:

32. And they ſhall driue thee from men, and thy dwelling ſhall be with the beaſt of the field: they ſhall make thee to eate graſſe (*they ſhall cauſe thee to taſt graſſe. C.*) like the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt high beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

33. The very ſame houre was this word (*this thing, G. this matter, B.*) fulfilled vpon Nabuchadnezzer, and he was driuen from men, and did eate graſſe as the oxen, and his bodie was wet with the dew of heauen, till his haires were growne, as eagles *feathers*, and his nailes as birds *clawes*.

34. And at the ende of *theſe* dayes, I Nebuchadnezzar lift vp mine eyes to heauen, and mine vnderſtanding (or *mind. V. I.*) returned vnto me, (*was reſtored vnto me. L. B. G.*) and I bleſſed the moſt high, and I praiſed and glorified him, that liueth for euer, becauſe his power (*whoſe power. B. G.*) is an euerlaſting power, and his kingdome *is* from generation to generation.

35. And all the inhabitants of the earth, are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and there is not *any* that can ſtay (*reſiſt. L. B.*) his hand, or ſay vnto him, What doeſt thou?

36. At the ſame time did mine vnderſtanding returne vnto me, and I *returned* to the glorie of my kingdome: my glorie and my beautie was reſtored (*returned. C.*) vnto me, and my counſellors and my princes ſought vnto me, and I was eſtabliſhed in my kingdome, and my glorie was augemented toward me.

37. Now *therefore* I Nebuchadnezzar, praiſe, and extoll, and magnifie the king of heauen, becauſe all his workes are truth, and his wayes iudgement, and thoſe that walke in pride he is able to abaſe.

3. *The queſtions diſcuſſed.*

Queſt. 1. *Of the kings epiſtle, the ſumme and parts thereof.*

This epiſtle of the king conſiſteth of the *exordium*, or beginning in three verſes: which ſome make part of the third chapter, whoſe opinion is refuted before, queſt. 40. 3. chap. and the narration in this whole chapter.

The *exordium* or beginning, which is the generall inſcription, containeth 1. the ſalutation. 2. the generall argument of the whole epiſtle. 1. the ſalutation ſheweth, 1. the author and writer, Nebuchadnezzar. 2. the perſons to whom he writeth, to all nations, and languages, vnder his kingdome. 3. the ſalutation it ſelfe, *peace be multiplied*.

2. In the argument three things are declared. 1. what he will ſet forth, the ſignes and wonders of God, which are amplified by two adiuncts, of the greatneſſe and ſtrength. 2. what mooued him to declare them, becauſe they were ſhewed toward him, he had particular experience of them. 3. to what ende, to make knowne the power of Gods euerlaſting kingdome.

Queſt. 2. *At what time Nebuchadnezzar wrote this epiſtle.*

1. It is euident, by the ſalutation of the epiſtle, wherein the king wiſheth peace vnto all nations, that as *Oecolampad.* noteth, *quietus erat in regno, & militiæ finem fecerat*, he was now quiet in his kingdome, and had made an ende of warre, &c. it is cleare then that this epiſtle was written after he made an end of conquering, & ſubduing the nations round about.

2. Fur-

2. Further the conqueſt of Egypt fell out after the 25. yeare of Ieconias captiuitie, Ezec. 29. 17. which was 10. yeare before the ende of Nebuchadnezzars raigne, for in the 37. yeare of Iechonias captiuitie began *Euilmerodach* the ſonne of *Nebuchadnezzar* to raigne. 2. King. 25. 27.

3. This fearefull and ſtrange accident then of *Nebuchadnezzars* tranſmutation, his deiecting from his throne, and reſtoring againe, might fall out ſome 9. or 10. yeares before the ende of his raigne, *Perer.* and this epiſtle might be written two yeares before his death, *Iun.* for one yeare after this dreame, ver. 26. he was driuen from among men, and liued 7. yeares among the beaſts.

Queſt. 3. *How Nebuchadnezzar could write vnto all the people in the world.*

1. *Caluin* thinketh, that here the king *ſuperbe locutus eſt*, ſpake proudly, as making himſelfe Lord of the whole earth: as the Romanes, becauſe they had a large dominion, called Rome *Dominam totius orbis*, the Ladie of the whole world: ſo alſo *Polan.* But that Nebuchadnezzar did not this of any oſtentation, may appeare both by the ende of his writing, which was to ſet forth the power of Gods kingdome, and by his ſtile, he contenteth himſelfe with one title, calling himſelfe king, whereas the Emperours of Rome vſed many ſwelling titles of their conqueſts, as *Parthicus, Perſicus, Germanicus, &c.* of Parthia, Perſia, Germania, and ſuch like, *Bulling.*

2. The ſame author maketh this the reaſon, becauſe now this epiſtle, beeing preſerued vnto our times, as the reſt of the Scriptures by the ſpirit of God, is indeed written and made knowne to all people: but this ſeemeth not to be the literall and hiſtoricall meaning.

3. *Pappus* ſaith he writte to all people and languages, not onely to thoſe which were ſubiect vnto him, but he was deſirous to make knowne the workes of God to all people in the world: So alſo *Oecolampad.* vnder theſe nations comprehendeth the South and Weſt parts of the world, as *Mauritania, Spaine*, for he was known in thoſe parts as *Strabo* writeth, lib. 15. *non enim præcipit, ſed hortatur*, for he in this epiſtle cómandeth not, but onely exhorteth: But it is euident by the forme of the decree which he made before, *concerning euerie people, nation, and language*, where he onely meaneth ſuch nations, as were ſubiect vnto him: for his lawe could not bind thoſe which were not ſubiect: that the inſcription of this epiſtle muſt be taken in the ſame ſenſe.

4. Wherefore as R. *Saadiah*, well expoundeth, he vnderſtandeth here onely his owne kingdomes, as of *Perſia, Aſſyria, Egypt*, which are ſaid to be the whole earth: becauſe he was *monarcha orientis*, the Monarch of the Eaſt parts, *Lyra*, which was the moſt famous and flouriſhing part of the earth: the principall part then is taken for the whole, *Genuenſ.*

Queſt. 4. *Of the ſignes and wonders which Nebuchadnezzar declareth.*

1. Some ſeeme to confound theſe two ſignes and wonders, making them all one, as *Oeco. Oſian.* 2. ſome make this diſtinction: thoſe are ſignes, *quæ fieri videntur contra naturam, &c.* which ſeeme to be done againſt nature: wonders and miracles are thoſe workes, which are *admiratione digna*, worthie of admiration, *Hugo.* but this is no difference at all, for whatſoeuer is done aboue or againſt nature, is worthie of admiration.

3. They are thus rather to be diſtinguiſhed: the ſame things in diuerſe reſpectes are both ſignes and wonders: ſignes, becauſe many things are thereby ſignified; and miracles or wonders, becauſe they are done aboue and beyond nature, *Iun.* They are ſignes, becauſe they are euident teſtimonies of Gods wiſedome, iuſtice, power: and wonders, becauſe they were things wonderfull, and indeede to be wondered at, *Polan.* as that Nebuchadnezzar ſo mightie a king, ſhould be chaſed from among men, and liue among bruite beaſts ſeauen yeares, depriued of humane vnderſtanding, and afterward be reſtored againe: *Lyranus* ſaith, they are called ſignes, becauſe they were done to bring men to repentance: and wonders, as exceeding humane capacitie.

Queſt. 5. *Whether Nebuchadnezzar were now at the laſt truely conuerted.*

1. *Caluin* is of opinion, that for all this, *non exuerit ſuos errores, Nebuchadnezzar* left not his errors. But howſoeuer twice before this he was onely aſtoniſhed and mooued for the time, & afterward fell againe to his ſuperſtitions, yet he was at the length truely humbled.

2. I embrace therefore the contrarie opinion of *Bullinger, Oſiander, Oecolampadius*, which thinke that at this time he was truly conuerted vnto God: *Oſiander* ſaith he did declare, *veram humilitatem*, true humilitie, which was an euident ſigne and effect of his conuerſion. *Oecolampadius* giueth theſe two reaſons: 1. beeing now called to the true knowledge of God, *Dei cogniti mores imitatur*, he imitateth the properties of God, which is to be gentle,

mercifull, wishing peace vnto all. 2. he exhorteth all men to the knowledge of the true God, *exemplum meum emendet omnes*, let all men learne to amend by mine example, &c.

6. Quest. *Of the author of this Epistle.*

1. The author of the Scholasticall historie denieth that Daniel was the author of this Epistle, but was written by Nebuchadnezzer for eternall memorie of this thing, which happened vnto him: But how should the writing of a prophane king, that was no Prophet come to be counted Canonicall Scripture, if the Prophet had no hand in it.

2. Neither yet doe I thinke with *Calvin*, that *Daniel hic loquitur sub regis persona*, that Daniel here speaketh (onely) in the person of the king: for the very forme and style of the epistle, *Nebuchadnezzer king, to all people, &c. peace be multiplied*, sheweth, that these things were written by the king, and rehearsed by Daniel.

3. Therefore the truth is, that Daniel taketh all this narration, out of the acts and Chronicles of the Chaldees, where this epistle was registred, not for more breuitie sake, as *Osiander*, least he should be constrained to rehearse the same things often: but rather, that by the authoritie of the king the truth of this historie might be commended: which would haue beene suspected, if it had beene penned originally by a Iew, *Polan.* And yet, though it were first written by a prophane man, that was no Prophet, yet it was approoued by Daniel the Lords Prophet, *Bulling.* as in the old Testament, not onely those writings are receiued for Canonicall, which were originally written by the Prophets, but such also, as beeing written by others, were approoued by the Prophets; as the epistles and decrees of the kings of Persia inserted into the bookes of Ezra and Nehemiah.

7. Quest. *Whether this historie contained in this chapter of Nebuchadnezzers transmutation, were so done in deede.*

1. *Hierome* here reporteth the opinion of some, which were of the sect of the Origenists, which thought, that these things set downe of Nebuchadnezzer were not historically done, but that vnder his fall is prefigured and shadowed forth the fall of Lucifer the deuill from heauen: their reasons are these.

1. In other places of Scripture, as Isa. 14. vnder the fall of *the king of Babylon*, is described the fall of Lucifer.

2. Diuers things here repeated are impossible, as that a man should be transformed into a beast: that a king delicately brought vp, should eate grasse like an oxe.

3. And all this time of Nebuchadnezzers sauage life, which was 7. yeares, the kingdome of Babylon was not without a gouernour, who, it is most like, would not haue giuen place againe to Nebuchadnezzer.

4. If any such thing had beene historically done, they which haue written diligently of the Chaldean affaires, as *Berosus*, *Megasthenes*, *Diocles*, *Philostratus*, would haue made mention thereof.

Contra. 1. That prophecie of the ruine and fall of the king of Babylon, is by some of the Fathers typically applied to the fall of Lucifer, yet it was historically fulfilled in the king of Babylon: But here they would so make this a type of the fall of the Deuill, as that they take away the truth of the historie: the reason then is not alike.

2. It is no strange thing for men beside themselues, depriued of vnderstanding, to liue among beasts: neither are the other things vnlikely, or impossible, as shall be seene in the seuerall handling of them.

3. Neither was it an hard thing with God, to cause the gouernment to returne vnto Nebuchadnezzer, as he saith, v. 33. that his counsellers and Princes sought vnto him. It might be the kingdome was gouerned by his sonne, or Daniel, which did willingly giue place: *Lyr.*

4. To the last argument it may be answered diuersly: 1. that it is not necessarie that the sacred histories should haue the testimonie of forren writers: for the standing still of the Sunne in Iosuahs time, and the going backe of the Sunne in Hezekiahs raigne, the storie of Esther, and many beside, haue not the witnesse of prophane writers. 2. the euidence of this historie was registred in the Chalde Chronicles, which beeing perished, the memorie of this fact among the Gentiles was extinguished also. 3. And Gods prouidence is seene herein that the Gentiles should not put their vncleane fingers to the sacred histories, which they did much abuse, and corrupt: as it shall suffice to giue instance onely in *Iustine*, who manifestly committeth these errours in historie. 1. that the Iewes had their beginning from Damascus in Syria. 2. that Damascus raigned in that citie first, and Abraham next

vnto

vnto him. 3. Ioſeph he maketh the youngeſt ſonne of Iſrael, and ſaith he learned art magicke in Egypt. 4. Moſes he maketh Ioſephs ſonne. 5. the Iſraelites he ſaith were expelled Egypt, becauſe of the leproſie. 6. Xerxes king of Perſia he thinketh firſt to haue ſubdued the Iewes, whereas an 150. yeares before his time, Nebuchadnezzer conquered them.

4. The Gentiles alſo might be afraid to meddle with the ſacred ſtories of the Iewes, as *Demetrius Phalereus* anſwered *Ptolome Philadelphus* (whome he had ſet ouer the great librarie of Alexandria) beeing terrified by the examples of *Theopompus*, and *Theodectes*, who attempting to inſert the Iewiſh hiſtories into their writings, the one was ſtricken with madnes, the other with blindnes, as *Ioſep. l. 11. antiq.* and *Euſ. l. 8. de prap. Evang.* doe teſtifie.

5. Neither are the Gentile writers altogether ſilent in this matter: for *Alpheus* an ancient Greeke writer (as *Euſebius* writeth, *lib. 9. c. vlt.*) maketh mention how Nebuchadnezzer, as it were, rauiſhed vpon a ſuddaine in his minde, told the Chaldeans, that there was a calamitie approaching, which Bel their god could not preuent; that *Perſa ſemiaſinus*, the Perſian beeing halfe an aſſe (meaning Cyrus who was borne of a noble mother the daughter of Aſtyages king of the Medes, but of a meane father, one Cambiſes) ſhould come, and bring them into ſeruitude, and then he ſuddenly vaniſhed away: the Chaldeans in *Abydenus* fragments record, that he was blaſted by ſome god, and ſpake of Babels fall by the Perſians: *II. B. conſent.*

2. But that this was a true hiſtorie, and not done in figure, type, or viſion, it may thus appeare: 1. if this be no hiſtorie, no more ſhould the reſt be, written in this booke, and ſo we ſhould haue no certentie of any thing. 2. Daniel himſelfe reheaſeth this as a matter of fact before Balthazar, how Nebuchadnezzer was depoſed, c. 5. 20. 3. there are many things in this chapter, which can in no wiſe agree vnto the deuill: as how Nebuchadnezzer dreamed, and asked counſell of the wiſe men: and Daniel wiſheth him to breake off his ſinnes by repentance: none of theſe things can be ſaid of the deuill. *ex Perer.*

8. Queſt. *Why Daniel was called by the name of Belteſhazzar.*

1. *Dorotheus in ſynopſ.* and *Epiphan. lib. de vit. & interit. prophet.* doe thinke that Daniel was ſo called after the name of Balthazar the kings ſonne, becauſe he purpoſed to make him heire with him of the kingdome. And this opinion may ſeeme ſomewhat to be fauoured by the vulgar Latin tranſlation: which readeth, v. 5. till Daniel, *collega* (my collegue or companion in the kingdome) came in: which *Pererius* vnderſtandeth ſo to be ſaide, becauſe Nebuchadnezzer had ioyned Daniel with him, as his fellow in the kingdome. *Contra.* 1. There is no word of that ſenſe, to ſignifie a collegue or fellow, in the originall, and therefore we will not inſiſt vpon this reaſon. 2. But the name of Belteſhazzar, and Belſhazar are diuers in the originall: the one conſiſteth of 7. letters, *Beltheſhaatzer*, the other onely of ſixe, *Belſhazzer*. And Daniel was ſo called before this time, when as Balthazar the king was not yet borne, nor named in ſtorie.

2. *Suidas* and *Ioſephus* thinke, that Daniel was ſo called becauſe of the interpretation of hid and ſecret things: but that is not ſo: for he was thus called before he had yet expounded any of the kings dreames, c. 1. 7.

3. The moſt thinke, that this was the name of the god of the Chaldees, and giuen vnto Daniel becauſe of his diuine wiſdome, *Lyran. Hugo. Vatab.* but the name of the Chalde god, was Bel, Iſa. 46. 1. not *Belteſhazzar*.

4. Therefore Daniel had not the very name of his god: but the king ſaith, he was called after or according to my God: the firſt ſyllable onely is borrowed from the name of his god *Bel*: the whole name conſiſteth of three Babylonian words, ſignifying *keeping*, or laying vp the treaſure of Bel, *Iun.* as is ſhewed before, qu. 28. c. 1.

9. Queſt. *In what ſenſe Nebuchadnezzer ſaith, that Daniel had the ſpirit of the holy gods*, v. 5.

1. The *Septuag.* read in the ſingular, πνεῦμα θεοῦ ἅγιον, the holy ſpirit of God, thinking to excuſe the king and free him from idolatrie: but the word in the originall is in the plural, *elohim*, gods.

2. Some thinke that by gods, are here vnderſtood the Angels, who are ſometime called gods in Scripture, *Pint.* but the knowledge of ſecrets the Angels haue not, becauſe they know not things to come: and the magicians, who had conference and familiaritie with ſpirits, not beeing able to tell the king his dreame, which he had forgotten, excuſe themſelues, becauſe none but the gods could declare ſuch things, c. 2. 11.

2. His meaning then is, that the gods aboue onely knew secrets, whose diuine spirit Daniel was indued with: *loquitur more gentilium*, he speaketh after the manner of the Gentiles, who held that there were many gods, *Lyran.* And it was a receiued opinion among them, that it was a diuine thing to interpret dreames, as *Socrates* answered the Athenians, *that he was ignorant of that diuine science. Lyran. ex Albert. mag.*

10. Quest. *Of Nebuchadnezzers dreame, and the summe thereof.*

There are two parts of his dreame, the first containeth a description of a goodly faire tree, v.7. to v.10. the second the ouerthrow and cutting downe of this tree, thence to v.15.

1. The tree is described, 1. by the situation of it in the middes of the earth. 2. by the height, which reached vnto heauen, which *Theodoret* expoundeth of his pride, so also *gloss. ordin. Lyranus*, of his high aduancement to such a great Monarchie. 3. by the spreading of it to the endes of the earth, is vnderstood the largenes of his dominion, which extended very farre. *Megasthenes*, as Iosephus citeth him, thinketh, that he subdued part of Spaine. 4. by the vtilitie thereof, which was double, it gaue meate and shadow vnto all both foules and beasts: that is, all kind of people, both of ciuill and vnciuill life, both had nourishment and peace vnder the raigne of Nabuchadnezzer.

2. Then the destruction of this tree followeth. 1. by whome, by a watchman, which is interpreted to be an angel. 2. the manner is described how this tree should be serued, *the tree is broken downe*, that is, the king is cast out of his kingdome; *the branches are broken off*, his nobles and princes are remooued from him: *his leaues are shaken off*, his glorie and renowne is taken from him: *the fruit are scattered*, the riches of the kingdome euery one snatcheth and diuideth: *the birds and beasts flie away*, many taking occasion by the fall of the king, withdraw themselues from his yoake.

3. Then followeth the limitation and qualifying of the punishment of this tree, a stumpe of it shall be left, (that is, his kingdome shall be reserued for him still, *gloss. interlin.*) with the condition thereof; set forth first metaphorically, it shall be bound with chaines of brasse, whereby is signified his phrensie and madnesse: because mad men are bound with chaines, *Bulling.* then literally or historically his state is described both outward, that he should liue with the beasts of the field, and inward, his heart should be changed, which is amplified by the circumstance of time, till 7. times, *that is yeares be passed ouer him*, v.13. So this dreame was propounded in allegorie in such maner, *vt tamen Deus aliquid permiscuerit, vnde colligeret aliud notari*, that yet God mingled withall some thing, whereout he might gather, that some other thing was signified, *Calvin.* for a tree, from whence he borrowed this allegorie, needed not to be bound with chaines, neither hath any heart.

5. Lastly, the certentie of this decree is set downe, by a generall consent of God, and his Angels, v.14.

11. Quest. *Why this tree is said to be in the middes of the earth.*

1. *Hugo Card.* thinketh it to be so said, because Nebuchadnezzer had Iudea subiect vnto him, which is thought to be in the middes of the earth.

2. Some of the *Rabbins* thinke, that Babylon is signified, because it is in the same line or parallel with Ierusalem, which is in the middes of the earth. And of this opinion are *Hierome*, and *Origen:* but now no such thing is found, that Ierusalem should be in the middes of the earth. *Calvin.*

3. *Alfragane*, with whome *Pintus* consenteth, thinketh that Babylon it selfe is situate in the 4. climate, which is in the middes, the whole earth beeing deuided into 7. climats: but this is too curious.

4. By the middes of the earth, is better vnderstood the middes of his kingdome, *Osiand.* so that this is spoken, not in respect of the situation of the place, as of the qualitie & strength of his kingdome.

12. Quest. *Why Nebuchadnezzer is compared to a tree.*

v.8. *A great tree and strong.* 1. *Hierome* seemeth to be here of opinion, that the wicked specially in Scripture are compared to trees, as *Nebuchadnezzer* here, and he alleadgeth that place, Psal.37.35. *I haue seene the wicked strong, and spreading himselfe like a greene bay tree:* But it is euident, that the righteous are also compared to fruitfull trees, Psal.1.3.

2. Generally a man is likened to a tree, as Ezek. 17.24. *All the trees of the field shall know*

know, that I the Lord, haue brought downe the high tree, &c. that is, all the people of the world ſhall know: a good man is reſembled to a good tree, and an euill man to an euill tree, Matth. 7. 17. *Ariſtotle*, and before him *Plato*, did call a man, *arborem inuerſam*, a tree turned vpſide downe: that as the tree hath his roote and ſprigges comming out below, ſo man hath his head and haire vppermoſt. Wicked men are like vnto corrupt trees without fruit, Iud. 12. ſuch as the figge-tree was, Matth. 21. which had leaues, but no fruit: good men are like vnto good trees, Ierem. 17. 8. for like as a tree bringeth forth fruit, not onely as an ornament to it ſelfe, but to be commodious to others: ſo the righteous are fruitfull vnto many: and as a tree the deeper it rooteth downeward, the higher it ſpreadeth vpward; ſo the more lowly a man is in his owne eyes, the more he is exalted before God. *Pint.*

3. Now as men are compared vnto trees in generall, ſo Princes and great men, are expreſſed and ſet forth by high and tall trees, as Ezek. 17. 12. Zedekiah king of Iudah is likened to an high cedar: ſo the king of Aſſhur is ſaid to be like *a cedar in Lebanon* with faire branches, Ezek. 31. 3.

4. But in that Nebuchadnezzer is here thus reſembled to a goodly great tree, thereby is not ſignified the perfection of his gouernment, and his princely vertues: for euen Tyrants and euill gouernours are as trees, whoſe gouernment, as a ſhadow, bringeth ſome comfort vnto their ſubiects: for better is a bad gouernment, then none. *Calvin.*

13. Queſt. v. 11. *Who are vnderſtood by the beaſts and foules.*

1. Some by the beaſts vnderſtand ſimple men, by the foules, *garrulos & mendaces*, pratlers and lyers, ſuch as aſpired and looked high. *gloſſ.* Some by the one meane ſuch as were rude and barbarous, by the other, ſuch as were of moſt ciuill life, *Perer.* Others by the beaſts interpret them of inferiour ſort and condition, by the foules, the more noble ſort, which dwelt in the branches of this tree, in the cities and townes. *Hug. Card.*

2. But by theſe two kinds in generall are ſignified all the inhabitants and ſubiects in his kingdome: as Ezek. 39. 17. *Speake vnto euery feathered foule, and to all the beaſts of the field, aſſemble your ſelues, and come:* good men, are compared vnto ſheepe for their innocencie, to ſerpents for their wiſdome, and euill men for their crueltie to lyons, and beares, for their craft vnto foxes, as our Sauiour ſaith of Herod, *Tell that foxe:* ſo likewiſe the righteous are likened to doues for their ſimplicitie, and cruell men and oppreſſors are as rauening eagles, Ezek. 17. 4. So it is an vſuall thing for men to be compared vnto ſuch beaſts and foules, *quorum mores imitantur*, whoſe maners and conditions they imitate. And this ſome thinke was *Pythagoras* meaning, that held the tranſmigration of humane ſoules into the bodies of beaſts. And ſo *Iamblicus* vnderſtandeth it of the ſimilitude and likenes of bruitiſh manners, though *Plotinus* abſurdly thinke the contrarie, that the ſoules of men doe in deede paſſe into the bodies of beaſts: But *Hermes Triſmegiſtus* ſheweth the abſurditie hereof, thus reſoluing, *non permittere legem diuinam animi humani tranſitum in beſtias*, that the diuine law will not admit the paſſage of humane ſoules into beaſts. *ex Pint.*

14. Queſt. v. 12. *How Nebuchadnezzer was bound with a band of yron and braſſe.*

1. *Pererius* thinketh in deede that he was firſt bound with chaines and fetters as a mad man, and afterward let looſe, and ſo wandred vp and downe among bruit beaſts: ſo alſo *Oſiander* thinketh he was tied with chaines, leaſt he ſhould haue hurt himſelfe and others: but if this were meant literally, then he remained ſtill tied among the graſſe and beaſts of the field, as the words are.

2. They which take exception to this hiſtorie, taking it to be an allegorie, doe make this one of their obiections, Why they did not rather tie him vp, beeing beſide himſelfe, then ſuffer him to range abroad: and how he could liue 7. yeares among bruit beaſts, and not be ſlaine? *Lyranus* anſwereth, 1. that if he had beene chained vp, *infirmitas fuiſſet aggrauata*, his infirmitie or maladie would haue beene more grieuous, as we ſee by experience, that mad men beeing tied vp, are more furious. 2. to the which it may be added, that they did euen in this time of madnes ſhew ſome reuerence toward the perſon of the king.

3. But the beſt anſwer is, that they left him to himſelfe, that this prophetie of Daniel might take place: they knew he ſhould be reſtored to his kingdome againe: and ſo he was alſo by the diuine prouidence, preſerued and kept from the rage and violence of the beaſts.

4. This phraſe then, to be tied vp in chains, is here vſed to expreſſe his madnes: becauſe it is the vſe to bind mad men in chaines, *Bulling.* and hereby is ſignified the certentie of this puniſhment decreed by the ſentence of God, which can not be broken, *Lyran.* ſo that the meaning is, *ſtet inter gramina tanquam vinctus catenis ferreis*, he ſhould continue in this ſauage life in the graſſe, as one bound with iron fetters, *Oecolamp. Pellican.* he ſhould haue no power to come out of it, vntill his time was fulfilled.

15. Queſt. v. 11, 12. *Why this prophecie is vttered in the imperatiue moode, Hew downe the tree, &c. leaue the ſtumpe.*

1. It is vſuall with the Prophets to deliuer their prophecies in this manner, as Iſa. 2.10. *Enter into the rocke, and hide thee in the duſt:* for thou ſhalt enter and hide thee: ſo Iſa. 13.6. *Howle ye, for the day of the Lord is at hand:* for, *ye ſhall howle:* and, c. 14. 21. *Prepare a ſlaughter for his children:* that is, *ye ſhall prepare. Polan.*

2. There may be an other reaſon yeelded in this place: this ſpeech of the Angel, *hewe downe,* ſheweth a generall conſent of all the Angels, one encouraging an other to effect and execute the decree of God, and therefore it is called, v. 14. the decree of the watchmen, that is, a ioynt conſent of all the Angels: And, *poſtulat ab hominibus fieri, quod Deus imperat,* he deſireth that, what God hath commanded, may accordingly be performed by men. *Iun.*

16. Queſt. v. 14. *Why the Angels are called Watchmen.*

1. The Angels are ſo called, becauſe of their ſpirituall, and incorporeall nature, *Ab. Ezr.* for bodies onely neede ſleepe: and becauſe they haue no bodies, and ſo neither eate nor drinke, which are the cauſes of ſleepe, they are alwaies watchfull, *Calv. quia homines laborant & fatigantur, ſomno egent, &c.* becauſe men doe labour and are wearied, they neede ſleepe: therefore the Angels, which labour not as man, neither are wearied, are free from ſleepe. *Perer.*

2. And by this word is not onely expreſſed the ſpirituall nature of Angels, but their watchfull office alſo: they doe alwaies waite and attend vpon God to fulfill his will: as the Prophet Dauid ſetteth them forth, Pſal. 103.20. *Praiſe the Lord ye his Angels, which excell in ſtrength, that doe his commandement in obeying the voice of his will:* in which ſenſe, they are ſaid to be full of eyes, Ezek. 1. *Iun. annot.*

1 Pet 5.8. 3. But becauſe euill angels are watchfull alſo, as S. Peter ſaith, *The deuill goeth about like a roaring lyon, ſeeking whome he may deuoure;* an other title is giuen vnto theſe watchmen, v. 10. the Angel is called a watchman, and an holy one, *ad differentiam dæmonum, &c.* to ſhew a difference betweene good Angels, and deuills, who are alſo ſpirits, *Lyran.*

4. And whereas v. 10. the word is vſed in the ſingular, a *watchman,* but here in the plural, *multos intelligere debemus, &c.* we muſt vnderſtand, that there were many Angels, which were employed in this buſineſſe, *Oecolamp.*

5. This tearme of *watchman,* is vſed alſo, as fitting the preſent matter, for as watchmen, *explorant ſingula facta, &c.* doe obſerue all our doings, *Oecolampad.* ſo the Angel here obſerued Nabuchadnezzer narrowly: for while the word was in the kings mouth, v. 28. that proud word, whereby he boaſted of his power and magnificence, the ſentence decreed from God, was pronounced from heauen againſt him. *Iun. annot.*

17. Queſt. *By whome the* 14. v. *was pronounced, by the Angel, or by the King.*

v. 14. *The ſentence is according to the decree of the watchmen.* 1. Some thinke, that theſe are the words of the king: for the Angel would not haue called the decree of God, the decree of the Angels: and in the next verſe following, v. 15. *Nabuchadnezzer* ſpeaketh in his owne perſon, *This is the dreame that I Nabuchadnezer haue ſeene. Contra.* 1. It is called the decree of the watchmen in reſpect of their miniſterie, the decree came from God, but was executed by them: as Eph. 2. 20. the Apoſtle ſaith, *the foundation of the Prophets and Apoſtles,* becauſe they were Gods miniſters in laying of it. 2. It is not neceſſarie, becauſe the next verſe is vttered in the kings perſon, that this ſhould be ſo likewiſe.

2. Wherefore theſe words are alſo deliuered by the Angel, 1. becauſe if Nebuchadnezzer had ſo ſaid, he euen then had attained to the vnderſtanding of the dreame, he needed not to haue any further helpe. 2. theſe words following, *according to the word, or requeſt of the holy ones,* could not be vttered by the king: for how ſhould he know what was the deſire and requeſt of the Angels?

18. Queſt.

Queſt. 18. ver. 14. *Of the meaning of theſe words, according to the requeſt of the holy ones.*

1. *Oſiander* expoundeth theſe words of the bleſſed Trinitie: as though *poſt rogatas ſententias fecerint ſenatuſconſulum*, after they had asked voices they made the decree againſt Nebuchadnezzar: ſo alſo *Pintus* thinketh it may be vnderſtood of the Trinitie: But neither can the Trinitie in the plurall be called watchmen, which word noteth not their perſons, but their nature and office: nor yet can God be ſaid to make any requeſt.

2. *Vatablus* by the watchmen vnderſtandeth the ſuperiour, by the holy ones the inferiour Angels: that theſe aske of the other a reaſon hereof: and the anſwer to their demaund, is, that which followeth *to the intent that men liuing may knowe, &c.* But this is too curious: that the watchmen, and holy ones are the ſame is euident, ver. 10. where the watchman is called an holy one.

3. Some by holy ones vnderſtand the Saints in earth, that this queſtion ſhould be asked of them, and the Angels made anſwer: thus ſeemeth *Oecolampad.* to interpret, *erat petitio, & interrogatiue reſpondent*, there was a certaine petition, and they anſwer by way of interrogation, &c. ſo tranſlate *Geneuenſ.* the *demaund* was anſwered: but the text admitteth not this ſenſe: for the word *ſheelta*, which ſignifieth *requeſt* or petition, is ioyned to the firſt clauſe of the ſentence, and diuided by a perfect diſtinction, from the ſentence following.

4. *Pellican* thinketh, that the Iewes, hearing what calamitie had befallen their king, praied vnto God to reſtore him to his right mind: But theſe words were vttered, and this petition made, before this ſentence was executed vpon Nebuchadnezzar.

5. *Lyranus* thus vnderſtandeth *ad petitionem ſanctorum in terra, quam Angeli præſentant in cœlo*, at the requeſt of the ſaints in earth, which the Angels did preſent in heauen, &c. but the Angels would not haue preſented a requeſt (if any ſuch office were committed vnto them) contrarie to the decree of God.

6. *Caluin* giueth this ſenſe, that *Angeli vno ore te accuſant, &c.* the Angels with one mouth accuſe thee before God, *& Deus annuens eorum votis decreuit te abijcere*, and God conſenting to their motion hath decreed to caſt thee off. So alſo *Hug.* the Angels deſired that this decree ſhould be made againſt him. But the Angels requeſt procured not this decree, it followed vpon Gods decree, as the order of the words ſheweth.

7. The meaning then is no more but this, that the Angels with one conſent deſire, that Gods decree might take place, and that the ſentence giuen by God in heauen might be executed by men in earth. And therefore the Angel ſaid before, *hewe downe the tree, breake off the branches*, that men might in earth fulfill, what God had purpoſed in heauen. *Iun. Tolanus.*

Queſt. 19. Of the meaning of theſe words, ver. 14. *and appointeth ouer it the moſt abiect of men.*

1. *Lyranus* thinketh, that this is to be vnderſtood of Chriſt, who was humbled, and abaſed in this world; but afterward God exalted him, and all power was giuen vnto him in heauen and in earth: But it is euident, that this is ſpoken of the terrene and externall kingdomes of this world, that God ſetteth vp ſome, and pulleth downe others, but Chriſts kingdome was not of this world.

2. *Lyranus* alſo hath an other expoſition, that hereby is ſignified, that Nebuchadnezzar was aduanced from low degree vnto the kingdome, and that he was *per humilitatem reſtitutus*, reſtored againe by humilitie.

3. But the vſe is rather more generall: that by this depoſing of Nebuchadnezzar ſo great a king, men might learne, that all kingdomes are at Gods diſpoſing, ſeeing many times moſt baſe men haue beene aduanced to the kingly dignities: and ſo as *Caluin* well noteth, *hoc non tantum in vno Rege contigit, &c.* this hath not fallen out onely in one king. It is notorious, that among the Romane and Greeke Emperours, ſome had beene neateheards, as cruell *Maximinus*, ſome ſwineheards, as *Iuſtinus* the father of *Iuſtinian.*

Queſt. 20. *Why Daniel held his peace for the ſpace of an houre.*

Diuerſe reaſons may be yeelded of this ſilence of Daniel. 1. Some thinke that in this ſpace Daniel praied vnto God for the interpretation of the dreame: as *Theodoret* ſaith *primo oſtendenda erat humana infirmitas, &c. firſt humane infirmitie was to ſhewe it ſelfe, and then inſpired grace to be manifeſted, &c.* ſo thinketh *Dyoniſ. Carthuſi. intra hanc horam fuiſſe ei*

ostensam, &c. that in this space was shewed vnto him the interpretation of the dreame: *se totum ad Deum extulit, cum piis precibus*, he lifted vp his prayers vnto God. *Pint. feruide Dominum orauit, &c.* he earnestly besought the Lord. *Bulling.*

2. But this seemeth not to haue beene all the cause: for it is said *Daniels thoughts troubled him:* not because he was afraide of the king, *sed dolebat pro eo*, he grieued for him of whom he had receiued such honour: *Hierome:* so also *Lyran. Iun. Polan.* for the holy Prophets had a double affection, when they declared Gods iudgements: *ex vna parte condolebant miseris hominibus*, on the one side they pitied these miserable men, to whom the iudgements were denounced, *deinde intrepide pronuntiabant*, yet they pronounced them without feare, *Caluin.* And this seemeth to haue beene the cause of this pause which he made, the greatnesse of the iudgement which was determined, and for that it greiued him for the king, of whom he had beene so honoured, because the king encourageth him to proceede, whatsoeuer the dreame was.

3. *Vtilis etiam fuit regi cunctatio, &c.* and in this behalfe also this stay of Daniel was profitable to the king, that he might be more desirous to heare the truth, *Oecolampad. Pell.* This vse the king might make thereof: but this was not the cause which mooued Daniel.

Quest. 21. v. 16. *In what sense Daniel wisheth this dreame to the kings enemies.*

Daniel should seeme herein to pray against the will of God, which had so decreed against Nebuchadnezzar, and beside it might be thought against charitie, to wish such things vnto those, whom he knewe not, who might some of them be better then *Nebuchadnezzar.*

1. Some thinke therefore that Daniel by this speach onely sheweth, the great calamitie, which should befall him, such as we vse to say a man wisheth to his enemie, *Bulling.* which was the cause, he was so loath to open the dreame, because it pretended such heauie things: but it is euident by Daniels troubled thoughts, that he was indeede sorie for the king, and wished that euill farre away from him.

2. *Dyonis. Carthusian.* answereth, that this euill which he wished vnto the kings enemies, might *ad salutem animæ proficere*, be profitable vnto them for their soules health, and therefore this wish was not vncharitable: But it might as well haue beene for the health of Nebuchadnezzars soule, he should not then haue wished it from him.

3. Some thinke that it was rather *ciuilis salutatio*, then *precatio ex fide*, a ciuill kind of salutation, then a prayer of faith, which it was necessarie Daniel should vse, to insinuate himselfe, *Iun. in commentar.*

4. But it was more then a ciuill salutation, for indeede Daniel desired *auerti tam horribilem pœnam à regis persona*, such an horrible punishment to be turned away from the king, *Caluin.* whereupon *Polanus* also noteth, that we should euen pray for our enemies, as Daniel did for Nebuchadnezzar, who was an enemie to the people of God, and held them in captiuitie.

5. But Daniel herein went not against the decree of God, for he thus prayeth, *præsuppositio beneplacito diuino*, presupposing if it were Gods good pleasure, *Dyon. Carthus.* so also *Pintus:* he knew *Dei minis & promissionibus hærere suas conditiones*, that certaine conditions were annexed to the threatnings and promises of God, *Iun.* for otherwise Daniel in vaine afterward had giuen counsell vnto Nebuchadnezzar here to preuent this calamitie. see further, quest. 29.

Quest. 22. *That a tyrannicall gouernement is better, then an anarchie, or no gouernement.*

V. 19. *It is thou O king, that art great and mightie.* 1. though Nebuchadnezzar were a Tyrant, as both appeareth by his crueltie against the Iewes in destroying their citie, both burning the Temple, and putting the people to the sword, as also by his fierce rage shewed against the Chaldeans, whom he vniustly caused to be killed, cap. 2. because they could not tell him his dreame, which he had forgotten: yet he is compared to a goodly tree, which gaue meat and shadowe vnto the foules and beasts: So that although Tyrants and cruell gouernours seeke to extinguish all equitie and iustice, *Deus retinet illos incomprehensibili modo*, God holdeth them in after a secret manner, that some profit commeth by their gouernement, *Caluin.* As the heathen Emperours of Rome, though they were cruell, yet ordained good politike lawes, as may appeare by the constitutions of *Alexander, Diocletian*, and the rest, as are extant in the Code.

2. Whereas

2. Whereas, when there is no gouernement, but euery one doth what they liſt, there is a confuſion of all things, a corruption both of manners and religion, as appeareth in the time of the Iudges, when as there was no king in Iſrael, they followed what religion they would, Iudg. 17. 6. and they liued as they would themſelues, without either feare of God or man, as appeareth by the ſinne of the men of Gibeah againſt the Leuites wife, Iudg. 19.

Queſt. 23. v. 10. What is meant by *hewing downe the tree.*

1. If but one or two branches had beene cut off, yet the reſt remaining would haue flouriſhed ſtill, and ſo the loſſe ſhould not haue beene ſo great. As in a commonwealth, when one noble man of account, or one of excellent learning or vertue dieth, and is taken away, though it be a loſſe or hinderance, yet the countrey is not vndone; others may riſe vp in his place: as when *Sulpitius* that eloquent orator among the Romanes was ſlaine, yet *Cicero* ſucceeded, in whom that want was ſupplied. And if a king looſe one citie in his kingdome, yet he may comfort himſelfe in the reſt: But Nebuchadnezzar at once ſhould looſe all his great and large dominion, and be ſtripped of his regall dignitie: The Duke of Florence gaue for his enſigne a great tree with many ſpreading boughes, one of them beeing cut off, with this poſie, *vno auulſo non deficit alter, one beeing pulled away the other faileth not:* but here all the boughes and branches are pulled away at once, *Pintus.*

2. If it had beene told him, that he ſhould onely looſe his regall dignitie, and liue as a common perſon, it had not beene ſo grieuous: but now when he heareth that he ſhould be throwne downe from ſuch an high eſtate, into ſuch an ignominious life, as to be matched with beaſts, it muſt needes trouble him, *Caluin.*

Queſt. 24. 22. *How Nebuchadnezzar was driuen from men, and dwelt with the beaſts.*

1. *Theodoret* ſheweth how this came to paſſe: for both becauſe he was *rabie correptus*, taken with furie, and ſo might haue done much hurt, if he had ſtill conuerſed among men; as alſo for that he was hated of all for his former tyrannie, and crueltie, they expelled and draue him away from the companie of men.

2. And beeing thus driuen out among beaſts, and lying in the wet and cold, his garments rotted, and his haire grewe hard, like eagles quilles, and his nailes waxed long, like vnto birds clawes, he was neglected of all, euen of his wife, and children, and kindred: Gods iuſtice ſo prouiding, that as he had ſhewed himſelfe in his tyrannicall and cruell gouernement as a beaſt toward others, ſo *ferinæ vitæ damnatus eſt*, he was condemned to a beaſtly life: in whom may be verified that ſaying in the Pſal. 49. 12. *Man ſhall not continue in honour, but is like vnto the beaſts that periſh.*

Queſt. 25. *How Nebuchadnezzar did eate graſſe like an oxe.*

It may ſeeme ſtrange, that a king beeing ſo delicate a perſon, ſhould fall to eat graſſe like an oxe: which ſeeming vnto ſome to be verie vnlikely and improbable, they therefore would turne this hiſtore into an allegorie: but this doubt may diuerſe wayes be anſwered.

1. Firſt, it is no vnnaturall thing for men to liue of graſſe and herbes, as *Plinie* writeth of a certaine people of the Ethiopians, which liue of rawe Locuſtes: ſome onely of herbes and roots, others doe eate of any thing that commeth to hand, and therefore are called *pamphagi, eatuals*, which eate of any thing. As alſo Eccleſiaſticall hiſtories make mention of diuers Heremites, which liued onely of roots and ſuch other wild fruite of the earth. lib. 6. cap. 30.

2. And further the imagination of his minde, which was now become phrantike and bruitiſh, might bring him to eate ſuch meates, which otherwiſe he in his right mind would haue abhorred, as *Hierome* ſaith, *multa ſunt furentibus facilia, quæ ſunt ſanis intolerabilia*, many things are eaſie vnto madde men, which are intolerable to them of right minde: and as *Theodoret* obſerueth, we ſee by experience that furious and mad men doe put into their mouthes, and teare with their teeth, whatſoeuer commeth to hand.

3. Beſide, the temperament and conſtitution of his bodie, was altered and changed by the diſtemperature of his mind, and ſo it might be made fit and applyable vnto ſuch bruite beaſts.

4. But moſt of all Gods power here was ſecret, in preſeruing the life of Nebuchadnezzar by ſuch meates, that he might be an example to all ages of Gods iuſtice, and that thereby his pride might thoroughly be tamed.

26. Queſt.

Quest. 26. *How the kingdome of Babylon was gouerned in the time of Nebuchadnezzars absence.*

1. Some thinke that it might be gouerned by Euilmerodach his sonne, who afterward succeeded, which is not vnlike, *Perer.* But whereas *Lyranus* addeth that Nebuchadnezzar at his returne put his sonne in prison, where *Iechonias* was, for his misgouernement, while his father was thus humbled, and thereupon Euilmerodach when he came to raigne aduanced *Iechonias* and tooke him out of prison, 2. king. 24. 27. it hath no probabilitie.

2. Or the nobles might take vpon them the gouernement of the kingdome in the meane time, seeing they knewe by Daniel that the king was to be restored to his kingdome: and *Iosephus* addeth further, *nemine audente toto septennio inuadere dominium*, none durst inuade the kingdome all those seauen yeares: and because Nebuchadnezzar had been a valiant king, and much enlarged his kingdome, this might be a reason, that they expected his returne with patience, *Lyran.* which made them to be the more willing to receiue him againe, and to seeke vnto him, because God had so ordained.

Quest. 27. ver. 22. *What is vnderstood by seauen times.*

1. Some thinke that by 7. times no certaine but an indiffinite time is vnderstood, *ex Bulling.* but that is not so, for it is said, ver. 31. *that in the end of these dayes, &c.* there were then certaine dayes appointed.

2. *R. Leui*, and *Aben Ezra*, leaue it vncertaine and indifferent, whether we vnderstand here moneths or yeares, or the parts of the yeere: but it is certaine, that in a prophesie some one speciall thing is signified.

3. *Theodoret* enclineth to thinke, that hereby the halfe yeares must be counted for the times, as the Persians generally diuide the yeare into two parts, Summer and Winter: and so these 7. times should make three yeares and an halfe. But no where in the Scripture, is a *time* taken for halfe a yeare.

4. *Bullinger* by these 4. times vnderstandeth the 4. times of the yeare, the Spring, Summer, the Autumne, Winter: and so these 7. yeares should come out in a yeare and three quarters: but we refuse this sense also for the former reason: *time* is not so taken in Scripture.

5. Wherefore the receiued interpretation is best, by seauen times to vnderstand 7. yeares, so *Iosephus, Iun. Osiand. Oecolampad. Caluin. Perer. Vatab. Lyranus* giueth this reason: because cap. 12. ver. 7. *a time, two times, and an halfe*, are so taken for three years and an halfe, which make 1290. dayes, as it is expounded, v. 12. *Iunius* giueth instance in a more direct place, cap. 11. 13. *in the ende haghittim shanim, of the times of yeares: Pererius* further yeeldeth this reason, *quia omnis nota temporis varietas, &c.* because euery notable varietie and change of time is contayned in the compasse of a yeare; as Sommer, Winter, heate, cold, &c.

6. Hence also is manifest the error of *Dorotheus* in *Synops.* and *Epiphanius in vita Danielis*, whom the author of the scholasticall historie followeth, that 7. yeares were determined, but at the prayer of Daniel they were changed into 7. moneths: for the contrarie is euident, v. 31. that Nebuchadnezzar did not come to himselfe, till the full time was expired: *In the ende of these dayes I Nebuchadnezzar lift vp mine eies to heauen, &c.* And so Daniel had prophesied before, ver. 22. *seuen times shall passe ouer thee, till thou knowe, that the most high beareth rule ouer the kingdomes of men.*

Quest. 28. *Of Nebuchadnezzars transmutation, but first in generall of the diuerse kinds of transmutations.*

1. Their is one kind of transmutation, which is a fabulous and poeticall fiction, rather then any true alteration and change, such as is the fable of the changing of *Vlysses* companions into diuerse formes of beasts by the witchcraft of *Circes*, and of *Diomedes* companie into birdes, and *Lucianus* tale of *Apuleius* golden asse: like vnto this is the fabulous report of the Arcadians, which by swimming ouer a certaine riuer, are changed into wolues; whereof *Plinie* giueth this censure, *falsum esse confidenter existimare debemus*, we must confidently thinke that it is false.

Plinie li. 8. c. 22.

lib. 5. de histor. animal. cap. 19.

lib. 11. cap. 22.

2. There is a kind of naturall and phisicall transmutation, as *Aristotle* sheweth how certaine wormes become butter-flies: and by experience we knowe, that maggets, which breed in flesh, are turned into flies. But *Plinie* reporteth a more strange thing of a certaine beast in the Iappanian Islands, in bignesse, shape, and haire like vnto a dogge, which by oft swim-

ſwimming in the Sea, by little and little is changed into a fiſh. But for the tranſmutation of women into men, which *Plinie* of his owne experience reporteth to be true, and that ſuch things, as moſt true, are inſerted into the Romane annales, or Chronicles, it is to be doubted how farre his report may be credited. lib. 7. cap. 4.

3. The third kind is of phantaſticall changes, ſuch as are wrought by ſorcerie and art Magicke: ſuch were thoſe apparitions of ſerpents, procured by the ſubtiltie of the Egyptian ſorcerers: and ſuch may be thought to be thoſe alterations & changes of men into the forme of wolues and other beaſts, which *Olaus Magnus* writeth to be vſuall in *Pruſſia, Liuonia, Lituania.* lib. 18. 3. vltim. cap. it.

4. Vnto theſe adde, thoſe true changes, which haue beene made by the power of God, as Lots wife was turned into a pillar of ſalt, Moſes rodde into a ſerpent, Chriſt turned water into wine, *Perer.*

5. And the laſt kind is the ſpirituall change which is in the minde and vnderſtanding, either for the better, as when men are renewed by grace, and from ignorance, infidelitie, carnall luſts, are turned to become newe men, as *Zacheus* was, Luk. 19. or are inſpired with a propheticall gift, as Saul was, when he prophefied: either for the worſe, as when the ſpirit of God left Saul, and an euill ſpirit was ſent vpon him, which poſſeſſed him with furie. And of this kind was Nebuchadnezzars change, who of a reaſonable man, became in his minde an vnreaſonable beaſt: But this matter followeth now to be handled more at large.

Queſt. 29. *What manner of change Nebuchadnezzars was.*

1. *Lyranus* and *Carthuſianus* doe impute this opinion vnto Ioſephus, that he ſhould thinke, that Nebuchadnezzar was indeede changed into an oxe. But *Ioſephus* in that place, where he toucheth that ſtorie, *lib. 10 antiquat. cap. 11.* hath no ſuch thing: he onely ſaith, *vitam acturus erat inter beſtias*, that he was to lead his life among the beaſts. Indeede *Dorotheus* and *Epiphanius* are of opinion, that he was not changed at all in his minde, but onely externally in his bodie: and that the forepart of him was like an oxe, the hinder part like a lyon. But this cannot be ſo. 1. If they preſſe the words literally they may with better reaſon ſay, he was changed into an eagle: becauſe it is ſaid, his haire was as eagles quilles, and his nailes like birds clawes: 2. If there had beene in him any ſuch notorius change it would not haue beene omitted, ſeeing the power of God ſhould haue beene ſet forth thereby. 3. And if the Chaldeans had ſeene him in the ſhape of a beaſt, they would haue taken him for a very bruite beaſt, and not fit to be reſtored to his kingdome. 4. It is euident alſo that the ſame Nebuchadnezzar a man, and not a beaſt, after the time expired, was reſtored to his kingdome: but if he had beene ſo changed, he ſhould not haue beene the ſame, but an other. Dorotheus in Synopſ. Epiphan. de vita Danielis.

2. *Medina* is of opinion, that Nebuchadnezzar was changed not indeede but in ſhewe, that he appeared to be a bruit beaſt in the ſight of all that looked vpon him: ſuch a like thing is that, which Hierome reporteth in the life of *Hilarion*, how a woman was brought vnto him, which ſeemed vnto others to be a beaſt, but he diſcerned her to be a woman. lib. 1. de reg. in Deum fide, cap. 7.

But Gods workes are not fantaſticall, ot in ſhewe: that which he doth is in veritie and truth: this difference there is betweene Gods workes, and the illuſions of Sathan, that he maketh things to be the ſame which they appeare, as Moſes rodde became a true ſerpent, but Sathan deceiueth the ſenſe, the ſorcerers ſerpents were but counterfeit.

3. Neither yet can I altogether ſubſcribe vnto the opinion of *Thomas Aquin.* who thinketh that although *Nebuchadnezzar* were neither actually, nor in ſhewe a beaſt in his bodily ſhape, yet *ſua opinione videbatur ſibi beſtia*, he ſeemed a beaſt vnto himſelfe: I thinke rather with Calvin, *non ſic obſtupuit, quin mala ſua ſentiret*, he was not ſo beſotted, but that he had ſome ſenſe of his calamitie: for otherwiſe how ſhould he haue remembred it afterward, and ſo giuen thankes to God for his reſtitution. lib. 1. de regim. Princip. c. vlt.

4. This then was the tranſmutation which Nebuchadnezzar had, *manente forma humana*, his mans ſhape remayning, his humane ſoule was changed to be brutiſh by his phrenſie and madneſſe: *Bulling.* not that the minde of a beaſt was giuen him in ſubſtance, for he retayned his reaſonable ſoule: nor yet that there was no more vnderſtanding in him left, then in a bruit beaſt, *Oſiand.* for the reaſonable ſoule remayning, though it became bruitiſh, yet it is not altogether as the ſenſe of a bruite beaſt: but as *Lyranus* ſaith, *vſum rationis perdidit per amentiam*, he loſt the vſe of reaſon by his madneſſe: his minde became bruitiſh, and in this

this ſenſe in reſpect of the vſe of his reaſon, and vnderſtanding it is ſaid, v. 13. *let the heart of a beaſt be giuen him.* *Rupertus* alſo collecteth as much out of theſe words, v. 33. *mine vnderſtanding was reſtored vnto me, ſatis oſtendit non formam ſe amiſiſſe, ſed mentem*, he ſufficiently ſheweth, that he had not loſt his ſhape, but his minde.

Abb. de victor. verb. Dei. c. 14.

Yet he was ſomewhat altered and changed in the conſtitution, and ſight of his bodie, beeing growen miſhapen and deformed, though not tranſformed into the ſhape of a beaſt, as followeth to be ſhewed in the next queſtion.

Queſt. 30. *How Nebuchadnezzars bodie was changed.*

1. As his minde was become ſottiſh and bruitiſh, ſo the conſtitution of his bodie was much changed and became applyable vnto that bruitiſh food, whereof he liued. 2. he went naked hauing no care of his cloathing, as bruite beaſts are onely couered with their skinne: but here *Lyranus* noteth an error in Ioſephus, who reſembleth this nakedneſſe of Nebuchadnezzar, to Adams nakedneſſe before the fall, whereof he giueth this reaſon, that *Adam vixit in ſimplicitate beſtiali*, Adam liued then in a brutiſh kind of ſimplicitie, as children before they haue vſe of reaſon are not aſhamed of their nakedneſſe, &c. But *Lyranus* argueth well againſt this aſſertion: that by this reaſon mans ſtate ſhould haue beene bettered by his fall, which brought vnto him the vſe of reaſon. This matter then may be further thus ſcanned, that there is an Angelicall kind of nakedneſſe (that I may ſo ſpeake) ſuch as Adam had before his fall, whereof he was not aſhamed, becauſe ſinne was not yet entred into the world: there is a *brutiſh* nakedneſſe, which becauſe beaſts haue no reaſon at all, neither are ſubiect to ſinne, is not vnſeemely in them: there is an *humane* nakedneſſe between both, whereof men are not aſhamed, either becauſe the vſe of reaſon is not yet come vnto them, as in children, or they are depriued of it altogether, as naturall fooles, or for a time onely, as madmen: Such was the nakedneſſe of Nebuchadnezzar which altered the ſtate of his bodie.

3. Then followeth the effect of his nakedneſſe, and his lying in the ayer, and in the cold fields, enduring both heat, and cold: beeing careleſſe of himſelfe, his haire grewe ſtiffe, his skinne hard, and his nayles long and crooked, and ſo he became deformed.

4. The geſture of his bodie was anſwerable, he grewe crooked, and bowed together, and crept vpon all fower like a bruite beaſt.

5. His foode and meate was hearbes and graſſe, ſuch as the bruite beaſts feed vpon. 6. his habitation was in the fields and woods among the bruite beaſts. 7. he had no vſe of his ſpeach liuing among beaſts, but made a rude noiſe like vnto them. And thus he was changed euen in reſpect of his bodie, that although the faſhion of his humane ſhape remained ſtill in his head, hands, and feete, yet he was become verie deformed: as *Rupertus* collecteth, that ſeeing it is ſaid he ſhould eate graſſe like an oxe, that he crept vpon his hands and his feete, and pulled vp graſſe with his mouth, as doth an oxe: and becauſe his dwelling was among the beaſts, he was in outward geſture as a beaſt, *non enim beſtia facile ſociarentur illi ſine aliqua ſimilitudine*, for the beaſts would not haue accompanied with him if there had beene no ſimilitude: and ſo he concludeth that this was the greateſt change that is mentioned in Scripture, excepting onely that of Lots wife, who was changed into a pillar of ſalt.

8. Now whereas ver. 33. as the vulgar Latine readeth, *my figure returned vnto me*, or *my ſhape*, *Sep. my forme. V.* though it may be well vnderſtood, in reſpect of his deformitie (not the change of his forme) which now was taken from him; as we ſee by experience, that madde men if they continue any time, are ſo changed, that they can hardly be knowne and diſcerned, *Oſian.* yet this matter is made more cleare and out of doubt, if the word be rightly tranſlated: for the Chalde word *ziui*, rather ſignifieth my glorie, beautie, as *Iun. Mont.* reade, then *my forme*, or *figure:* ſo the comelineſſe and grace of his humane countenance and bodie, was reſtored vnto him, and his deformitie taken away.

Queſt. 31. ver. 24. *How Daniel gaue counſell to the king to preuent this iudgement, ſeeing it was determined.*

1. *Pererius* ſaith, that Daniel ſpeaketh doubtfully, *It may be God will forgiue thy ſinne*, as the Latine readeth, *non fuiſſe eum certum*, that he was not certaine, whether God would remit the puniſhment, which was thereatned: but Daniel knewe aſſuredly that the ſentence and decree of God ſhould ſtand, as is ſhewed before, verſ. 14.

2. The

2. The moſt thinke that there was a ſecret condition annexed to this threatening, and *Hierome* maketh it like to the meſſage of Iſaiah to Hezekiah, that he ſhould die, and the propheſie of Ionas againſt Niniue: which both were conditionall vpon their repentance, ſo alſo *Bullinger*. But it may be gathered, v.14. that it was certainely decreed in heauen, that this iudgement ſhould befal *Nebuchadnezzar*, who, the Lord foreſaw, would not otherwiſe be humbled.

3. *Chryſoſtome* giueth this ſolution. *propter hoc prolata eſt ſententia, vt non fiat, non vt Rex diſcat ſolum futura, ſed vt caueat*, therefore this ſentence was pronounced, that it ſhould not come to paſſe, that the king ſhould not onely know things to come, but preuent them, &c. ex *Oecolamp*. But this ſtill is moſt euident, that God had certainely decreed this thing, and it could not be altered.

4. *Calvine* thus anſwereth, this counſell of Daniel was profitable to the king, though the iudgement were determined *potuit aliquam veniam conſequi etiamſi pœnas dediſſet*, he might ſome way haue beene eaſed, though he were to endure the puniſhment, &c. ſo alſo *Polan. cum reſipiſcentibus Deus benignius agit*, God dealeth more gently with thoſe which repent.

5. To this may be added, that Daniel here ſuſtaineth a double perſon, both of a Prophet in interpreting the dreame, and ſhewing things to come, and of a faithfull counſellor, in aduiſing Nebuchadnezzar what courſe to take: that although the ſentence againſt him was decreed, yet if he did in time humble himſelfe, he knew it would not be vnprofitable vnto him. So our Bleſſed Sauiour, though he knewe that indeede the bitter cuppe of death could not paſſe away from him, yet in his humane affection he deſireth it to paſſe, yet with a ſubiection of his will to the will of God: and the like ſuppoſition had Daniel here, thus aduiſing and counſelling, if ſo it ſtood with Gods good pleaſure: not looking now into Gods ſecret counſell, but ſpeaking in his loue and zeale to Nebuchadnezzar, as Moſes in zeale to the people of Iſrael forgetting himſelfe, wiſhed rather to be cut out of the booke of life, which in the iudgement of faith he knewe could not be.

Queſt. 32. *Whether Daniel did counſell the king to redeeme his ſinnes by almeſdeeds.*

1. *Pererius* with other Romaniſts doe ground their error of ſatisfactorie workes for ſinne vpon this place: for their opinion is, that there are *tria genera operum, qua ſatisfactoria vocant pro peccatis*, three kind of workes, which they call ſatisfactorie for ſinne: and ſo they reade this text, *redeeme thy ſinnes*. *Contra*. 1. The word is not well tranſlated, *to redeeme*, for *Pharak*, properly ſignifieth to breake off, as *R. Shelemo*, and *D. Kimhi* thinke, and ſo is the word vſed, Exod. 32. 2. *breake off your earings*. 2. ſinnes properly are not redeemed, but men. 3. And it had beene impoſſible for Nebuchadnezzar, who had raigned tyrannically 40. yeares to make ſatisfaction by his workes, for all the cruell murthers and other oppreſſions which he had committed.

2. Some giue this ſenſe retaining the vſuall reading, that good workes are ſaid to redeeme ſinns, as they are ſaid to iuſtifie, becauſe they which are iuſtified, *ex iuſtitia illa operum ſuorum probantur*, are prooued and manifeſted by the righteouſneſſe of their workes, *Bullin.* ſo alſo *Oecolamp. externa opera fidei teſtimonium dant*, externall workes doe giue teſtimonie of faith, which is not ſeene of men, but by their workes.

3. There is a third anſwer, that it is meant not of redemption or ſatisfaction of and for our ſinnes before God, but before men: *redimimus apud homines peccata, dum illis ſatisfacimus*, &c. we redeeme our ſinnes with men, when we make them ſatisfaction, *Calvin*. this anſwer alſo is ſufficient: but I preferre rather the firſt, which inſiſteth vpon the right ſenſe of the word: ſee more of this queſtion afterward among the controverſies.

Queſt. 33. Whether Daniel ſpake doubtfully ſaying. v.24. *it may be thy proſperitie may be prolonged.*

1. The *ordinarie gloſſe* here noteth that Daniel, though he had the knowledge of things to come, *de ſententia Dei dubitabat*, did doubt of the ſentence of God: and thereupon noteth their preſumption, which doe certainely promiſe remiſſion of ſinnes vnto any: But to ſay that Daniel, who had ſuch a cleare reuelation of Gods wil, doubted thereof, were to make queſtion whether he had the ſpirit of God or no.

2. *Carthuſian* thinketh that Daniel was certaine that God vpon his repentance would forgiue him his ſinne, but he was not ſure whether he would remitte the puniſhment: but the ſinne beeing once remitted, the puniſhment alſo is pardoned, for it were not iuſt with God to puniſh for that, which now is acquited: there may ſome chaſtiſement remaine, not

as a puniſhment of ſinne, but as an admonition and correction for amendement of life.

3. *Pererius* proceedeth further prooving from hence, *nemini certam eſſe remiſſionem peccatorum, &c.* that none can be certaine of remiſſion of ſinnes. But it is contrarie vnto faith to be doubtfull or wauering, as our Sauiour ſaith vnto Peter, Matth. 14. 31. *O thou of little faith, wherefore didſt thou doubt:* and S. Ieames ſaith, *let him aske in faith and waner not:* but of this queſtion ſee more among the controuerſies following.

4. Theſe particles then, *if ſo be that, it may be*, and ſuch like in exhortations and perſwaſiue ſpeaches, are not words of doubting: but are vſed to theſe two ends. 1. to ſhewe the greatneſſe and difficultie of the thing hoped for in reſpect of our ſelues, that the greater endeauour ſhould be vſed, and all ſecuritie laid aſide, as Ioſhu. 14. 12. Caleb ſaith, *if ſo be the Lord will be with me, that I may driue them out*, which he ſpake not doubtfully, for he had the warrant of Gods word to preuaile, *giue me the mountaine whereof the Lord ſpake in that day:* but he doth thus ſpeaking, encourage himſelfe to put his confidence in God with feare and reuerence. And Hierome to this purpoſe writeth vpon theſe words, Ioel, 2. 14. *who knoweth if he will returne and repent, &c. ne deſperetis veniam ſcelerum magnitudine, &c. ſed ne forſit an magnitudo clementiæ nos faceret negligentes, adiunxit, &c.* deſpaire not of forgiueneſſe for the greatneſſe of your ſinnes, &c. but leaſt the greatneſſe of clemencie ſhould make them negligent, he addeth, *who knoweth, &c.* theſe phraſes then of ſpeach, doe not argue doubtfulneſſe, but onely ſerue to take away preſumption and ſecuritie, as the Apoſtle ſaith, *worke out your ſaluation with feare and trembling*, Philip. 2. 13.

Queſt. 34. *Whether Nebuchadnezzar did follow Daniels counſell.*

Ver. 16. *At the ende of twelue moneths.* 1. Some thinke that Nebuchadnezzar did as he was aduiſed by Daniel, and gaue plentifull almes, whereupon for his humilitie, *manſit adhuc annum in regno*, he ſtayed yet a yeare in his kingdome, but afterward beeing lifted vp in pride, he was caſt out of his kingdome, *gloſſ. ordinar. ex Hieronym.*

2. But I approoue rather the iudgement of *Oecolampadius*, *quia Prophetæ admonitionibus eum non pœnituit, neque Deum ſententiæ ſuæ pœnituit, &c.* becauſe he repented not by the admonitions of the Prophet, therefore neither did God repent him of his ſentence: for if he had humbled himſelfe, it is not like that ſo ſoone he would haue ſo ſwelled in pride: and his minde beeing ſet ſo vpon his magnificent buildings, it ſeemeth he little attended vpon charitable deeds. So it is well gathered from hence that it is not in man to conuert his owne wayes, though the meanes be offered, except God by his ſpirit worke it, *Geneveſ.*

3. In that this iudgement was deferred a tweluemoneth, it was a ſigne rather of Gods long ſuffering, then of any change in Nebuchadnezzar, *Bulling.* to the ſame purpoſe *Theodoret, dedit ei Deus locum pœnitentiæ, at ille abutitur eo in ſuperbiam.* God gaue him time and ſpace to repent, but he abuſeth it vnto pride: to the ſame purpoſe *Caluin.*

Queſt. 35. *Of the greatneſſe of the citie Babylon.*

Herod. lib. 1. The greatneſſe thereof is thus deſcribed by *Herodotus*, he writeth that the citie was foure ſquare, and each ſquare contained in length an 120. furlongs, ſo that the fower ſquares or ſides made 480. furlongs, the walls were 50. cubits thicke, and 200. cubits high, and in the compaſſe of the walls there were an 100. braſen gates, with their hinges and poſts: other lib. 6. c. 25. writers doe ſomewhat varie from this deſcription. *Pline* maketh the walls 200. foote high, lib. 2. c. 4. and 50. foote broad, and in compaſſe 60. miles. *Diodorus* ſaith that the wall was 360. furlongs in compaſſe, according to the number of the dayes in the yeare, ſo that euery day a furlong of the wall was built, and the whole finiſhed in a yeare, there beeing vſed thereto of workmen 13. hundred thouſand; the walls were ſo thicke as 6. carts might meete in the breadth; the towers were 250. and the height thereof 365. foote, there was the ſpace of two furlongs betweene the wall and the houſes, for the more ſpeedie building of the wall.

lib. 16. *Strabo* giueth vnto the compaſſe of the walls 380. furlongs, the thickenes was 30. foote, the height 50 cubites, and the towers aboue the walls were 60. cubites high.

Q. Curtius ſaith the walls were in compaſſe 368. furlongs, in thickneſſe 32. feete, that carts might meete thereon, they were an 100. cubits high, and the towers tenne cubites higher then the walls.

Lyranus out of Hierome thus ſetteth it downe, that Babylon was fowre ſquare and euerie ſide contained in length 16. miles: for within the citie the houſes were not cloſe built, but euery one had his vineyards and fields, that they might ſowe in the time of famine or ſiege, and maintaine themſelues within the citie.

Ariſto-

Ariſtotle making mention of Babylon, ſaith it had the compaſſe rather of a countrie then a citie, beeing of ſuch greatneſſe that ſome part of it was taken three dayes before the other heard of it: and therefore a citie he would not haue to be eſteemed by the walls. lib. 3 politic. c. 2.

But though the reports of writers are ſomewhat diuerſe, it is out of doubt that it was a great citie, and the walls thereof both of great thickneſſe and height: as the Prophet Ieremie witneſſeth, cap. 51. *the thicke wall of Babylon ſhall be broken, and the high gates burnt.*

There was alſo in the middes of the citie a great tower, which was the Temple of Belus, with braſen gates, which *Herodotus* ſaith remained vntill his time, it had in compaſſe euery way beeing foure ſquare 2. furlongs, and in the mids thereof a turret of a furlong high, and an other aboue that of the ſame height, vntill they came to the eight. *Diodorus* ſaith it was ſo high, that the Chaldeans thereon made obſeruation of the ſtarres toward the eaſt and weſt. *Curtius* ſaith, that this tower of Babylon had 20. *ſtadia* or furlongs in compaſſe, the foundation whereof was 30. foot deepe in the ground: By theſe euidences it appeareth, that this Babylon was a citie of huge bigneſſe, and therefore the king calleth it here great Babell. lib 1. lib 3. c. 4. lib. 5.

Niniue had beene as great a citie or greater, beeing 60. miles in compaſſe, the walls were an 100. foote high, and the towers 200. whereof there were an 150. but Niniue was now much empayred and decayed, and Babylon was made the chiefe citie of the kingdome. Strabo. lib. 16.

Queſt. 36. *Whether Nebuchadnezzar were the builder of Babel.*

Ver. 27. *Which I haue built for the houſe of my kingdome, &c.* 1. There are diuerſe opinions hereof, who ſhould be the builder and founder of Babel. Moſes ſaith that Babel was the beginning of Nimroths kingdome, Gen. 10. 10. *Alexander Polyhiſtor* in *Euſebius*, out of *Enpolemus*, ſaith that it was built by the gyants after the flood. *Alphaus* maketh Belus the founder thereof, as *Euſebius* ſaith: the moſt of the Grecians, doe giue the honour thereof vnto *Semiramis* the wife of *Ninus*, as *Herodo. lib.* 1. *Diodo. lib.* 3. *Strabo. lib.* 16. *Iuſtine* with others. *Ioſephus* out of *Beroſus* maketh Nebuchadnezzar the builder of Babel, and therfore findeth fault with the Greeke writers, for aſcribing it vnto *Semiramis*. lib. 9. de prepar. Euang. cap. vlt. lib. 10. cap. 11.

2. But all theſe may eaſily be reconciled. 1. Nimroth is held to be the ſame, who of forreine writters was called *Belus:* for this *Belus* was the firſt, that brought in idolatrie, as *Cyril* ſaith: and ſo was Nimroth: for hence it is, that moſt of the idols of the Gentiles tooke their name from Bel, as the firſt founder of them, as Belial, or Baal, the God of the Sidonians, Beelzebub the god of Ekron, Beelphegor the god of the Moabites, Numb. 25. Baalſamen the idol of the Carthaginians, as Auguſtine ſaith: ſo then it may well ſtand togethet, that Nimroth and Belus, beeing both the ſame man, as is more at large ſhewed elſewhere, were the founders of Babylon. lib. 1. aduerſ. Iulian. q. 16. in lib. Iudic. Hexap. in Gen. cap. 10. que. 14.

2. And ſeeing *Ninus* was the captaine and chiefe of the Gyants, they might be aſſiſtant vnto him, in building of the tower of Babel, and he a tingleader vnto them.

3. It may alſo verie well agree, that Nimroth or Belus laid the firſt foundation of Babylon, which was enlarged by *Semiramis*.

4. And afterward when the Kings of Aſſyria left Babylon, & made Niniue the cheiſe citie of their kingdome, by this meanes Babylon was decayed and lay waſt, which laſt of all was reedified and beautified by *Nebuchadnezzar*, who as Ioſephus out of Beroſus writeth in theſe fiue works added to the buildiug of Babylon. 1. he repayred the old citie and the temple of Belus. 2. then he built a new citie adioyning vnto it. 3. he compaſſed each of them with three walls for defenſe, with towers and gates. 4. then he built a moſt ſumptuous palace next vnto the Palace of his father, and finiſhed it in 25. dayes. 5. he made certaine artificiall rockes and mountaines, with orchards and gardens vpon them, to ſatisfie the deſire of his wife, who beeing a Median, deſired to ſee ſuch hillie proſpects, after the manner of her countrey: Becauſe Nebuchadnezzar then had ſo enlarged and beautified the citie, he maketh himſelfe the builder of it. lib 10 antiq. & lib 1. contra Appion.

Queſt. 37. Of Nebucadnezzars pride in ſaying, *which I haue built for the houſe of the kingdome.*

Nebuchadnezzars pride diuerſely appeareth. 1. becauſe he thinketh that by his owne power and ſtrength he had raiſed thoſe great buildings, as though by his owne witte and ſtrength, he had attained vnto that power & riches, to be able to compaſſe ſuch great works,

whereas it is said in the Psal.126.1.*except the Lord build the house, they labour in vaine that build it, Calvin.* 2. he considered not how to compasse such a great worke, *innumerorum pauperum facultates exhausit*, he had wasted the substance of a number of poore, and wearied their bodies, *Oecolamp.* 3. He robbeth his father and auncestors of their due praise, who had builded much before him, he taketh all to himselfe, *Polan.* 4. then he sheweth his contempt against God, as though he should haue said, hauing now made Babylon inuincible, as he thought, *quis inde me posset deijcere*, who can cast me out of it, no not God himselfe, *Lyran. Iun.* 5. then he addeth further, he built it not for Gods honour, but his owne, he neither respected Gods glorie, nor the good of the commonwealth, but his owne fame and magnificence, *Osiand. Calvin.* 6. whereas the Septuag. readeth *as he walked in τῷ ναῷ, in the temple, Eudoxius* is of opinion that the king would haue beene counted for a God, *Oecolampad.* 7. But the kings great securitie appeareth herein, *deambulat otiosus*, he walketh idlely, as though in such a great kingdome there had been no businesse for him, and he museth of nothing but his owne greatnesse, *Pelican.* 8. *nemo interrogat, & ipse primus sua encomia decantat*, no man asketh him any question, he first soundeth out his owne praise, wherein he bewraieth his vanitie and selfeloue, *Oecolamp.*

Quest. 38. v.28. *What manner of voice it was which came downe from heauen.*

1. The Lord dealeth with Nebuchadnezzar by degrees, first, he spake vnto him by dreame, then by the voice of his Prophet, and seeing he was not mooued by any of these, now the Lord thundreth from heauen.

2. This voice was not spoken in Nebuchadnezzars eare, but in the hearing of all that stood by, *Iun. vt Dei vindicta intelligatur à populo*, that all the people might see and vnderstand, how the Lord tooke reuenge of him for his pride, *Lyran.*

3. And it commeth from heauen, both to shewe the authoritie and power, the voice came from heauen, *quasi quoddam pondus deijciens eius superbiam*, as a mightie weight pressing downe his pride, *Lyran.* as also the certaintie, that those things beeing pronounced from heauen should vndoubtedly come to passe, *Iun.*

4. And this voice commeth of a sudden, euen while that proud speach was yet in his mouth, to shewe that God neuer punisheth without cause, and that all his iudgements are iust, *Bulling.* and further to testifie that such as abuse Gods long suffering and patience, as Nebuchadnezzar here did, shall suddenly be cut off: and that when men are come to the height of pride, the Lord will no longer forbeare, *Polan.*

Quest. 39. *The summe of the sentence denounced against Nebuchadnezzar.*

1. The circumstances of the sentence are described. 1. the time, that the voice came while Nebuchadnezzar was yet in speaking. 2. the manner, it was vttered by a voice. 3. the place, from heauen. 4. the person to whom, to Nebuchadnezzar by name, by the which he is conuented, as before his superiour Iudge: his title is added, *O king*, to taxe him for his ingratitude, that was vnthankfull to God, who had exalted him to that state.

2. Then the matter of the sentence is declared, which consisteth partly in his depriuation both of his kingdome, and of the societie and companie of men, partly in the denouncing of certaine calamities, namely, these two, his cohabitation with beasts, and then his manner of foode, he should eate grasse like an oxe.

Quest. 40. ver. 30. Of the execution of the sentence vpon Nebuchadnezzar: *he did eate grasse as the oxen.*

1. This was neither a chaunge in shewe; such as *Plinie* reporteth out of *Euantes*, howe among the Arcadians they vsed to take one by lot out of a certaine familie, who going vnto a riuer, leauing his clothes behind him, and swimming ouer was changed into a wolfe, and nine yeares keepeth among them, and then swimming ouer againe receiueth his former shape: the like he alleadgeth out of *Cepæ*, that one *Demetrius Parrhesius* offring a childes flesh in sacrifice to Iupiter Lyceus tasting thereof was turned into a wolfe, and so continued 10. yeares, and afterward receiued his humane shape againe. The like is that, which *Augustine* writeth of certaine women in Italie, which vsed to giue vnto the trauailers some intoxicated cheese, whereby they seemed to be transformed into beasts, and caried their burthens: These transformations were either fabulous tales, or else illusions of Sathan.

Eb.8.cap.22.

lib.18.de ciuita. Dei. cap.18.

2. Neither was Nebuchadnezzar in truth changed into a beast, as *Bodinus* thinketh, as is before shewed, quest.27.

3. Nor yet was it onely a madnesse and phrensie of minde as Eticus king of Sueland beeing

beeing expelled his kingdome, for verie griefe fell madde.

4. But beſide the bruitiſh change of his minde, his bodie was much chaunged and altered, in feeding and liuing among bruit beaſts: as *Ab. Ezra* writeth of one in Sardinia, that was carried into the woodes by his parents among the hindes, and ſo liued a great while among them, going vpon all fower his hands and feete: who beeing at length taken by the king in hunting, was brought to his parents: but he ſaid nothing to them: they offred him wine and meat, but he refuſing both, did eat of hearbs, and in the night fled againe to his old companions the bruit beaſts, *Oecolampad.* The like narration hath Dreſſerus in his booke of newe and auncient diſcipline, of a man taken in the countrey of Heſſe in hunting beeing among other wolues: who retayning yet ſome ſhape of a man, was kept and made tame, and went vpright, whereas he before did goe and runne on all fower: he alſo at the length ſpake as a man diſtinctly, vſing to houle as a wolfe before: and beeing thus come to himſelfe, he reported, how he was loſt in the woods when he was a child, and brought vp among the wolues, and was nouriſhed by that which they got for their prey: this was done in the yeare, 1544.

Philippus Camerarius in his hiſtoricall meditations, c. 75. hath the like report of a child of twelue yeares of age, which was taken in the ſame countrey, in the farme of *Echtzeh*, as he ranne among wolues. *Goulartius* in his booke of the memorable hiſtories of theſe times, hath this relation, how a man was taken in France in the foreſt of Campeigne, and was brought to the late king Charles the 9. he went vpon all fowre like a beaſt, was ſwifter then an horſe, did houle like a wolfe, had an hard skinne, and was couered almoſt all ouer with haire; he had a terrible looke, with his teeth he ſtrangled dogges, and was fierce toward men: ſuch like change and alteration there might be both of minde and bodie in Nebuchadnezzar.

Queſt. 41. v. 31. *After the ende of what dayes Nebuchadnezzar was reſtored.*

V. 31. *At the ende of theſe dayes.* 1. The author of the ſcholaſticall hiſtorie, as *Hugo Cardi.* here noteth, thinketh that at the prayer of Daniel, the 7. yeares were turned into ſeauen moneths, whereof 40. dayes Nebuchadnezzar was madde, and 40. other dayes he came to himſelfe and wept exceedingly for his ſinne, ſo that his eyes were become as a peice of fleſh: then 40. dayes more he was in his madde fittes: and ſo after 7. moneths he was reſtored to his right minde, but yet had not the kingdome, till 7. yeares were expired, but there were 7. Iudges appointed for him, and he in the meane time, neither did eate fleſh, nor drinke wine all thoſe ſeuen yeares, but did eate pulſe, and hearbs, as Daniel counſelled him, and ſo did as it were penance.

2. But this opinion is contrarie to the text. 1. becauſe the ſeauen times which were to paſſe ouer him, were fulfilled, as appeareth, v. 31. *at the ende of the dayes* (that is the dayes before appointed, which were called 7. times) *then I Nebuchadnezzar lift vp mine eyes, &c.* and not before, there was then no part of this time cut off. 2. After that his vnderſtanding came to him, he fell not againe into his madde fittes, as is euident, ver. 33. 3. when his vnderſtanding was come to him, he was withall reſtored to the honour of his kingdome, and his counſellers ſought againe vnto him: he then tooke the gouernement preſently vpon him, after his returne and reſtitution, it was not gouerned by others. 4. This alſo is an euident argument, that *Nebuchadnezzar* continued longer then ſeauen moneths in his humiliation, becauſe in ſo ſhort a time his haire could not growe as eagles quilles, nor his nailes as birds clawes: neither is it like that in ſo ſhort a time he would haue beene brought to knowe himſelfe, *Caluin.*

Queſt. 42. *Of the reſtitution of Nebuchadnezzar.*

As there were two degrees of his humiliation, he was depriued without of his kingdome, and of the companie of men, and in himſelfe of his vnderſtanding; ſo there are two degrees of his reſtitution: firſt, to his humane vnderſtanding, and then to the glorie of his kingdome, and each of theſe are ſet forth with their effects.

1. Firſt, he is reſtored to his humane eſtate and condition, both in bodie, that whereas before he went groueling, and crept on all fower as a beaſt, now he reareth vp his bodie, and lifteth vp his eyes to heauen: then in his minde, *mine vnderſtanding was reſtored vnto me*, but that is here put laſt which was done firſt; for he was firſt reſtored to his vnderſtanding, before he lift vp his eyes, *Bulling.* and as before he caſt vp his eyes in pride, ſo nowe he lifteth

them vp in humilitie, *Caluin.*

Secondly, the effect of this his reſtitution to his reaſon and vnderſtanding, is the prayſing of God, with the reaſon thereof taken from the eternitie of the power and kingdome of God, both which are amplified, 1. comparatiuely, *All the inhabitants of the earth, are as nothing before him:* 2. by the effects, he doth what he will, and none can gainſay.

2. Then followeth the ſecond part of his reſtitution, both to the ſocietie of men, and to the honour of his kingdome, v. 33. And the effect thereof, his praiſing and extolling of God, with the argument of his praiſe, taken from three properties, and adjuncts of Gods workes, the veritie and truth, iuſtice and equitie, and the power and omnipotence, in theſe words, *Whoſe workes are all truth, and his waies iudgement, and thoſe that walke in pride he is able to abaſe*, v. 34.

43. Queſt. *That God onely is without checke, and not to be controlled in his workes.*

v. 32. *None can ſtay his hand, nor ſay vnto him, What doeſt thou?* 1. They which profanely obiect that God ſheweth himſelfe as a Tyrant doing what he liſt, his will ſtanding for law, may eaſily be anſwered, that this propoſition, they *whoſe wills onely ſtand for law are Tyrants*, is true onely among men, it concerneth not God: and the reaſon of this difference is, God is a law to himſelfe, *quia voluntas eius eſt perfectiſſima iuſtitia*, becauſe his will is moſt perfect iuſtice: *Calvin.* he can will nothing, but that which is holy and iuſt. So is it not with man, whoſe will is corrupt and peruerſe, and therefore it had neede of a rule and law to guide it.

2. It is a queſtion among the Ciuilians, whether the Prince haue not an abſolute power in his kingdome, *ſtatuendi omnia pro ſuo arbitratu, &c.* to appoint all things according to his will, and ſo they would haue the Prince to be ἀνυπεύθυνος, without checke and controlment: of this opinion are *Bartolus*, and his followers: others doe hold, that euen the Emperours themſelues are bound vnto their lawes: for they doe thus profeſſe, *digna vox eſt maieſtate regnantis, legibus alligatum ſe principem profiteri, adeo de authoritate iuris noſtra pendet authoritas*, it is a voice worthie the maieſtie of him which ruleth, for the Prince to profeſſe himſelfe bound vnto the lawes, in ſo much that our authoritie dependeth of the authoritie of the law, &c. *Polan.*

3. But thus may theſe opinions be reconciled, that though Princes are both bound by oath in ſome kingdomes to keepe the lawes and cuſtomes of the countrey, and in policie alſo doe ſubiect themſelues to their owne lawes for the example of others, and beyond all theſe, they are tied by a ſtraiter bond of Gods word; yet they are without checke of their ſubiects: their doings are not of euery one to be called in queſtion, as the Preacher ſaith, c. 8. 4. *Where the word of the King is, there is power, and who ſhall ſay vnto him, what doeſt thou?* where Princes hold immediatly their kingdoms of God, there they are only to giue account vnto God. But God is not to giue account vnto any: and therefore of him onely, ſimply, and abſolutely it is true, that none can ſay, *What doeſt thou?* both becauſe of his perfect iuſtice, that none can finde fault with his workes, and his abſolute power, that he is not ſubiect to the checke of any.

44. Queſt. *Whether Nebuchadnezzar were ſaued.*

1. It may be obiected that he was not, out of that place Iſa. 14. 14. *Thou ſhalt be brought downe to hell, to the ſides of the pit:* which beeing ſpoken of *Nebuchadnezzar* ſheweth his euerlaſting deſtruction in hell: and the rather, becauſe in him is ſet forth and deſcribed the fall of Lucifer, who with the reſt of the reprobate angels were caſt downe to hell.

Anſw. 1. Though it be admitted and graunted, that *Nebuchadnezzar* herein were a type of *Lucifer*, yet it is not neceſſarie, that all things which are expreſſed in ſuch typicall predictions, ſhould agree vnto the type: for ſome things are ſo ſpoken, that they may fitly agree both vnto the type and figure, and to the thing prefigured, ſome vnto the ſigne onely, ſome vnto the thing prefigured onely: as in the 2. Pſalme, where Dauid is a type of Chriſt: the 2. verſe, *The kings of the earth band themſelues, &c.* agreeth vnto both: and v. 6. *I haue ſet my king vpon Zion:* but theſe words, v. 7. *Thou art my Sonne, this day haue I begotten thee*, can onely be applied vnto Chriſt: So in this place, this caſting downe to hell may be vnderſtood onely of Lucifer here prefigured: *Perer.* but there are better anſwers then this.

2. As this commination againſt the King of Babylon is conditionally vnderſtood: that vnleſſe he repented, he ſhould be caſt downe to hell.

3. As

3. As it may be an allegoricall ſpeech ſhewing his great abaſement, as that other is, *I will aſcend aboue the height of the cloudes.*

4. But yet it may be further and better anſwered, that it is not neceſſarie to vnderſtand this prophecie of Nebuchadnezzer, but rather it was performed in *Balthazar*: for the Prophet propheſieth alſo together of the deſtruction of Babylon, which continued many yeares after the death of *Nebuchadnezzer*.

5. And laſtly, the word tranſlated hell, ſignifieth alſo the graue, and ſo better interpreted here, becauſe there is mention made of the pit.

2. Wherefore the more probable and certen opinion is, that Nebuchadnezzer in the end was ſaued: as may appeare by theſe reaſons.

1. *Ioſephus* ſaith, that Nebuchadnezzer all his life long after this did acknowledge God, and gaue praiſe and glorie vnto him. 2. Dorotheus in *Synopſ.* and *Epiphanius* inferre as much vpon his afflictions, that God therefore chaſtened him, becauſe he would not haue him periſh. 3. *Auguſtine* ſheweth as much by the diuers end of Pharaoh and Nabuchadnezzer, that he was hardened in his ſinne, and ſo giuen ouer to deſtruction, the other was humbled vnder Gods hand, and ſo ſaued. 4. Theodoret likewiſe mouing the queſtion, why the Lord puniſhed Nabuchadnezzers for a time, but Balthazar with ſudden death, maketh this anſwer; becauſe the Lord did foreſee, that the one would be amended by his corrections, but the other was irrecorrigible. 5. Laſtly, *Lyranus* addeth this reaſon, *ſcriptura terminat hiſtoriam in eius humiliatione, &c. & fidei confeſſione*, the Scripture endeth this ſtorie in his humiliation, and confeſſion of faith: which it vſeth not to doe in them, that afterward fall away, and are loſt. lib. de grat. c. 15.

45. Queſt. *Why Nabuchadnezzer was ſaued, and not Pharaoh, both beeing in the ſame cauſe.*

1. *Auguſtine* putting forth this queſtion, ſheweth wherein both of theſe were like: *quantum ad naturam, ambo homines, &c.* in reſpect of their nature, they were both men: for their dignitie, they were both kings: their cauſe was the ſame, they both held the people of God captiue: *quantum ad pœnam*, and for their puniſhment, they both were gently admoniſhed with Gods ſcourges: and yet their ends were diuers: the queſtion is, *cur medicamentum vnius medici manu confectum, alij ad interitum, alij valuerit ad ſalutem, &c.* why a medicine made by the hand of the ſame phyſitian, ſhould be effectuall to the deſtruction of the one, and for the health of the other. de gratia. c. 15.

2. His anſwer is this, becauſe the one was humbled vnder the Lords correction, the other hardened: but then it will be asked, why the one was humbled, the other hardened: the anſwer muſt be this, *illi vt mutaretur adfuiſſe diuinum, huic vt indicaretur, defuiſſe præſidium*, that the one had Gods helpe to change him, the other wanted it, and ſo was hardened. But if any thinke further that this is vniuſt, that God ſhould aſſiſt one, and not an other, the Apoſtle anſwereth, *The Lord hath mercie on whome he will, and whome he will he hardeneth*, Rom. 9. And ſo he concludeth, *omnia illa adiuuante Domino perfici, vel deſerente permitti, nolente vero Domino nihil prorſus admitti, &c.* that all theſe things are perfited and brought to paſſe, God ſo helping, or permitted God ſo forſaking them, but nothing is committed God beeing not willing.

46. Queſt. *Why Nabuchadnezzer beeing thus conuerted, the Iewes kept in captiuitie were not deliuered, nor Iehoiachin releaſed out of priſon.*

1. Though *Nabuchadnezzer* beeing thus brought to acknowledge God, did incline alſo to fauour his people, which in all likelihood was the more encreaſed by Daniels meanes, who was greatly honoured of the king, yet the people remained in captiuitie ſtill, either becauſe Nabuchadnezzer liued not long after this, and ſo could not perfit his fauour toward them; or rather this was the cauſe: Daniel knew by the prophecie of Ieremie, that 70. yeares were determined for the captiuitie of the people, and therefore expected the ende and expiration of that time, and therefore before would not attempt any thing.

2. But an other reaſon is to be yeelded for Iehoiakims impriſonment: that either Nabuchadnezzer intended before his death to ſet him at libertie, and therefore his ſonne did it, to fulfill his fathers minde, as ſoone as he came to the kingdome: or els it pleaſed God by this long time of reſtraint to puniſh the ſinnes of Iehoiakim: who beeing but 18. yeare old followed his fathers ſteppes, and did euill in the ſight of the Lord, and therefore he raigned but

three moneths, 2. king. 24. 9. but continued in priſon 37. yeares, 2. king. 25. 27.

4. *The places of doctrine.*

1. Doctr. *That the ende of ciuill gouernment is the peace and proſperitie of the ſubiects.*

v. 2. which is the 31. of the former chapter according to the vſuall diuiſion: *Peace be multiplied vnto you.* Nabuchadnezzar a wiſe and politike King ſendeth this ſalutation to his ſubiects: ſhewing thereby that a good Prince is not onely to wiſh, but to procure the peace of his ſubiects: therefore the Apoſtle would haue prayer made eſpecially for kings, *that vnder them we may liue a godly and peaceable life*, 1. Tim. 2. 1. This *Tullie* well perceiued thus writing, *vt gubernatori curſus ſecundus, Medico ſalus, Imperatori victoria, &c.* as the pilot of a ſhippe propoundeth to himſelfe the proſperous courſe of the ſhippe, the phyſitian the health of his patient, the captaine victorie, ſo the good gouernour ſeeketh the welfare and happie life of his citizens. *lib. 5. de repub.*

2. Doctr. *That we are to pray euen for Tyrants and cruell gouernours.*

v. 16. *The dreame be to them that hate thee.* In that Daniel prayeth for Nabuchadnezzer, and wiſheth that this calamitie might fall vpon his enemies, and that he might eſcape it; it ſheweth, that the ſubiects are to pray euen for the proſperitie of euill gouerners: for euen vnder them they receiue ſome benefit: a badde gouernment is better then no gouernment. So the Prophet Ieremie biddeth the Iewes pray for the proſperitie of the citie, whether they were carried captiue, *for in the peace thereof ſhall ye haue peace*, Ierem. 29. 7. And S. Paul exhorteth that ſupplications, and prayers ſhould be made for kings: who then were Tyrants, and perſecuters of Gods Church. 1. Tim. 2. 1.

3. Doct. *Of the office and parts of a good Magiſtrate.*

v. 19. Nabuchadnezzar is compared to a goodly faire ſpreading tree: by the which ſimilitude are ſet forth many excellent parts, that ſhould be found in a Prince. 1. As the tree ſpreadeth her boughes abroad, and who ſo will commeth vnder the ſhadow of them, ſo a Prince ſhould giue acceſſe to all his louing ſubiects freely to come vnto him, not to ſhut himſelfe vp from them. 2. The beautie of the tree and comely grace, ſetteth forth the maieſtie and authoritie of the Prince, which ought to be reuerenced of all. 3. It is full of fruit, ſo the King ſhould yeeld releeſe vnto his ſubiects, be bountifull and beneficiall, not gathering or taking from the ſubiects, where the neceſſitie of the gouernment requireth not. 4. The ſhadow of the tree ſignifieth defence from wrong: that vnder the gouernment of the Prince ſubiects may finde comfort and releeſe. 5. The birds dwell in the branches, and the beaſts couch vnder the ſhadow: ſo the king ſhould to all his ſubiects high and low extend his fauour, according vnto euery ones qualitie and degree. *ex Polan.*

4. Doctr. *God tempereth and moderateth his iudgements with mercie.*

v. 22. *Seuen times ſhall paſſe ouer thee, till thou know, &c.* God might in his iuſtice haue ſuffered Nabuchadnezzar all his life long, for his exceeding great pride, to liue among the bruit beaſts: but he doth onely limit him a certaine time ſo long, till he was brought to acknowledge God: So that God remembreth mercie in the midſt of his iudgements, according to that ſaying, Pſal. 30. 5. *Weeping may abide at euening, but ioy commeth in the morning. Bulling.* And the Apoſtle ſaith, *God is faithfull, and will not ſuffer you to be tempted aboue that you are able, but will euen giue the iſſue with the tentation, that ye may be able to beare it:* As here Nabuchadnezzar had a gratious iſſue of his tentation. 1. Cor. 10. 13.

5. Doctr. *Of the neceſſitie of good Counſellers.*

v. 24. *Let my counſell be acceptable vnto thee.* Happie was this king, which had ſo faithfull a Counſeller at hand to aduiſe him: But miſerable is the ſtate of ſuch Princes, who are beſet with bad counſellers, as Rehoboam was, who followed the headie and raſh counſell of the young men: ſuch a wicked counſeller was Haman to Aſſuerus, and Achitophel to Abſolom. Therefore *Homulius* a wiſe Senatour of Rome, as *Fulgoſius* writeth, *lib. 7.* was wont to ſay, that he had rather haue an euill Prince with good counſellers about him, then a good Prince with euill. If he be an enemie to the Commonwealth, who clippeth the kings coine,

he

he is much more, which by euill counsell corrupteth the minde of the Prince. *Pintus.*

6. Doctr. *What manner of almes are acceptable vnto God.*

v. 24. *Breake off thy sinnes by righteousnes, &c.* Simply to giue almes, it is not pleasing vnto God; for the Pharisies gaue almes, but it did nothing availe them, because they did it of a vaine ostentation: they which giue almes, and yet liue in sinne, as though they would buie out their licentious life by their sinne, doe therein deceiue themselues: the Apostle saith, *Without faith, it is impossible to please God*, Heb. 11.6. almes then not proceeding of faith, can not be accepted. *Augustine* therefore saith well, *Qui vult ordinate eleemosynas dare, debet à seipso incipere, &c.* he that will giue almes orderly must beginne with himselfe: he must first looke into his owne conscience, and see his owne pouertie and nakednes: *mendicat à te anima tua, & sitit iustitiam*, thy owne soule beggeth of thee, it hungreth after iustice. *Perer.* In Enchirid. ad Laur. c. 71.

7. Doctr. *Of true repentance.*

v. 24. *Breake off thy sinnes by righteousnesse, &c.* 1. Here the parts of true repentance are set downe, which are these two, to depart from sinne, and to follow righteousnes: as the Prophet Isai saith, *Cease to doe euill, learne to doe well*, Isa. 1.16.

2. Hence also the effects of true repentance are gathered, which are the fruits of righteousnes: so that in vaine doth one afflict himselfe, if he doe not alter and change his life: such are reproued by the Prophet, Isa. 58.5. that did afflict their soules for a day, and bow downe their head like a bulrush, and yet continued in their sinne.

3. The qualitie of true repentance is here also expressed, that it may not be deferred or put off, but speedily prosequuted: which is signified by this phrase of breaking off. As the Apostle to the Hebr. c. 3.7. vrgeth that place, *to day if you will heare his voice, harden not your hearts.*

4. The benefit of true repentance followeth, it procureth peace, and tranquilitie, and preuenteth the iudgements of God: as here Nabuchadnezzer is promised, that by this meanes, his peace might be prolonged: So our blessed Sauiour saith, Luk. 13.3. *Except ye repent, ye shall all likewise perish. Polan.*

8. Doctr. *That God seeth and knoweth all things.*

v. 28. *While the word was in the kings mouth, &c.* God heard the very proud words which Nabuchadnezzer spake, and in that very instant and moment, sent his Angel to denounce the iudgement decreed against him. So then nothing is hid from God, neither our thoughts, as the Prophet Dauid saith, *Thou vnderstandest my thoughts a farre off*, Psal. 139. 2. nor our words, as it followeth in the same place, v. 4. *There is not a word in my tongue, but thou knowest it wholly, O Lord:* much lesse can our workes be hid, as Rev. 2. 2. *I know thy workes.* So that as the Apostle saith, *All things are naked, and open to his eyes, with whome we haue to doe*, Heb. 4.13.

9. Doctr. *Gods iudgements come of a sudden.*

v. 28. As a voice came from heauen, euen while the word was in the kings mouth: so the iudgements of God ouertake the wicked when they looke not for them: so Noahs flood came vpon the old world, and the destruction of Sodome vpon the wicked: So the day of the Lord, as the Apostle saith, shall come as a theefe in the night, and as the trauell vpon a woman with child, 1. Thess. 5.2.3. It behoueth vs therefore to be sober and watchful, as our blessed Sauiour saith, *Those things which I say vnto you, I say vnto all men, watch*, Mark. 13. 37.

10. Doct. *Gods iudgements meete with sinnes in the same kind.*

v. 29. *They shall driue thee from men.* Nabuchadnezzer is here punished in the same things wherein he had sinned: he was not so much lifted vp before in pride, as he is now humbled, and cast downe: As he had banished many out of their countries, and taken them captiue, so he is now exiled himselfe, and driuen from the companie of men: his foode was daintie and delicate before, now he feedeth with oxen: then he was apparelled in purple, and other rich attire, now *horrido pilo totus obtegitur*, he is all couered with haire: then he was annointed with balme and pretious ointment, now he is wet with the dew of heauen. *Oecolampad.*

11. Doct. *True repentance is the gift of God.*

v. 31. *At the ende of these daies I Nabuchadnezzer lift vp mine eyes to heauen, &c.* Vntill

till it pleased God to turne this proud kings heart, nothing could make it stoope. He had receiued many warnings, and was foretold of this his downefall, and was aduised by Daniel by repentance to preuent this calamitie: and beeing in this great miserie, he was not mooued therewith, till the time was expired, and the Lord mooued his heart: So our blessed Sauiour saith, Ioh. 6. 44. *No man commeth vnto me, except the father draw him, &c.*

5. *Places of controversie.*

1. Controv. *That the virgin Marie was not without sinne.*

v. 12. *Leaue the stumpe, &c.* *Pererius* allegorizing this vision of the tree, thereby would haue shadowed forth the beautifull state of man in Paradise before his fall: and by the stumpe and roote remaining, he vnderstandeth the virgin Marie, *peccato Adami nullatenus infectam*, not infected at all with the sinne of Adam. And Christ is the branch that sprouteth out of this roote.

Contra. 1. This comparison first is vnfit: for here a stumpe onely remaineth without any branches at all: he can not finde then here both a stumpe, and a branch. 2. This stumpe is bound about with a chaine: and what other chaines is mans nature bound with, then with the chaines of sinne: his owne application maketh against him. 3. It is a most blasphemous opinion, and contrarie to the Scriptures, that Marie was without originall sinne: for the Apostle saith, *All men haue sinned*, Rom. 5. 12. none are excepted but Christ, Heb. 4. 15. Marie also confessed her selfe a sinner, in acknowledging that shee also had neede of a Sauiour, Luk. 1. 47. see more hereof, *Synops. Centur. 2. err. 79.*

2. Controv. *Against freewill.*

Lyranus by this stumpe remaining, vnderstandeth free will: *per hoc germen significatur liberum arbitrium reuerti potens ad bonum*, by this branch is signified free will, which hath power to returne vnto that, which is good.

Contra. 1. The vision it selfe ouerthroweth this conceit: for this stumpe is bound with a chaine, it could not sprout of it selfe, till the chaines were taken away, and before God had giuen Nabuchadnezzer an vnderstanding heart, he could not so much as lift vp his eyes to heauen: therefore this is but a weake ground to build free will vpon. 2. Beside the Scripture euidently speaketh, that there is no power or abilitie in man so much as to think a good thought, 2. Cor. 3. 5. And our Sauiour saith, *Without me ye can doe nothing*, Ioh. 15. 5. see more hereof, *Synops. Centur. 4. err. 46.*

3. Controv. *Against the inuocation of Saints.*

v. 14. *The sentence is according to the petition of the holy ones.* The Romanists doe thus vnderstand this place, that the holy Angels made request for the king, that mercie might be shewed him: and hence would inferre, that we are to make our prayers vnto them.

Contra. 1. That this place hath no such meaning, is shewed before, Quest. 18. the Angels pray not against Gods will, that Nabuchadnezzer might escape this calamitie, for it was alreadie decreed with God, that it should fall vpon him: but they desire rather, that what God had decreed in heauen, might accordingly be fulfilled in earth. 2. And although it be granted, *quod bene nobis afficiantur*, that they are well affected toward vs, and wish well vnto vs, yet it would not follow, that therefore we should pray vnto them. *Oecolampad.* see hereof, *Centur. 2. err. 8.*

4. Controv. *That the Pope is not the distributer of kingdomes.*

v. 22. *Till thou know, that the most high beareth rule ouer the kingdomes of the earth, and giueth it to whomsoeuer he will.* This Soueraigne power belongeth vnto God to dispose of kings, and kingdomes, to pull downe, and set vp: then it is presumptuous arrogancie in the Pope, to challenge vnto himselfe any such supereminent power ouer kings, vnto whome he himselfe ought to be subiect, according to S. Pauls rule, Rom. 13. 1. See before chap. 2. controv. 6.

5. Controv. *Against satisfaction by workes.*

v. 24. *Breake off thy sinnes by righteousnesse.* The Latine interpreter readeth, *redeeme thy sinnes by righteousnes:* whereupon *Pererius* with other Romanists doe collect, that workes of righteousnes, and mercie, doe satisfie for sinne, and are availeable *ad expianda peccata venialia.*

lia, to expiate veniall ſinnes. And to that purpoſe he vrgeth that place, Prov. 16.6. *By mercie and truth iniquitie ſhall be forgiuen.*

Contra. 1. It is before ſufficiently declared, Queſt. 30. that the true reading here is not, *redeeme*, but, *breake off thy ſinnes.* 2. Though that other reading be retained, the meaning onely is, that he ſhould redeeme, and ſatisfie men whome he had wronged. 3. And this had beene impoſſible for him to doe, to make recompence to ſo many, whome he had cruelly handled the ſpace of 40. yeares. 4. And if he would not make ſatisfaction vnto men, much leſſe vnto God. 5. Wherefore in theſe words, *non exponitur modus redimendi peccata, ſed modus potius agendi*, the way of redeeming his ſinne is not declared, but the way rather of working, ſuch as becommeth thoſe that are truly penitent: firſt then his ſinnes muſt be forgiuen by faith, before he can bring forth the workes of repentance. *Iun.* 6. Further, as *Nabuchadnezzer* could not ſatisfie for his ſinne, no more can any man: for our beſt works are imperfect: our righteouſnes is as a ſtained clout, Iſa. 6. 6. but that which muſt ſatisfie before God, ought to be perfect, and abſolute: it is therefore the moſt perfect righteouſnes of Chriſt, and none other, that is able to ſatisfie Gods iuſtice for our ſinnes.

7. And concerning that place vrged out of the Proverbs, either it may be vnderſtood not of mercie which we ſhew, which is called an *actiue* mercie, but of mercie ſhewed vnto vs from God, which is a *paſſiue* mercie, by the which our iniquitie is forgiuen: as *Iunius* prooueth by the words following, *by the feare of the Lord they depart from euill:* or els the meaning is, by the works of mercie we are aſſured our ſinnes are forgiuen vs, *Geneuenſ.* as in the like ſenſe our Sauiour ſaith, *Many ſinnes are forgiuen her, becauſe ſhee loued much*, Luk. 7. 47. her great loue was not the cauſe, but the ſigne rather and effect of the forgiuenes of her ſinnes. And ſo the Apoſtle ſaith, 1. Ioh. 3. 14. *We know, that we are tranſlated from death to life, becauſe we loue the brethren:* he ſaith not we are tranſlated, but we know, we are. But of the queſtion againſt ſatisfaction by workes, ſee more *Synopſ. Papiſm. Centur.* 4. *err.* 78.

6. Controv. *Of the certentie of remiſſion of ſinnes.*

v. 24. The Latine readeth, *It may be God will forgiue thee thy ſinnes:* whereupon *Pererius* inferreth, *nemini liquido cognitam remiſſionem peccatorum*, that remiſſion and forgiuenes of ſinne is not certenly knowne vnto any.

Contra. 1. It is ſhewed before, Queſt. 31. that the word here vſed, is not a particle of doubting, but rather it ſerueth to exhort, and ſtirre vp to haue further confidence in God, and to take away carnall ſecuritie. 2. But that by faith we are vndoubtedly aſſured of the remiſſion of ſinne, the Scripture euidently ſheweth: Rom. 5. 1. *Beeing iuſtified by faith, we are at peace with God:* but our conſcience can not be ſetled, or at peace, vnles it be aſſured of Gods fauour in the remiſſion of ſinnes: likewiſe, Rom. 8. 16. *The ſame ſpirit beareth witneſſe to our ſpirit, that we are the children of God:* but how can we be aſſured, that they are the children of God, if their ſinnes be not forgiuen them. See further hereof, *Centur.* 4. *err.* 56.

7. Controv. *Which be the good workes of Chriſtians.*

v. 24. *Breake off thy ſinnes by righteouſnes, &c.* Here good workes are defended to be the workes of righteouſnes and mercie. Among the Romaniſts, theſe are counted their good workes, *ſuſcipere peregrinationes, erigere ſtatuam, &c.* to vow and take in hand pilgrimages, to ſet vp an image, to found croſſes, *Calvin.* But theſe are not the workes which God is pleaſed with: thoſe are the works acceptable vnto him, not which mans curioſitie hath inuented, but ſuch as God himſelfe hath appointed for vs to walke in, Eph. 1. 10. The hypocrites ſay, *Wherewith ſhall I come before the Lord, &c. will the Lord be pleaſed with thouſands of rams, or with ten thouſand riuers of oyle, &c.* But the Lord maketh anſwer, what workes he requireth, *To doe iuſtly, to loue mercie, to humble thy ſelfe, &c.* Mich. 6. 7.

8. Controv. *That Gods prouidence, is not onely a bare preſcience or permiſſion.*

v. 32. *According to his will he worketh in the armie of heauen, &c. Polanus* hence refelleth that error of certaine Lutherans, who affirme, *prouidentiam Dei nihil aliud eſſe, niſi præſcientiam*, that the prouidence of God is nothing els but a certain preſcience. *formul. concord. fol.* 249. for here it is euident, that God is not a foreſeer, but a doer: that all things in heauen and earth fall out according to his will: as Pſal. 135. 6. *Whatſoeuer pleaſed the Lord, that did he in heauen and earth, &c.* And Luther himſelfe was of an other iudgement, whoſe words are theſe, *Deus omnia infallibili voluntate, & prævidet, proponit & facit, &c.* that God by his infallible

infallible will doth foresee, propound, and doe all things, &c. *Polan.*

Calvin further vrgeth this place against those, which make a distinction betweene the will of God, and permission: As though he suffered some things which he would not haue done, which should argue impotencie and weaknes in God, as though he should suffer some things against his will. A voluntarie permission there is in God, in leauing men vnto themselues, and suffering things to worke according to their kind: but an inuoluntarie permission there is not in God, to suffer any thing, which he would not haue done. He suffereth sinne to be done, though he will it not to be done, yet it is his will it should be done, because he knoweth how to make it serue vnto his glorie: yet he is no way the author of sinne, nor yet accessarie vnto it.

9. Controv. *Against the presumption of the Pope, who would be without checke and controlement.*

v. 32. *None may say vnto him, What doest thou?* This prerogatiue and priuiledge this great king giueth onely vnto God, to be controlled of none, nor to giue account of his doings to any. Therefore the presumption of the Pope is intolerable, who challengeth that to himselfe, which is onely peculiar vnto God. As thus his clawbacks and flatterers write of the Papall preheminence and priuiledge, *non est de eius potestate inquirendum, quum prima causa nulla sit causa*, no man must inquire of his power, seeing he is the cause of causes, and of the first cause there can be no cause, &c. *secund. Bald. in capit. Eccles. &c.* And, *nemo potest dicere Papa. &c.* no man must say vnto the Pope, why doe you so. *d. distinct. 40. c. si Papa.* Hereof *Fredrick* the 2. Emperour complained in an epistle to Otto Duke of Bauaria, *Rationem actuum nemini quasi sit Deus, reddere vult, id quod soli Deo conuenit, vsurpat &c.* he will render account to none of his doings, he vsurpeth that which onely agreeth vnto God, that he can not erre, &c. *Annal. Aventin. lib. 7. ex Polan.*

6. Morall obseruations.

1. Observ. *Worldly and carnall men doe onely craue the helpe of the godly in the time of neede.*

v. 5. *Till at the last Daniel came before me.* If the Soothsayers and Sorcerers could haue serued Nabuchadnezzers turne, he would not haue sought vnto Daniel: but now all other meanes fayling him, he craueth his helpe to expound the dreame: like as men in their health regard not the physitians, but in their sicknes runne vnto them: So Ieroboam when Abiah his sonne was sicke, sent vnto Ahiah the Prophet, 2. king. 14.

2. Observ. *Witches and Sorcerers not to be sought vnto.*

Nabuchadnezzer called all his wise men together, to vnfold the secret of his dreame, but they could doe him no good: by which we are taught, not to runne vnto any such for helpe: 1. because they can not helpe, they are both ignorant, and know nothing, and of no power, and can doe little, as is euident in these Chaldean wizzards, who did but deceiue and abuse the king. 2. Such doe vse the conference of wicked spirits, and therefore to goe vnto such, were to forsake God: As Ahaziah in seeking vnto Beelzebub the god of Ekron, did therein denie that there was a God in Israel, 2. king. 1.

3. Observ. *Prosperitie is daungerous.*

v. 9. *The boughes thereof were faire, and the fruit much.* Nabuchadnezzer in his flourishing and prosperous state is compared to a good tree both faire and fruitfull: this his prosperitie did lift vp his heart, and made him proud, and therefore his boughes were broken off, to make him know himselfe: So riches and abundance are but a snare to them, which know not how to vse them: therefore the wise man prayeth that God would not giue him riches, *least I be full and denie thee*, Prov. 30. 9. They say that the palme tree will not grow in a fat ground, but in a light and sandie: and if the soyle be strong and fertile, they must cast salt and ashes at the roote to qualifie the strength of the ground: So if prosperitie be not seasoned with the salt of grace, it is vnfruitfull and vnprofitable. *Pintus.*

4. Observ. *Ministers must be faithfull in deliuering the truth, though it be not pleasing.*

As *Daniel* vers. 2. deliuereth the interpretation to the king of this fearefull and terrible dreame, though he knew it should not be welcome vnto him: so must Ministers in their office be faithfull, as the Apostle saith, *It is required of the disposers, that euery one be found faithfull,*

faithfull, 1. Cor. 4.2. They muſt feare rather to offend God, then to diſpleaſe men. So the Lord ſaith to his Prophet, *Crie alond, ſpare not, lift vp thy voice like a trumpet: and ſhew my people their tranſgreſſion, &c.* Eli was iudged for ſparing and forbearing his wicked ſonnes, 1. Sam. 2. and the falſe prophets are threatned, for flattering the people, and ſowing pillowes vnder their elbowes, Eſech. 13. and the watchmen, which tell not the people of the ſword comming, ſhall beare their ſinne: the Lord will require their blood at his hand, Eſec. 33.6.

5. Obſerv. *We muſt looke vnto Gods prouidence in our affliction.*

So Daniel ſaith, c. 2.21. *It is the decree of the moſt high, which is come vpon my Lord the king:* When the Lord layeth his hand vpon his children, they muſt looke vnto him that correcteth them, and humble themſelues before him, and not murmure againſt him, ſeeing it commeth not by chaunce, but as it pleaſeth the diuine prouidence to diſpoſe, as the Prophet *Dauid* excellently ſaith, *I held my peace becauſe it was thy doing, Pſal.* 39.4.

6. Obſerv. *Of the vtilitie and benefit that commeth of true and effectuall repentance.*

V. 33. *My glorie and beautie was reſtored vnto me, &c.* Nebuchadnezzar after his ſeauen yeares humiliation, is reſtored vnto as great honour as euer he was: So Iob after he had beene afflicted, was raiſed vp to a more glorious and flouriſhing eſtate, then he had before: Dauid after his long time of perſecution was eſtabliſhed in the kingdome ſo affliction, and if it worke true humiliation and repentance, bringeth greater ioy and comfort in the ende, as the Apoſtle ſaith, *one light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glorie*, 2. Cor. 4. 17.

7. Obſerv. *Of the greatneſſe of the ſinne of pride, and how the Lord abhorreth it.*

V. 28. While the proud word was in the kings mouth, whereby he beaſted of his goodly buildings, which he had made not for Gods honour, but his owne, euen in the ſame moment did the Lord caſt him downe from his princely throne. So Daniel ſaith, c. 5. 20. *when his heart was hardened in pride, he was depoſed from his kingly throne:* therefore let all thoſe take heede by this example, whoſe hearts are lifted vp, aſcribing their gifts and works to their owne wit, induſtrie, and ſtrength, or making their owne glorie and praiſe, the ende and ſcope of all their doings: for the Scripture ſaith, *the Lord reſiſteth the proud*, 1. Pet. 5.5.

8. Obſerv. *God fighteth for vs againſt the Deuill.*

V. 27. *According to his will he worketh in the armie of heauen.* The Lord is the commander of the Angels and princes: both good and bad are ſubiect vnto him: all things in heauen and earth are ſwayed according to his will, which is much to the comfort of Gods children, that nothing can hinder their ſaluation: neither *Angels, nor principalities, nor powers*, height nor depth, can ſeparate them from the loue of God in Chriſt, Rom. 8. 39. And ſo our Bleſſed Sauiour ſaith, *My father is greater then all, and none can take you out of his hand*, Iohn. 10. 29.

CHAP. V.

1. *The Methode and Argument.*

THe ſumme and argument of this chapter is an hiſtoricall narration, 1. of a fearefull ſight, an hand was ſeene writing vpon a wall. 2. and the interpretation thereof by Daniel.

In the viſion theſe things are declared. 1. the occaſion wherefore this viſion was ſent, which was the profanation of the veſſels of the Temple, which is ſet forth in this manner. 1. the occaſion, the king made a feaſt, v. 1. 2. the veſſels are brought and abuſed in exceſſiue drinking at the kings commandement, v. 2. 3. & withall they blaſpheme God, and praiſe their idols, v. 4.

2. The viſion it ſelfe followeth, where is noted 1. the time. 2. what appeared, a mans hand. 3. the manner, it did write. 4. the place, ouer againſt the candleſticke.

3. The effects are two. 1. the king ſeeth it, v. 5. 2. vpon his ſight he is troubled, both inwardly in his thoughts, and outwardly in his bodie, his countenance is changed, his loynes looſed, and his knees ſmote together, v. 6.

In the interpretation, there is the way and preparation made vnto it, vnto v. 17. then the

declaration it selfe, from v. 17. to the ende.

In the preparation there is, 1. the kings inquisition of his soothsayers, but all in vaine, v. 10. 2. his sending for Daniel at the Queenes motion. In the inquisition. 1. the wise men are called. 2. the matter is propounded with promise of great reward, v. 7. 3. their vaine attempt is shewed, v. 8. 4. the euent thereof the kings perplexitie, v. 9.

In Daniels sending for, 1. there is the Queenes motion and speach, see the parts thereof, quest. 22. 2. the execution by the king, with his speach vnto Daniel, which consisteth of 4. parts. 1. his enquirie concerning his person. 2. a commendation of his gifts, v. 14. 3. a narration of the wisemens weakenes and insufficiencie, v. 15. 4. a promise of great reward to Daniel, if he can expound the vision, v. 16.

Then followeth the declaration it selfe which consisteth, 1. of a sharpe reprehension or redargution, the order and methode thereof see quest. 25. 2. the interpretation it selfe, the parts thereof see, quest. 31.

2. *The text with the diuerse readings.*

1. v. Belshatzar the king made a great feast *(bread. C.)* to a thousand of his princes, and dranke wine before the thousand *(and euery one dranke wine according to his age. L. ad.)*

2. And Belshatzar while he tasted wine *(in the tast of wine. C.S. that is, beeing now enflamed with wine, and merrie with wine. L. while the wine was in:* for *to tast wine .I. but it is said before v. 1. that he had drunke wine)* commanded to bring the vessells of gold and siluer, which his father Nebuchadnezzar had brought from the Temple in Ierusalem: that the king and his princes, his wiues and concubines might drinke therein.

3. Then were brought the golden vessels, which they had taken out of the Temple of the Lords house, which was at Ierusalem, and the king and his princes, his wiues, and his concubines, dranke in them.

4. They dranke wine, and praised the gods of gold and siluer, of brasse, of yron, of wood, and stone.

5. At the same time came forth *(appeared. B. G. L.)* the fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the kings palace: and the king sawe the palme *(or part. I. the ioynts, or knuckels. L. V. B. pas, signifieth a part, some interpret it the palme)* of the hand that wrote.

6. Then the kings countenance *(glory or brightnesse. C. which Iunius vnderstandeth of that whole festiuitie which was suddenly turned)* was changed *(changed it selfe. C.)* & his thoughts troubled him, so that the girdle *I. (bands. C. V. ioyntes. L. B. G.)* of his loynes was loosed, and his knees smote one against another.

7. Then the king cried aloud *(strongly. C.)* that they should bring in the Astrologians, Chaldeans, and the Soothsayers *(wisards. B.)* And the king spake and said to the wisemen of Babel, Whosoeuer can reade me this writing, and shewe me the interpretation thereof, shall be cloathed in purple, and *shall haue* a chaine of gold about his necke, and shall be the third ruler *(rule the third. C.)* in the kingdome.

8. Then came all the kings wise men, but they could neither read the writing, nor make knowne vnto the king the interpretation.

9. Then was king Belshatzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10. Now the Queene by reason of the talke of the king and his princes, came into the banket house, and the Queene spake and said, O king liue for euer: let not thy thoughts trouble thee, neither let thy countenance be changed.

11. There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light *(lat. det.)* and vnderstanding, and wisedome, like the wisedome of the gods *(L.S. det.)* was found in him: whom the king Nebuchad-nezzar thy father made chiefe of the Magicians, Astrologians, Chaldeans, and soothsayers, the king *(I say)* thy father *(thy grandfather. I.)*

12. Because that a *more* abundant spirit *(excellent. I. G.)* and knowledge, and vnderstanding the interpretation of dreams, & declaring of hard sentences, and the solution of doubts, *(knots. C.)* was found in Daniel, whom the king named (imposed the name) Beltashazzar: now let Daniel be called, and he will declare the interpretation.

13. Then was Daniel brought before the king, and the king spake, and said vnto Daniel,

art

art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iudea?

14. Now I haue heard of thee, that the ſpirit of the holy gods *is* in thee, and that light and vnderſtanding, and excellent *(abundant. C.)* wiſedome is found in thee.

15. Now therefore wiſemen and Aſtrologers haue beene brought before me, that they ſhould reade this writing, and make knowne vnto me the interpretation thereof: but they were not able to declare the interpretation of the thing.

16. Then heard I of thee, that thou art able to ſhewe interpretations *(interpret interpretations. C.)* and diſſolue doubts *(knots. C.)* now if thou canſt reade the writing, and ſhewe me the interpretation thereof, thou ſhalt be clothed in purple, and haue a chaine of gold about thy necke, and ſhalt be the third ruler in the kingdome.

17. Then Daniel anſwered and ſaid before the king, Keepe thy rewards to thy ſelfe *(thy rewardes be to thee. C.)* and giue thy gifts to another: yet will I read the writing to the king, and make knowne the interpretation vnto him.

18. O thou king, *(heare thou O king. G.) Iunius referreth it to the 22. v. but it is better put interrogatiuely)* the moſt high God gaue vnto Nebuchadnezzar thy father, a kingdome, and maieſtie, and power, and glorie.

19. And for the maieſtie, that he gaue him, all people, nations and languages trembled, and feared (were trembling and fearing before him: whom he would he ſlue, and whom he would he ſaued aliue. *I. (he ſmote. L. S. B. G. V. but the other is fitter, as ſet in oppoſition to the former clauſe:* and then the *word muſt not be deriued of macah to ſmite, but of caiah to make aliue)* whom he would he ſet vp, and whom he would he put downe.

20. But when his heart was lifted vp, and his minde *(ſpirit. C.)* hardened in pride, he was depoſed *(cauſed to deſcend. C.)* from his kingly throne, and they tooke his glorie from him.

21. And he was driuen from the ſonnes of men, and his heart became as a beaſts *(was put vnto the beaſts. C.)* and his dwelling was with the wild aſſes, they fedde him with graſſe like oxen, and his bodie was wet with the dewe of heauen, till he knewe that the moſt high God bare rule ouer the kingdome of men, and he appointeth ouer it, whomſouer he pleaſeth.

22. And thou his ſonne O Belſhatzar, haſt not humbled thine heart, though thou knewеſt all this.

23. But haſt lift thy ſelfe vp againſt the Lord of heauen, and they haue brought the veſſels of his houſe before thee, and thou, and thy princes, thy wiues, and thy concubines, haue drunke wine in them, and thou haſt praiſed the gods of ſiluer, and gold, and braſſe, yron, woode, and ſtone, which neither ſee, neither heare, nor vnderſtand.

24. Then was the part *(palme. B. G. knuckles. B. ioynts. V. L. ſee before v. 5.)* of an hand ſent from his preſence: and ſo this writing was written. *C. (& hath written this writing. G. B.*

25. And this is the writing that is written: *mene, mene, tekel, vpharſin.*

26. And this is the interpretation of the words *(of the things. B. G.) Mene,* God hath numbred out thy kingdome, and hath finiſhed it.

27. *Tekel,* thou art weighed in the balance, and art found wanting *(too light. G.)*

28. *Peres (diuided. I. and ſo he interpreteth the other words before, but firſt the words are ſet downe, as they were written, and then the interpretation)* thy kingdome is deuided, and giuen vnto the Medes and Perſians.

29. Then Belſhatzar gaue charge *(ſaid. C.)* and they cloathed Daniel with purple, and put a chaine of gold about his neck, and made proclamation concerning him, that he ſhould be the third ruler in the kingdome.

30. The ſame night was Belſhatzar the king of the Chaldeans ſlaine.

31. And Darius *(Dariaves. C.)* the Mede tooke the kingdome, beeing threeſcore and two yeare old.

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. *Why this chapter is tranſpoſed and not ſet downe according to the order of time.*

1. It is euident by the laſt verſe of this chapter, that this hiſtorie fell out in the laſt yeare of Balthazars raigne, for at this time Babylon was taken: but the propheſies and viſions contained, cap. 7. 8. were ſhewed vnto Daniel before, the one in the firſt yeare, c. 7. 8. the other in the third, cap. 8. 1.

2. The reason hereof is this, because Daniel would set downe together all the matters of fact and historie vnto the 7. chapter, and then followe the propheticall visions together, which onely were reuealed to Daniel, from cap. 7. to the ende; beside this chapter hath a very fit coherence with the former: for as there it is shewed how Nebuchabnezzar was punished for his pride, so the like is set forth here in the fall of *Balthazar*.

3. It is like that many other memorable acts fell out in the raigne of *Nebuchadnezzar*, his sonne *Euilmerodach*, and this *Balthazar*, but Daniel onely toucheth such things, *quorum vtilis futura erat posteris memoria*, the memorie and knowledge whereof might be profitable to posteritie: as were these miraculous workes of God, which were shewed vpon these kings, *Theodoret*.

Quest. 2. *Of the kings of Chaldea which succeeded after Nebuchadnezzar.*

lib. 10. antiqui. c. 13. 1. *Iosephus* setteth them downe in this order, after Nebuchadnezzar he nameth his sonne *Abilomarodachus*, then *Nigliſar* his sonne, and *Laboſardachus* his sonne the father of *Balthazar*: the same order followeth *Eusebius* differing somewhat in names: he calleth these foure *Amilmathapacus*, *Egreſſarius*, *Laboſardochus*, *Balthazar*: so also *Hierome* and *Lyran*.

lib. 9. de præpar. c. 3. 2. *Metaſthenes* as *Pinitus* alleadgeth him, saith that *Euilmerodach* had three sonnes which succeeded one another, the first *Niglazar*, or *Regaſſar*, who raigned 2. yeares, then *Lab-aſſar-dach*, who raigned 3. yeares, and the third was *Balthazar*.

3. But all these are deceiued: for it is euident out of the Scripture, *Ierem.* 27. v. 5, 6, 7. that after Nebuchadnezzar succeeded onely his sonne, and his sonnes sonne: there were not then 4. descents, but onely three from *Nebuchadnezzar*, who was the grandfather, not the greatgrandfather of *Balthazar*: for after Nebuchadnezzar succeeded *Euilmerodach*. 2. king. 25. 27. and after him his sonne *Balthazar*, thus *Hugo. Vatab. Iun. Oecolamp. Calvin.*

4. But hereupon riseth this difference, that this *Neega-letzer*, or *Niglazar* did depose *Euilmerodach* his kinsman, who together with his sonne *Balthazar* liued in exile among the Medes, and in the meane time *Neegaletzer*, or *Niglazar* possessed the kingdome: and so indeede there were fower in all, but one of them was an vsurper, *Polan*. see more hereof afterward, quest. 20.

Quest. 3. *Of the diuerse names of this Balthazar.*

1. He is here called *Belſhatzar*, which signifieth a searcher of treasure, of *belaſh, ſcrutatus eſt*, he searched, and *atzar, treaſure*: he is called of *Metaſthenes*, *Balt--aſſar*, and in the vulgar Latine, *Balſaſar*, of the *Septuag. Baltaſar*.

2. He was also called *Nabobonidus*, or *Naboan* with *Iosephus*, or *Nebonidachus* in *Eusebius*, or as others *Nebonidus*: which signifieth a prince expelled.

3. *Herodotus* calleth him *Labynetus*, or *Labunitus*, the sonne of *Nitocris*, whom he maketh more famous then *Semiramis*: but here *Herodotus* falleth into great error, making these two famous Queenes but fiue ages or generations one before another, whereas from *Semiramis* to *Nitocris*, there were runne a 1500. yeares. *Perer.*

4. *Pererius* thinketh, that this *Balthazar* was called *Merodach*, because Ieremie saith, cap. 50. 2. *Bel is confounded, Merodach is broken downe*: where *Merodach* which signifieth *ſceptrifer*, a scepter bearer, is there vnderstood rather of their idol *Bel*, as appeareth by the phrase, *is broken downe*: which title also they gaue vnto their kings, *Iun. annot.* some thinke that *Euilmerodach* was so called, as to say prince of *Merodacia*, the name of a region of Babylon, which *Ptolomie* calleth *Amordacia*, *Polan*.

Quest. 4. *In what yeare of Balthazars raigne this historie fell out.*

1. *Pererius* thinketh it was in the 17. yeare of his raigne. *Hugo Cardinal.* in the 18. yeare: *Metaſthenes* giueth vnto *Balthazars* raigne 5. yeares: *Calvin* saith he raigned 8. yeares, and this happened in the last yeare of his raigne.

2. But it was rather in the third and last yeare of his raigne, as *Oecolamp. Bulling.* for if so many as 17. or 18. yeares be allowed vnto *Balthazars* raigne, there will be more then 70. yeares of captiuitie, which now were expired at the taking of Babylon, and *Cyrus* entrance: for 37. yeares were gone of the captiuitie before *Euilmerodach* beganne to raigne, 2. king. 25. 27. then *Euilmerodach* raigned as some account 30. yeares, *Bulling.* others giue him but 23. *Oecolampad. Calvin.* they that giue the least reckon 18. yeares, *Iosephus.* there could

could not then be yet 18. yeares remayning. And that it was in the third yeare rather, then in the 5. or 8. this may be a propable reaſon, becauſe there is mention in Daniel of noe more then the 3. yeare of *Balthazar*, c. 8. 1.

Queſt. 5. *Of the greatneſſe of Balthazars feaſt.*

Verſ. 1. *He made a great feaſt.* We reade of other feaſts as great as this, as that which Ptolome the laſt king of that name, the father of *Cleopatra*, made vnto Pompey: who inuited a thouſand of his captaines to a feaſt, ſetting before euerie one of them a cuppe of gold to drinke in, and changing the diſhes with the meſſes. But Alexanders feaſt alſo exceeded this, who at the ſolemnizing of his mariage bid 10. thouſand gheſtes, giuing vnto euery one of them a golden cuppe. And *Aſſuerus* feaſt went beyond theſe, who had at one feaſt all the princes and captaines of his kingdome and prouinces, which were an 127. Eſther. 1. 1. But of all other that was the greateſt feaſt, which *Plinie* writeth to haue bin made by *Pythius*, who entertained all *Xerxes* huge armie, which conſiſted of. 700. thouſand, and 88. thouſand men: and promiſed them pay for fiue moneths. 2. Yet this was a great feaſt, wherein were preſent a thouſand of *Balthazars* nobles, and if there were ſo many of his princes, the reſt of the companie and followers farre exceeded. *Hugo* thinketh that there were many more, for here a certaine number is taken for an vncertaine: but this was a ſufficient companie for a Princes feaſt. And it fell ſo out by Gods prouidence, that all theſe ſhould be here aſſembled together, that they might all taſt of the ſame calamitie: as *Ieremie* propheſieth, c. 50. 35. *A ſword is vpon the Chaldeans (ſaith the Lord) and vpon the inhabitants of Babel, and vpon her princes and wiſe men, Polan.*

Queſt. 6. *Of the manner and order of this feaſt.*

1. The Latine interpreter readeth, and euerie one dranke according to his age: which is two wayes vnderſtood, either that they ſate downe according to their age, or that they did drinke in meaſure, euerie one according to his ſtrength: *ſic Lyranus. Perer. Hugo. Pintus.* But beſide, that to ſit according to their age, is not to drinke according to their age, and it is not like that there was any order or meaſure obſerued in drinking, in this riotus feaſt, there is no ſuch thing in the originall: but thus are the words truely interpreted, *he drank wine before a thouſand*, ſo alſo the *Septuag.*

2. Which words ſome of the Rabbines doe ſo vnderſtand, as though the king did ſtriue with theſe thouſand of his princes, who ſhould drinke moſt, *Oſiand.* Some thinke thereby is noted his vnſhamefaſtneſſe, that whereas he vſed at other times to be drunke in ſecret, now he is drunken before a thouſand witneſſes: But although hereby is noted his intemperancie, that before his nobles tooke ſuch fill of drinke, encouraging them to doe the like by his euill example, yet here is an alluſion to the faſhion of that countrey, the princes vſed to take their meate alone: but now to giue the better welcome, he doth not onely drinke before them in the ſame place, yet at another table, as *Vatablus*, but he entertaineth them as his gheſts, eating and drinking together.

Queſt. 7. *Of the occaſion of this feaſt.*

1. *Hierome* from certaine Hebrewes reporteth, that *Balthazar* hauing heard, that the Iewes were to be held in captiuitie 70. yeares, which time now by his account was expired, doth make a feaſt, as inſulting againſt the Lords people, as though all were fables, & that no ſuch thing was to be expected: But *Hierome* counteth this as a fable, for thoſe 70. yeares were not yet expired.

2. Some thinke that the Chaldeans had chaſed away the Perſians and Medes from the citie, and thereupon the feaſt was made. Some that *Cyrus* and *Darius* beeing ouercome, did homage to the king, & were at this feaſt, while in the meane time their army diuided the riuer into diuerſe channels, and ſo made it paſſable, and by this means took the citie: for if this had beene ſo, after Daniel had expounded the writing vpon the wall, and had ſaid, *thy kingdome is diuided, and giuen vnto the Medes and Perſians*, ver. 28. if *Cyrus* and *Darius* had beene preſent, they would haue made them ſure enough.

3. Some coniecture that the Perſians might ſeeme to giue way for a time in policie to make the Babylonians more ſecure, and that they thereupon for ioy made this feaſt: But they which write of theſe warres, report that Cyrus of a long time had now beſieged the citie.

4. The occaſion then of this feaſt was indeede an annuall ſolemnitie, which they kept

yearely about the 16. day of the moneth which the Greeks call λωον, *Loon*, which continued fiue dayes together, wherein the seruants beare sway in euerie familie, and for that time their masters were subiect vnto them: and they vsed to choose one out of their companie apparelled like the king, whom they called in the Chalde language *Segane*, which signifieth a Prince, *Iun. Cyrus* as *Xenophon* writeth, tooke his opportunitie by reason of this feast, to assault the citie more strongly. Now the Babylonians were secure, both beeing confident in the strength and defence of the citie, which was compassed both with high walls, and with the great riuer Euphrates: as also they had prouision laid vp in the citie, as both *Xenophon* and *Herodotus* write, for 20. yeares and more. And this made them so secure.

Quest. 8. *VVho commanded the vessels of the temple to be brought, and how.*

V. 2. *Balthazzar while he tasted the wine.* 1. The word is *beteghem, in the taste*, which word also signifieth counsell, aduise; and thereupon *Ab. Ezra* thus interpreteth it, *in consilio vini*, he commanded as the wine aduised him, *vino dillante*, the wine thus decreed: but this interpretation, as *Caluin* noteth is too curious. 2. *Iunius* readeth *ad gustandum vinum*, he sent for the vessels to taste wine in them: But it seemeth they had well drunke wine before, ver. 1. and this was a fruite of their excesse and drunkennesse. 3. The word *chamra*, which here signifieth wine, some would deriue of the Hebrew word *chamar*, that signifieth an asse, and vnderstand hereby that some *Agaso*, some base fellowe that kept or draue asses, was set vp in this feast to be their king, and that at his bidding all things were done: they suppose him to haue beene such an one, as is vsed to be called the Lord of misrule: but that *Chamra* is here taken for wine, is euident, ver. 1. the king drunke wine. 4. wherefore the vsuall reading is best: *the king in the tasting of wine, &c.* that is, when his heart was merrie and ouercome *with wine*, as *R. Dauid* and *R. Leui* reade, he was *temulentus*, now drunke with wine.

Quest. 9. *Of Balthazars profaning of the holy vessels.*

Balthazar offendeth diuerse wayes. 1. In his presumption, he aduentureth to doe that which neither *Nebuchadnezzar*, nor *Euilmerodach*, his grandfather, or father before him attempted: for none of them are read, to haue brought forth these sacred vessels, *Calvin.* 2. then he profaneth the holy vessels in turning them to profane vses, which were consecrated and dedicated onely to the seruice of God: *Bulling.* 3. he bringeth them forth not for any necessarie or sober vse, but in this drunken and lasciuious feast, he causeth them to be set before *concubonibus & scortis*, his drunken companions and harlots, *Bulling.* for here were present his wiues and concubines, *Bulling.* 4. But the greatest impietie of all was, that they praised their abhominable idols; not onely giuing them the honour of their plentie and feasting: for it was the manner of the heathen in the beginning of their feasts to sacrifice vnto their gods, *Perer.* but they ascribed this victorie vnto their idols, when these vessels were taken from the Temple at Ierusalem, as though their filthie idols were stronger then the God of Israel, *Bulling.*

Quest. 10. *VVhether Nebuchadnezzar did not likewise profane the vessels, in laying them vp in his idols temple.*

1. It will be obiected, that *Nebuchadnezzar* did as much profane them, by placing them in the Temple of his idols, as the Philistims in bringing the Arke into the house of Dagon: but there the Lord shewed his iudgement euen vpon their God in striking off his head and hands, and punished also the Philistims for that profanation, 1. Sam. 5.

2. The answer here is, that the contempt was not alike: for the Philistims presented their idol with the Arke as a monument of their victorie, and so robbed God of his honour, but Nebuchadnezzar of some religious respect did lay vp these vessels in the Temple, as not fit to be profaned and turned to any common vse: and therefore so long as the vessels were there kept, the Lord seemed not to be angrie, *Hugo ex gloss.* This also may be added, that the Arke was a more sacred thing, then the golden vessels: for that was not lawful to be touched or seene of any; therefore the abuse offered thereunto was more hainous.

Quest. 11. *Of the blind and obscure idolatrie of the Chaldeans.*

1. V. 4. *They praised the gods of gold, &c.* 1. Concerning their blind idolatrie, 1. they vsed to set vp their images before their faces, in some humane shape, to the which they sacrificed

crificed in the beginning of their feasts, as *Athen. lib. 8. Dypnosophist. c. 13.* 2. These were made of diuers mettalls, according to the propertie of those things which they represented: as they made the image of the Sunne of gold, of Mars of yron, of the Moone of siluer: as *Alexander* the coppersmith is said to haue made siluer shrines for Diana, Act. 19. *Lyran.* 3. And further how absurd and foolish the Chaldean idolatrie was, is thus described, Baruch, c. 6. v. 3. You shall see in Babel gods of gold and siluer borne vpon mens shoulders: v. 9. they make crownes of gold for their heads. v. 13. one holdeth a scepter, as though he were a certaine Iudge of the countrey, yet can not slay such as offend him. v. 14. an other hath an axe or dagger, or an axe in his right hand, yet is not able to defend himselfe in battell. v. 16. their eyes are full of dust. v. 17. the Priests keepe the Temples shut with doores and barres vpon them, as gates are shut vp round about vpon offenders. v. 18. they light vp candles before them, &c. such is the vanitie of their idols, and the blindnes of those which worship them.

2. And what their obscenitie was in their idolatrous seruice, is shewed in the same place, v. 42. the women girded with coards, sit in the streets, and burne straw: and if one of them be drawne away, and lie with any such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken. *Herodotus* sheweth at large the manner of this vile custome among the Babylonians, how euery woman once in her life is bound to goe to the temple of Venus, and there to sit, vntill one come and cast money into her lappe, which she taking must rise and goe aside with him, and suffer him to haue his pleasure of her. They which are beautifull are soone dispatched of their attendance, but they which are deformed are faine to sit two or three yeares, till some stranger come vnto them. Thus their idolatrie was ioyned with obscenitie: as at this time, while they praise their gods of siluer and gold, they haue their concubines present. And therefore Balthazars fault was the greater, *quia vasa illa exposuit vxoribus & concubinis*, because he did expose those vessels to his wiues and concubines. *gloss. ordinar.* Herodot. lib. 1.

Quest. 12. *How farre it is lawfull to apply sacred things to profane vses.*

1. *Polanus* is of opinion, that it is not lawfull at all to transferre things consecrated vnto God to any prophane vse: for if Balthazzar were reprooued for profaning the holy vessels, much greater is the fault of Christians to abuse such things: & so he concludeth, *papistis erepta, &c.* things taken from the Papists, if they be consecrated vnto God, *eidem dicata maneant*, they must so remaine still.

Contra. 1. There is great difference to be made betweene things rightly consecrated vnto God, and true religion, and things applyed to superstitious vses, as *Melanchthon* wel saith, *res consecratas sine verbo Dei, non esse discernendas à prophanis*, that things consecrate without any warrant of Gods word, are not discerned from prophane, &c. there is not then the like reason betweene the vessels of the Temple, which were consecrated to Gods seruice by his owne commandement, which were no wayes to be profaned, and such things as are dedicated to Popish superstition, which haue no such warrant. 2. It is euident that Hezekiah, when he brake downe the hrasen serpent, which was abused to idolatrie, did apply it to profane vses, calling it but a peice of brasse, 2. King. 18. 4.

2. *Lyranus* opinion is, that the consecrated things, the propertie and forme not altered, should not be translated vnto any other vse: and therefore saith he, it was decreed, *vt calix in propria forma, non vendatur nisi alteri Ecclesiæ, &c.* that a chalice in the proper forme, should not be sold, but vnto an other Church. *Contra.* But there may be such necessitie of the Church and Commonwealth, as to redeeme captiues, to maintaine warre, that the chalices may be melted, and turned into money: And so was it made lawfull by an Imperiall constitution of *Iustinian*, that to redeeme captiues it should be lawfull to sell the vessells and ornaments of the Church, and this reason is yeelded, *non absurdum est animas hominum quibuscunque vestimentis præferri*, it is not inconuenient, that the soules of men should be preferred before vestiments. Cod. lib. 5. tit. 5. leg. 17.

3. It is not then simply vnlawfull to translate vpon some vrgent occasion things consecrate to religion to some other vses: wherein these seuerall considerations must be obserued.

We must distinguish betweene things deuoted vnto God and his seruice, and things ordained to superstitious vses, which haue no right consecration.

1. Concerning superstitious implements they may be conuerted to other vses. 1. so

that it be done *sine furto*, without theft, or any disorderly manner: not by any priuate man, but by such as haue authoritie. 2. It must be prouided, that sufficient maintenance be remaining vnto the Church, such superstitious dedications beeing cut off: *quantum opus est Ecclesiis, impertire debent*, they must impart vnto the Church so much as is sufficient. 3. The things superstitiously abused, and euill imployed, as to maintaine idle bellies, and Abbey-lubbers, should be conuerted vnto good vses, the maintenance of preachers, releefe of the poore, and such like. 4. The things taken from Ecclesiasticall vse, must not be abused to riot and excesse: which made Balthazars fault the greater, in prophaning these holy vessels in his drunken feast. And so it hath beene the miserable vse in some places, that great men, *consumptis bonis in conuiuijs, frequenter se conuertunt ad spoliandum ecclesias, &c.* hauing consumed their owne goods in banketting and feasting, doe often fall to the spoyling of Churches. *gloss. ordinar.* 5. A difference is to be made in those things which are consecrated: some are of necessarie vse, and are not to be alienated: some were added of superfluitie, and were not so pertinent, or properly belonging to the Church: as the politike dominions, and ciuill iurisdictions, which were giuen to Ecclesiasticall persons, were not so fit to be administred by them: *Melanct.* But the tithes of the Church, as the proper maintenance thereof, and originally theirs, it had beene happie, if they neuer had beene alienated.

2. Now as touching things consecrated vnto true religious vses, there is lesse libertie in alienating of such things: where these cauteles must be obserued. 1. We must distinguish betweene those things, which are of necessarie vse in Gods seruice, and those which are not so necessarie: as the high Priest gaue Dauid Goliaths sword, which was consecrated vnto God, but of no vse in his seruice: the holy vessels, which were vsed in the Temple, he would not so easily haue giuen him. 2. Euen those Church implements, which are vsed, must giue place to necessitie, and to workes of charitie, as is shewed before: for God will haue mercie, and not sacrifice: to adorne Churches with gold, and to suffer the poore members of Christ to starue, is not pleasing vnto him. Dauid in his extreame hunger did eate of the shewbread, which it was not lawfull for any but the Priests to eate. 3. But like as Dauid, if he could haue prouided other bread, would not haue eaten of that: so all meanes must first be vsed, and the last refuge must be to the Church goods, in such extreame cases, and vrgent necessities.

13. Quest. *Of the fingers, which appeared in the wall, how they were caused.*

1. *R. Saadiah* thinketh that this was the hand of the Angel Gabriel, who is called the man Gabriel, c. 9. 21. and here it is said to be a mans hand: but the same word is not vsed in both places: for here the word is *enosh, homo*, and in the other, *ish, vir*: this then is but a weake reason.

2. The most thinke this was done, *ministerio Angelico*, by the ministerie of Angels. *Oecolamp. Lyran. operatione Angeli*, by the operation of an Angel, *Pint.* so also *Osiand.* but Daniel saith, v. 24. that the hand was sent from God.

3. Wherefore I rather thinke with *Calvin*, that *Deus scripsit virtute sua*, God did write it by his power: *digiti Iehovæ fuerunt*, they were the fingers of God, *Polan.* who procured or caused by his power a mans hand to appeare: not that it was indeede a mans hand, but had the similitude thereof, *Calvin.*

c. 9. in Daniel. 4. *Rupertus* more particularly saith it was the hand of Christ, thus writing, *qui per lapidem de monte sine manibus, in prima, &c.* he which is described by a stone cut out of the mountaine without hands, in the first vision, and is expressed by his owne name in the second (where he is called the sonne of God) and by the name of watchman, and the holy one, in the third, *per manum scribentis designatur*, is designed by the hand of a writer in the fourth.

5. But that is too curious, which is obserued by the *ordinarie gloss.* God is the writer, the hand is the sonne of God, by whome he made all things, *digiti spiritus sanctus*, the fingers are the holy Ghost.

14. Quest. *Whether it were the likenes of an hand onely, and seene of Balthazar alone.*

1. *Lyranus* thinketh it was onely the similitude of an hand: it was not *manus scribentis secundum existentiam*, the hand of a writer hauing any true existence, for then it would haue beene seene of others as well as of Balthazar, whereas it is saide onely of Balthazar, that he

saw

ſaw it. *Contra. Pererius* here refelleth the opinion of *Lyranus*. 1. The Scripture ſetteth it downe ſimply, that the fingers of a mans hand appeared: there is no note of ſimilitude added. 2. Though it is ſaid expreſſely, that *Balthazar* ſaw it, it followeth not, but that others might ſee it alſo. 3. Neither is his reaſon good, though the reſt had not ſeene it: for God may open the eyes of ſome to ſee ſuch viſions, which others ſee not: as the young man with the Prophet, ſaw not at the firſt the fierie charets and horſe which the Prophet ſaw, till his eyes were opened, 2. king. 6. *Perer.* 4. Hereunto may be added, that God vſeth not to feed mens eyes with phantaſies, but true appearances: phantaſticall apparitions are the illuſions of Sathan. 5. And as it was a true writing remaining vpon the wall, ſo was it a ſubſtantiall hand that wrote it.

2. Some thinke further, that Balthazar firſt and onely ſaw this ſight, and not the reſt of the gheſts: as Balaams aſſe ſaw the Angel, before he ſaw it: ſo *Oecolampad. Calvin* ſpeaketh doubtfully: the king ſaw it, *proceres forte non ita*, the nobles perhaps not: But I rather thinke with *Iunius*, that it was ſeene of all, *vt omnes euidenter animadverterent, &c.* that all men might ſee euidently, it was the hand of God. And ſo much may be gathered, v. 10. the Queene came in by reaſon of the talke of the king and his Princes: this ſtrange ſight was the matter of all their talke.

15. Queſt. *Of the manner of the apparition of this hand.*

1. The time is noted, that it might euidently appeare, *propter quod erat vindicta*, wherefore this reuenge came, *Lyran.* for as he was in the middes of his cuppes, and blaſphemed God, and praiſed his idols, then this hand was ſent: like as before while the word was in Nabuchadnezzers mouth, the ſentence was pronounced againſt him for his pride. *gloſſ. ordinarie.*

2. The fingers of an hand appeared: the hand is the inſtrument of working, *Deus exerit manum iam percuſſurus*, God putteth forth his hand now readie to ſmite: it ſignifieth therefore the celeritie of Gods iudgements. *Bulling.*

3. And in that the hand was ſeene to write, it ſheweth the certentie of the iudgement: *ſententia iam ſcripta & lata eſt*, the ſentence was written and decreed againſt him. *Oecolamp.*

4. And the hand was ſeene in *loco aſpectabili*, in a conſpicuous place, ouer againſt the candleſticke; not in a corner of the houſe, but ouer againſt the middes, where they vſed to ſet vp their lights, *Polan.* and vpon the white pargent of the wall, that it might be the better ſeene, *Bulling.*

16. Queſt. *Why this hand appeared ouer againſt the candleſticke.*

1. The moſt doe make this the reaſon of it, *vt melius appareat manus, &c.* that both the hand, and that which was written, might better appeare. *gloſſ. ordinar. Hug. vt illuſtretur ſcriptura*, that the writing might be more conſpicuous: ſo the place where it appeared was very bright, *tum ob alborem parietis*, both becauſe of the whitenes of the wall, and the light of the candleſticke, *Bulling.* and *Calvin* giueth a reaſon of it, *fuit nocturnum conuiuium*, it was a night banker.

2. *Iunius* in his Commentarie thinketh that this writing was made the more conſpicuous, *non ſolum luce diei, ſed etiam lampadum*, not onely by the light of the day, but of the lamps alſo: But it is not like they would ſet vp lamps and lights in their feaſts by day.

3. I rather approoue *Iunius* iudgement in his annotations, whome *Polanus* followeth, who thinketh, that this was an hanging candleſticke prepared to giue light againſt the night: for till then was the feaſt protracted: it was not *de nocte cœptum*, begun in the night: for afterward Daniel is rewarded, beeing cloathed with purple, and a chaine of gold put about his necke, with proclamation made, that he ſhould be the third in the kingdome; which is not like to haue beene done in the night: as it may appeare alſo by the ſending for of the Chaldeans and wiſe men: and further it is like it was done in the day, that Gods iudgements might be ſo much the more manifeſt and euident to all men. This place, *ouer againſt the candleſticke*, is mentioned, becauſe it was a conſpicuous place, about the middes of the houſe, where their lights vſed to hang. *Polan.*

17. Queſt. *Of Balthazars ſudden feare, and the manner thereof.*

v. 6. *The kings countenance changed.* 1. This ſudden paſſion and great feare of the king

is set forth by the parts, it was both internall: his thoughts troubled him, then it wrought vpon his bodie, by diuers degrees, first, his countenance was changed, waxing wanne and pale, the blood running all to the heart and vitall parts, as it vseth to doe in such sudden feare: *Lyran.* then his bodie so trembled, that both his loynes did shake and quake, in so much, that he was constrained *se discingere*, to vnbrace himselfe, as it were sweating & swelling for feare, *Iun. Polan.* and then his knees smote together, and it is like also that his teeth chattered in his head. *Hug.*

2. Though *Balthazar* vnderstood not the meaning of this writing, yet he trembled and feared, expecting some present iudgement, because his owne conscience accused him. And though the wicked for the most part are hardened, and are not much mooued by the iudgements of God; yet Gods hand was here vpon Balthazar, and strooke terrour into his soule; this beeing as the last summons, to call him before the Lords tribunall seate. *Polan.*

3. This his terror might haue beene a preparation to his repentance, if he had had grace to vse it: *sed in medio cursu defecit*, he gaue ouer in the middes of his course: for these his passions did soone vanish away: he was not much mooued afterward, when Daniel had shewed vnto him, how present the daunger was, and at hand. *Calvin.*

18. Quest. v. 7. *Why Daniel is not here called among the rest.*

1. *Lyranus* mouing the like doubt, why *Nabuchadnezzer* vpon his second dreame called not for Daniel with the first, c. 4. giueth this reason, that Daniel was at that time absent about some necessarie affaires, and the king expected his comming: which was the cause, why he commanded not all the Soothsayers to be killed, as he did the first time he dreamed: But neither was that the cause then, but rather Nabuchadnezzer was still addicted vnto his superstitious Chaldeans, and would not haue vsed Daniel at all, if he could haue found any helpe at their hands: neither can this reason be alleadged here, for it seemeth Daniel was much neglected.

2. Wherefore, as *Osiander* well collecteth, it seemeth that Daniel so much esteemed in Nabuchadnezzers time, was not employed vnder licentious Balthazar: he was a stranger in Court, and growne out of knowledge, and therefore the old Queene, to whome he was knowne in Nabuchadnezzers daies, maketh first mention of him.

19. Quest. v. 8. *How it came to passe, that the wise men could not so much as read the writing.*

1. *Lyranus* thinketh the Chaldees could not read the writing, because it was written in Hebrew letters, which they were ignorant of: but there beeing such great affinitie betweene the Hebrew and Chalde tongue, it is not like there was such difference in the characters, but that the learned among them might haue read them.

2. The Hebrew Cabbalists imagine, that the letters were inuerted, and the words transposed, and set out of order, and so they could not read them: but it seemeth by Daniels reading of the writing, and setting downe of the words in order, as they were written, that there was no such transposing.

3. *Pererius* thinketh the meaning is, that they could not read the words with any vnderstanding, they knew not what words to ioyne together, to make any sense or construction of them: but it is euident by Daniels speech afterward, that they could neither read the writing at all, nor giue the interpretation: for first he saith, *This is the writing*: it should seeme then, that they could not so much as spell the words: and then he addeth, *This is the interpretation*, v. 26.

4. Wherefore it is most probable, that this writing was written in some strange and vnknowne characters vnto the Chaldeans: or rather which is most like, that they were so blinded, and astonished by the power of God, that they could not read it: they were *caecitate & stupore perculsi*, smitten with blindnes and stupiditie. *Polan.* so also *Calvin.*

20. Quest. *What Queene it was, which came in.*

v. 10. *Now the Queene by reason of the talke of the King, &c. came in.* 1. This Queene was not *Balthazars* wife, as *Porphyrie* scoffingly obiected, that shee knew more then her husband: for of his wiues mention is made before, v. 3. that his wiues and concubines drunk in the vessels of the Temple which were brought.

2. *Origen*, and so also *Theodoret*, take her to haue beene the mother of Balthazar: so *Bel-*

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linger alleadgeth *Herodotus* to haue beene of the ſame opinion, who calleth the mother of *Labynetus*, which was this *Balthazar*, *Nitocris*, whome he maketh as famous as *Semiramis*: ſo alſo *Polanus*.

3. But *Ioſephus* opinion, which *Hierome* followeth, and *Lyranus*, thinke that this Queene was grandmother to *Balthazar*, and wife ſometime to *Nabuchadnezzer*: whereof theſe two reaſons may be yeilded: 1. one which *Theodoret* alleadgeth, *veriſimile eſt eam ſenio confectam, &c.* it is like, that ſhee beeing ſtricken in yeares, did not giue her ſelfe to drinking and dauncing, and ſuch other ſports, &c. this coniecture ſheweth it to be more probable, that ſhee was his grandmother, then mother: for his mother could not be ſo old, he hauing raigned but 3. yeares, beeing the eldeſt ſonne, and heire to the kingdome. 2. the other reaſon *Lyranus* vrgeth, which *Pintus* alſo approoueth, becauſe ſhee ſpeaketh of things done in Nabuchadnezzers daies, which ſheweth, *mulierem fuiſſe iam vetulam*, that ſhee was now a very old woman. *Calvin.*

21. Queſt. *In what ſenſe Nabuchadnezzer is called Balthazars father.*

1. Some thinke that Nabuchadnezzer was his great grandfather, and that Balthazar was not the third, but the fourth from him: ſo *Ioſephus* whome *Hierome* and *Beda* follow: ſee before, qu. 2. But this can not be ſo, becauſe Ierem. 27. v. 5, 6. the Lord promiſeth the kingdome to Nabuchadnezzer, and to his ſonne, and to his ſonnes ſonne, and ſtaieth there.

2. An other opinion was of *Alexander Polyhiſtor*, and *Alphens*, with others, whome *Ioſephus* mentioneth, *lib. 1. cont. Appion.* that foure raigned after Nabuchadnezzer: 1. *Euilmerodach*. 2. *Niglaſar* his ſiſters husband, who killed him. 3. *Laboſardach* his ſonne, who was depoſed for his miſgouernment, and ſlaine: and then *Balthazar* was choſen by common conſent. But by this account Balthazar ſhould not be at all of Nabuchadnezzers ſtocke and line, contrarie to the Scripture, which calleth him his ſonne.

3. The author of the Scholaſticall hiſtorie ſaith, that there were two Nabuchadnezzers, the father and the ſonne: and that Euilmerodach was brother to the ſecond, and raigned after him, who had three ſonnes which ſucceeded one an other in the kingdome after him, *Niglazar*, *Laboſardach*, and *Balthazar*: ſo he maketh Nabuchadnezzer the great, grandfather of this Balthazar, and Balthazar to raigne in the fift place. But it is euident in ſtorie, that Euilmerodach ſucceeded next to Nabuchadnezzer his father, not to his brother of that name: for Nabuchadnezzer is held to haue raigned 43. yeares at the leaſt, as *Ioſephus*: but he raigned rather 45. in the 8. yeare of his raigne Iechonias was carried captiue, in the 37. yeare of whoſe captiuitie, which was the 45. yeare of Nabuchadnezzer, *Euilmerodach* began to raigne, 2. king. 25. 27.

Pererius miſliketh this opinion, becauſe he maketh two Nabuchadnezzers, whereas *ſacra & profana hiſtoria vnum tantum agnoſcit*, both the ſacred and prophane hiſtories (ſaith he) acknowledgeth but one Nabuchadnezzer king of Chaldea, &c. wherein I wonder at his forgetfulnes, beeing otherwiſe a moſt diligent writer, ſeeing *Ioſephus* euidently maketh two Nabuchadnezzers, the father, to whome he aſcribeth 21. yeares, and his ſonne, to whome he giueth 43. yeares. *lib. 10. antiq. c. 11.*

4. The fourth opinion is of *Theodoret* in this chapter, and *Severus Sulpitius lib. 2. ſacr. hiſtor.* that Nabuchadnezzer had two ſonnes, Euilmerodach the elder, and Balthazar the younger, who raigned ſucceſſiuely one after an other: and ſo they thinke, that Balthazar was in deede the ſonne of Nabuchadnezzer: But this can not be ſo: for ſeeing this Balthazar was the laſt of the Chaldean kings, and Ieremie propheſied that the kingdome ſhould be giuen to Nabuchadnezzer, and to his ſonne, and to his ſonnes ſonne, now this propheſie ſhould not be fulfilled, if the kingdome did onely remaine to him, and to his ſonnes.

5. Not farre differing from this opinion, is that which is found in the booke of Baruch, c. 1. 11. *Pray for Nabuchadnezzar, and for the life of Balthazar his ſonne*: where the author of that booke, ſeemeth to make Balthazar the eldeſt ſonne of Nabuchadnezzer, as next heire to the kingdome. *Pererius* would thus helpe the matter, that either Nabuchadnezzer had an other ſonne called Balthazar, who ſhould haue beene king if he had liued, or that Euilmerodach was alſo ſo called: thus alſo *Emmanuel Sa*. But neither of theſe aſſertions can be proued out of the Canonicall Scriptures, which euidently teſtifie, that *Euilmerodach* was the ſonne of Nabuchadnezzer, and not Balthazar, 2. king. 25. 27. and Ierem. 52. 31.

6. *Pintus* hath an other conceit, that *Euilmerodach* might be called *Nabuchadnezzer*, which

which was a generall name to all the Chaldean kings, as the Emperours were called *Cæsars* of the first Emperour: and thus he saith Balthazar was Nabuchadnezzers, that is, Euilmerodachs sonne: but no where in Scripture doth it appeare, that Nabuchadnezzer was a generall name to the kings of Chaldea, neither that Euilmerodach or Balthazar are so called.

3. *Pererius* opinion is, that Balthazar was the nephew, not properly the sonne of Nabuchadnezzer, yet he raigned not in the third place, but in the fift: there came betweene two other named by forten writers, *Niglasar*, and *Labosardach*, the first was Euilmerodachs sisters husband, who slue Euilmerodach, and so raigned, and *Labosardach* his sonne after him, who was deposed and slaine for his crueltie: and then *Balthazar*, who fled vnto the Medes, was restored vnto the kingdome: so *Ioseph. lib. 1. cont. Appion.* Now *Pererius* reason is this, why some other raigned betweene, because otherwise the tearme of 70. yeares captiuitie can not be made vp: for the captiuitie began in the 19. yeare of Nabuchadnezzer, when Ierusalem was taken, there remained 25. yeares of his raigne, who raigned in all 43. Euilmerodach 18. yeares, and Balthazar 17. all these yeares make but 60. there wanted yet 10. yeares, which must be made vp by the raigne of others comming betweene.

Contra. 1. Though *Pererius* opinion be admitted as probable, that some vsurpers came betweene *Euilmerodach*, and *Balthazar*, yet the reason which he vrgeth, is not sufficient: for the 70. yeares captiuitie doe take beginning rather from the 8. yeare of Nabuchadnezzer, when Iechonias went into captiuitie, 2. king. 24. 12. for from that time the Prophets doe begin the account of the 70. yeares, Ezek. 1. 1. and c. 24. 1. and in other places of that Prophesie. And *Nabuchadnezzer* raigned 45. yeares: 8. yeares before the captiuitie began, 2. king. 24. 12. and 37. yeares of the captiuitie: 2. king. 25. 27. so that the ten yeares which are wanting, may thus be filled vp.

8. *Pererius* thinketh, that the strange names of *Niglazar*, and *Labosardach*, mentioned by *Iosephus*, were the same with *Euilmerodach* and *Balthazar*, called by other names, *in 2. cap. Daniel.* But *Iosephus*, and other writers whome he followeth, as *Berosus*, *Alexander Polyhistor*, with others, make these diuers kings from the rest: for *Iosephus* nameth *Abilomarodach* beside, who in Scripture is called *Euilmerodach*.

9. The truth then is this, that *Euilmerodach*, as *Pererius* reporteth out of some writers, was slaine by *Niglazar*, or *Neegal-etzer* his sisters husband; or as *Iunius* out of others, he was expulsed out of his kingdome, and he with Balthazar his sonne liued in exile among the Medes: in the meane time *Niglasar*, and his sonne *Labosardach* after him, a while vsurped the kingdome, and after that Balthazar was restored: So that *Balthazar* was in deede the right nephew of *Nabuchadnezzer*, yet called his sonne according to the phrase of Scripture: see before, quest. 2.

Quest. 22. *Of the Queenes oration to the King.*

It consisteth of 4. parts: 1. the salutation: *O King, liue for euer*, whereby shee doth insinuate her selfe. 2. the proposition, which containeth the drift and scope of her speech, that he should not be troubled, v. 10.

3. The narration followeth containing a reason, why he should not be troubled, because there was a man found in his kingdome, who was able to reueale this secret. In this narration three things are expressed, 1. a description of Daniel by his gifts. 2. the experience of his gifts in the daies of *Nabuchadnezzer*, which were three: light or illumination by Gods spirit, vnderstanding in the apprehension of those things which were reuealed, and wisdome in wisely and fitly applying the same. 3. then the approbation of his gifts, and publike testification by his aduancement: he was set ouer all the wise men.

4. The fourth part is the conclusion, that Daniel might be sent for to interpret the kings vision: with a repetition of the argument taken from his sufficiencie and abilitie, which consisted either in his gifts, which are the three before named, an excellent spirit called before (light,) vnderstanding, and knowledge called before (wisdome:) or els in the exercising and vse of these gifts, specially in the expounding of dreames, more generally in declaring hard sentences, and most generally of all in declaring any manner of doubts, or hidde matters, v. 12.

Quest. 23. *Of the excellent wisdome and other princely parts in this old Queene.*

1. In that shee came in vpon this occasion to the banket, not hauing beene there before, therein shee was an example of great temperance and sobrietie, in not being present at this riotous

riorous feast, *Polan.* 2. her wisedome appeareth in the whole course of her speach: she saluteth the king with louing words to insinuate her selfe, therein also giuing an example of due reuerence to be yeelded vnto kings, *Bulling.* 3. she is *sola admiratrix virtutum Danielis*, found to be the onely admirer of Daniels gifts, *Oecolamp.* and setteth him forth as one excelling all other in the gifts of wisedome and vnderstanding. 4. And beside in making mention of Nebuchadnezzar, a prince of great wisedome and iudgement, who aduanced Daniel for his excellent wisdom, *ostendit eum nimis crasse errare*, she sheweth that he greatly erred in neglecting such an excellent man in his kingdom, and seeking satisfaction of others, where it was not to be found, *Calvin.* herein then appeareth her faithfulnesse in giuing such good aduice vnto the king. 5. And the Queene whom *Herodotus* calleth *Nitocris*, is by the same author commended for a woman of great wisedom, whereof he giueth this experiment: she caused her tombe to be made in an high and conspicuous place ouer one of the gates of the citie, with an inscription to this effect, that if any of the kings of Babylon wanted money, if he opened that sepulcre, he should finde enough: Afterward *Darius* of Persia opened the tombe, wherein he found nothing but a writing to this effect, that if he had not an vnsatiable minde, he would not haue raked in the tombes and ashes of the dead. 6. This woman for her great age and experience, like to haue beene the wife of Nebuchadnezzar, was of great wisedome: she was not Balthazars wife, as is before shewed, quest. 20. And therefore *Porphyrie* his scoffe, that the wife here shewed her selfe wiser, then her husband, is soone answered.

Quest. 24. *Of Balthazars speach to Daniel.*

v. 13. *Art thou that Daniel, &c.* 1. he vpbraideth him with his captiuitie, *which art of the children of the captiuitie, &c. Iunius* and *Polanus* following him thinke, that he mooued this question to be certaine of his person: but there beeing no more of that name, or of those excellent parts, it is rather to be imputed to his pride, as insulting ouer the poore captiues, and vaunting of the victorie, which his predecessours had gotten: the Queene wisely concealed this, *hoc vnum commemorat glorioſus rex*, but the king remembreth this one thing more then the rest, *Oecolamp.* so also *Bulling.* The *gloss.* saith, that he asked this question, because the Prophets were onely of the nation of the Iewes: But if the king had held such an opinion of the Iewes, he would not haue relied vpon his Chaldean Soothsayers: therefore these questions rather *spirant superbiam regis*, doe breath out the pride of the king, *Osiand.*

2. The kings simplicitie appeareth, that saith no other thing then was put before into his mouth: as vnwise and simple Princes vse to speake vnto their people, *conceptis verbis, & in aurem ſuggeſtis*, in a set speach, and suggested as it were to their eares, *Bulling.*

3. *Detegitur eius ſocordia*, his careleſnesse appeareth, that hath nothing but by heare-say, *Calvin.* that he did not take knowledge himselfe of so worthie and excellent a man, as Daniel was.

4. *Dubitanter loquitur*, he speaketh doubtfully, v. 16. *if thou canst, &c.* he had yet more confidence in his Chaldees, *Oecolamp.* 5. *Non quærit conſilium, &c.* he doth not require any counsell how he might escape this danger, but onely to knowe the meaning of the dreame, *Pellican.*

Quest. 25. *Of Daniels answer to the king, and the seuerall parts thereof.*

It consisteth 1. of the *exordium*, or preface, and 2. of the narration.

1. In the preface there is 1. a refusall of the kings rewards, then a promise and vndertaking to interpret the dreame.

2. In the narration there is first a redargution, and reprehension of the king, shewing the cause why the Lord sent this strange sight, v. 25. then the interpretation of the vision.

In the reprehension 1. there is a commemoration of that which happened to Nebuchadnezzar to v. 22. 2. an application thereof to the king.

In the commemoration, 1. the benefits are rehearsed, which God had bestowed vpon *Nebuchadnezzar*, a kingdome, maiestie, authoritie, and honour, v. 18. 2. his vnthankfulnesse is shewed, that abused his authoritie and power to crueltie, iniustice, and tyrannie, v. 19. 3. his punishment is declared 1. in his depriuation and deposing from his kingly estate. 2. in the miserie that befell him, liuing and dwelling among bruite beasts, to v. 22.

In the application the reprehension is set forth first negatiuely, that he was not moued

with an example, which was so neare him, euen in his grandfather, who is here called his father: Then affirmatiuely, he had lift vp his heart, which is described by fowre effects. 1. in that he had brought forth the vessels of Gods house. 2. he had profaned them, in that he, his princes, wiues, and concubines, drunke in them. 3. he praised their idols, which are described, 1. by their matter, they were made but of siluer, brasse, and such like. 2. by their impotencie, they could neither see, heare, nor vnderstand. 4. he gaue not glorie vnto God, which is aggrauated by two benefits, the giuing him of his life and breath, and in protecting him, *in whose hand is thy breath, and all thy wayes, &c.*

3. Then followeth the interpretation of the dreame, v. 25. to 29.

Quest. 26. Of Daniels abrupt beginning, in his speach to the king, v. 17. *Keepe thy rewards to thy selfe.*

The reasons why Daniel vseth no insinuation or salutation to the king, were these; 1. In respect of his age and grauitie, such a simple and plaine beginning became him: for he was 90. yeare old, if we suppose him to be 20. when he first went into captiuitie. 2. it best beseemed him in respect of his office, beeing a Prophet, and now consulted with concerning the will and counsell of God, to shewe his contempt of the kings gifts, *Iun. 3. hoc ipso monstrauit abiectum, &c.* in that he saluteth him not as a king, giuing him his titles, he therein sheweth that he was now reiected of God, no longer to be king, *Oecolampad. 4. voluit asperius loqui cum impio & desperato*, he would speake the more roughly with a wicked and desperate man, of whom there was small hope, and therefore he doth rippe vp his sinne, and searcheth it to the depth, *Calvin.*

Quest. 27. *Why Daniel reiecteth the kings rewards.*

1. That was not onely the reason, in respect of his office because he was a Prophet, least he might seeme to haue made merchandize of his propheticall gift, as *Polan.* and to fulfill that saying in the gospel, ye haue freely receiued, freely giue, *Lyran. Pellican.* for then he should not by this reason haue receiued any gifts of *Nebuchadnezzar.*

2. Neither was this the cause, *tristia nuntiantem indecens erat dona accipere*, it was not fit for one telling hard newes to receiue gifts, *gloss. ordinar.* for then neither should Daniel haue receiued any reward of king Nebuchadnezzar, after he had expounded the dreame of the image, which foreshewed the ende and dissolution of Nebuchadnezzars kingdome.

3. And to say, that Daniel affected no such honours, because he was now old, is an insufficient reason: for neither had he at any time before any desire to those places, but onely for the good of the Lords people.

4. But the speciall reasons, are these two, *noluit ab homine impio, &c.* he would not receiue any gifts of a wicked man, *Osiand.* as Abraham refused to take any thing of the king of Sodome, and the Prophet Elisha of Naaman, who was a stranger: As also *tempus subiectionis mox finiendum erat*, the time of subiection vnto this king, and of his gouernment, was at an ende, *Caluin.* and therefore he refused these honours at his hand, who was as no king, but reiected of God.

Quest. 28. *Why Daniel receiued the like rewards from Nebuchadnezzar, and refuseth them from Balthazar.*

1. The reason of this difference is, because Daniel knewe that Nebuchadnezzar was established in the kingdome, which the Lord had giuen to him, and to his sonne: and therefore he made no refusall of the honours which were offred vnto him, because thereby he might stand the Church of God in great stead: But the case was now otherwise: for he knewe that Balthazars kingdome was at an ende, and these honours vnder him he could not long hold: and the Monarchie of the Chaldeans beeing at an ende, he could not thereby aduantage the people of God, *Polan.*

2. Because also their was greater obstinacie and stubbornenesse in Balthazar, then there was in *Nebuchadnezzar, ideo ostendit se minus ei deferre, quam avo*, and therefore he sheweth, that he doth not so much respect and honour him, as his grandfather, *Calvin.*

Quest. 29. *Why then Daniel after his refusall accepted afterward of these rewards, v. 29.*

This shewed no inconstancie at all in Daniel to suffer that to be done vnto him, which before he in words refused. 1. It is like, that they were verie vrgent and instant vpon him

him to accept of the kings offers. 2. *Chryſoſtome* giueth this reaſon, that if he had beene ſtiffe in refuſing ſtill, it would haue beene thought, *quod ipſe de reſponſo ſuo addubitaſſet*, that he himſelfe had doubted of the truth of his anſwer: and therefore to take away that ſuſpition, he vpon that inſtance accepteth of the rewards: ſo alſo *Oecolampad. Bulling.* 3. Another reaſon was, *qui mundi diuitias contempſerat, ne regem ipſum contemnere videretur*, leaſt he which had deſpiſed the riches of the world, ſhould haue ſeemed to haue ſet the king himſelfe at naught, he accepteth of the kings offers, *Pintus.* 4. If he had ſtill obſtinately refuſed, he might haue beene brought *in ſuſpicionem proditionis*, into ſuſpicion of treaſon, *Calvin.* as though he had conſpired with the Medes and Perſians againſt the king, if he had refuſed Balthazars rewards and offers. 5. *ſignum fuiſſet timiditatis*, it had beene alſo a tigne of fearefulneſſe, that by this meanes he might haue lien hid ſtill, and ſo eſcaped the danger, beeing called to no publike place: he therefore in accepting of theſe honours, *oſtendit ſe imperterritum*, ſheweth himſelfe without feare, *Calvin.*

Queſt. 30. Whether in theſe words, *he put to death whom he would*, v. 19. Nebuchadnezzars tyrannicall gouernement be expreſſed.

1. Neither is this a deſcription of Nebuchadnezzars tyrannie and cruell gouernement, as though he put to death the innocent, and ſpoyled men of their goods, without iuſt cauſe or equitie: for that this is not meant of the abuſe of his power, the next v. following ſheweth, *but when his heart was puft vp:* this power then might be in *Nebuchadnezzar*, and his heart not yet lifted vp.

2. Neither yet doe I thinke with *Bullinger*, that it is like, that Nebuchadnezzar, *non iniuſte ſuum adminiſtrauit regnum*, did not vniuſtly adminiſter his kingdome: for the contrarie appeareth, c. 2. in that he commanded the Chaldeans to be ſlaine without cauſe, for that they could not tell the king his dreame, which he had forgotten: and c. 3. he commaunded the three ſeruants of God to be caſt into the fierie fornace, for refuſing to worſhip the idol which he had ſet vp.

3. Nor yet can it be prooued by this place, that princes haue authoritie, to take away their ſubiects liues and goods at their pleaſure: for euen kings themſelues muſt remember, *ſeruationem ſummo regi reddituros*, that they alſo ſhall giue account vnto the the great king, *Calvin.*

4. But the Prophet ſimply ſpeaketh *de regia poteſtate*, of the kingly power, *Calv.* neither touching the abuſe or right vſe thereof: But ſheweth to what eminent authoritie God had exalted him, that he might exalt and caſt downe whom he liſt: to ſhewe that God had giuen him this great honour and power, for the which he was feared of all. This amplitude and greatneſſe of his authoritie is ſet forth by two effects. 1. the one is in his ſubiects, they feared and ſtood in awe of him, both for the inward conſcience which they had of authoritie, and in reſpect of his great and abſolute power: the other is in the king himſelfe, he might doe and did what he would, both the liues and goods of men were at his becke, *Polan.* Daniel therefore rather ſpeaketh, what he did *de facto*, in fact, then, *de iure*, of right.

Queſt. 31. *Of the writing and the interpretation thereof in generall.*

v. 24. *Then was the palme of the hand ſent, &c.* Three things are here declared. 1. the manner of the writing. 2. the matter. 3. the meaning. 1. The manner is ſet forth in theſe foure points, 1. the time is expreſſed, then and there, when the king had profaned the holy veſſels, and blaſphemed God. 2. the author and efficient cauſe was God. 3. the inſtrument, a palme or part of an hand. 4. the forme, it was in writing.

2. The matter which was written conſiſted of fowre words, the firſt beeing twice repeated.

3. The meaning and interpretation conſiſteth of three parts. 1. the certaine determination of God, who had now numbred and fulfilled the time of his kingdome. 2. the inquiſition and examination: God hauing weighed him found him to be too light. 3. the execution of Gods decree: his kingdome was diuided and giuen to others.

Quest. 32. *Of interpretation by writing in generall.*

1. By this example of Daniel, who scanneth the words themselues, and thereupon groundeth his interpretation, the Rabbines would warrant their deuise of their *Cabbalisticall* interpretation, whereby they take vpon them by hunting after syllables and letters to finde out mysteries in Scripture: thinking that they may take vnto themselues the like libertie, which Daniel here vsed.

2. *Contra.* 1. They must first be sure, that they haue the like propheticall spirit, which Daniel had, before they may aduenture vpon such mysticall interpretations. 2. the occasion is not alike: this writing was extraordinarie, and therefore it was obscure and mysticall: but the writing of the Scripture containeth an ordinarie and plaine forme of doctrine, and therefore it is not in such curious manner to be handled. 3. neither did Daniel here examine euery letter and syllable, as the *Cabalists* do, but taketh the words onely as they lie in order, and maketh vp a full sense of them.

Quest. 33. *Why the first word Mene is doubled.*

1. Some do giue this reason of this repetition, the word *mene*, is deriued of *manah* which signifieth to number: and first they would haue signified the numbring of the yeares of his kingdome, then the dayes and tearme of his life: But this is too curious: and the interpretation is of his kingdome: *God hath numbred thy kingdome.*

2. *Bullinger* taketh it to be according to the Hebrewe phrase, as they vse to say, *clamando clamauit*, in crying he cried: *moriendo morieris*, in dying thou shalt die, which phrase is vsed for more vehemencie of speach.

3. But there is beside an allusion here vnto the manner of taking account, and numbring: men for fayling will number twice, to be sure that they number right: so by this twice numbring, is signified that God had most exactly nnmbred the tearme of his kingdome: so R. *Saadia*, whom *Polanus* followeth: so also *Calvin.*

4. *Iunius* thinketh that by *numbring* is meant, the singular care which God had of that kingdome: *singulari quadam ratione curatum est*, that God after a singular manner tooke care thereof, as they vse to doe, which haue things in number and account: but it rather sheweth, that the time and tearme of his kingdome was determined: as the next words declare, and *hath finished it: sic Lyran. Hugo. necesse est vt finem accipiat, &c.* now his kingdome must needes be at an ende, becaus it is fulfilled, *Caluin.*

Quest. 34. *Of the meaning of the word Tekel.*

1. *Tekel* signifieth *he hath weighed*, this phrase is taken from merchants or goldsmiths, that vse most exactly to weigh their gold, and that which is light, they doe reiect and refuse: So God had most exactly tried and examined the life and workes of Balthazar, and found them too light.

2. Some doe thus apply this similitude, as though the sinnes of Balthazar should be weighed in one balance, which was pressed downe, and in the other which was light, his pietie and vertue, which appeared to be verie small, *Perer. Hugo* thus expoundeth: God hath weighed the time of thy life, *iam illud declinare pronuntiat*, and now he pronounceth it to be declining, as a scoale that inclineth, and sinketh downe: But rather *Balthazar* is found, beeing weighed against Gods iustice, to be in the light scoale, *quasi nullum pondus haberet*, as though he had no weight at all, as Daniel here expoundeth, *Caluin.*

3. Thus is this phrase vsed in Scripture, as Iob saith, c. 6. 2, 3. *O that my miseries were laid together in a balance, it would now be heauier then the sand of the Sea.* His meaning is, that if his miseries were valued in an equall iudgement, they would be found to be heauier then they seemed to be: *Pintus* giueth this sense, as though Iob should thinke that his afflictions beeing weighed against his sinnes, would be found too heauie for them: but Iob was farre from accusing God of such iniustice, that his miseries and sorrowes laid vpon him, were greater then his sinnes.

4. But it will seeme strange, this phrase of weighing in a balance, beeing vsed to signifie a iust examination, and triall, that Apocal. 6. 5. he which sate vpon the blacke horse, (whom *Pintus* expoundeth to be the deuill) should haue a paire of balances in his hand: for it is farre from Sathan to doe things in measure and weight: *Pintus* therefore giueth this sense: he is said to haue a ballance, *non quod illa vtatur, sed quod videatur vti*, not that indeede he vseth

a iust

a iuſt balance, but ſeemeth to vſe it: But the ſenſe of the place rather is this, by the blacke horſe is ſignified dearth, famine, and ſcarcitie of all things: and by the balance, that by a ſcant and exact weight their corne and food ſhould be weighed vnto them.

5. In this interpretation two things are inſinuated, 1. the examination and triall of Balthazar in the iudgement of God: he was weighed. 2. then the euent and iſſue, he was found too light, *Polan.*

6. *Deus non vtitur communi trutina*, God vſeth not here a common balance or ſcoale, he hath a balance of his owne: though Balthazar might be approoued in the iudgement of others, yet Gods iudgement was otherwiſe, he found him too light, *Calvin.* like as the goldſmith vſeth more exact weights then other Merchants and tradeſmen, ſo the Lords exact iudgement farre exceedeth mans.

Queſt. 35. *Of the meaning of the word Pheres.*

1. Whereas the word written vpon the wall was *pharſin*, in the plurall, they haue deuided, and here it is put in the ſingular, *pheres*, he hath deuided, therein is no great difference: for by both are expreſſed the cauſes ſubordinate one vnto another: in the ſingular it is vnderſtood of God, who was the principall author, and chiefe worker: in the plurall it is vnderſtood of Gods inſtruments in this worke, the Medes and Perſians, *Polan.*

2. And in the word *pheres*, there is an euident alluſion vnto the word *paras*, which ſignifieth the Perſian.

3. It is alſo put in the preter tenſe, he hath deuided, to ſhewe the certanitie thereof: before the Lord it was as alreadie done.

4. Two things are here propheſied, that this kingdome ſhould be deuided, and between whom, the Medes and Perſians, for ſo *Darius* and *Cyrus* did as it were deuide the kingdome betweene them: *Darius* had Babylon, and *Cyrus* Aſſyria, leauing Babylon to *Darius*, himſelfe going in expedition againſt the Scythians.

5. This Iſaiah propheſied of, aboue 200. yeares before, as *Pererius*, rather an 170. yeares as *Polanus*, that the Medes ſhould be ſent againſt the Chaldeans, Iſay. 13. 17. *behold I will ſtirre vp the Medes againſt them.*

Queſt. 36. *Of the tropologicall, that is, the morall application of this viſion*

1. By the hand writting vpon the wall, is ſignified the iuſtice of God, which both *præſcribit ſupplicia, & ſuo tempore infert*, preſcribeth aforehand puniſhments due vnto mens ſinnes, and in due time bringeth them forth and inflicteth them: it alſo may be applyed vnto the iudgement of the conſcience, wherein are written, and as it were ſcoared vp the ſinnes, which one committeth: as Iob ſaith, c. 13. 26. *thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth.*

2. And by the three words may be ſignified, the three laſt things which ſhall come vpon ſinners, the remembrance whereof vſeth to be moſt grieuous vnto them, death, finall iudgement, and hell. By the numbring of the dayes and the fulfilling of them, men are brought to thinke of their ende, as Iob ſaith, c. 14. 5. *are not his dayes determined, the number of his moneths is with thee?* by weighing in the balance is ſignified the moſt perfect iudgement of God in the laſt day: And by diuiſion the puniſhment of hell, where the wicked and reprobate ſhall for euer be diuided and ſeparate from Gods preſence, *Perer.*

Queſt. 37. *Why Balthazar commanded Daniel to be honoured bearing ſo euill newes.*

1. *Ioſephus* giueth this reaſon, that although Daniel had told heauie things vnto the king, yet he kept his promiſe, and ſeemed not much to be mooued, thus thinking with himſelfe, *quod non bona audierat, ſui fati culpam eſſe, non prophetæ*, that it was his owne fate and deſtinie, not the Prophets fault, that he heard no better newes; the Prophet did but diſcharge his dutie: But it is not like, that the king had any ſuch thought, or ſo equall conſideration.

2. *Hierome* giueth two other reaſons hereof: *aut poſt longa tempora credidit futura*, he did thinke that theſe things might come to paſſe long after; or in honouring the Prophet he might thinke to obtaine pardon of his ſinne: But the citie beeing now beſieged, if the king had not beene altogether beſotted, might haue put the king in minde of his preſent danger: and it ſeemeth by his ſecuritie, that he had no ſuch good thought, as to thinke how his ſinne might be forgiuen him.

3. Some thinke the king kept his promise, *ne coram hominibus mendacij argueretur*, least he might before men haue beene found in a lie, *Lyran.* And it was the constant vse and custome of the kings of Persia to keepe their word: *intelligebat proprium esse regis veritatem seruare*, he vnderstoode it was the propertie of a king to keepe the truth, *Pintus.* so also *Oecolampadius, sanctissima esse, &c.* the things which the kings promised were most sacred.

4. The king might haue some care of his credit to keepe his princely word, as Herod had to performe his wicked oath: But this the king did rather beeing caried with great admiration of the diuine wisedome, which was in Daniel, *Osiand.* And herein the king shewed his carnall securitie, *incolume regnum sibi promisit*, he still promised vnto himselfe a safe estate and prosperous kingdome: *Bulling. Calum* thinketh that although *Balthazar* were somewhat mooued with this commination, yet he caused Daniel to be honoured, to set a good face vpon it, *ne signum aliquod præberet timiditatis*, that he should not seeme to shewe any signe of fearefulnesse: But it rather shewed his stupiditie and great securitie, as before is noted.

Quest. 38. *Of the honours bestowed here vpon Daniel.*

The honours and fauours here conferred vpon Daniel, are either the ensignes of honour, or the gouernement it selfe vpon which the other ornaments attended.

1. The ornaments of honour are two, purple raiment, and a chaine of gold. *Lyranus* here noteth that there were foure kind of ensignes and ornaments of estate: the purple robe or other pretious garment, a chaine, a ring of gold, and a crowne: all these things concurring together, did signifie the regall dignitie: but beeing more or fewe, and not all, *designabant participationem honoris regij*, they did but shewe the participation of the kingly honour, as Ioseph had three of them, when he was aduanced of Pharaoh, a ring, costly raiment, and a chaine of gold, Gen. 41. 42. but he had not the crowne or diademe. So *Mordecai* was honoured with princely raiment, and a diademe, but mention is not made of the kings ring, and chaine of gold, Esther. 6. 9.

2. The honour it selfe which is bestowed vpon Daniel, is, to be the third man in the kingdome, which *Iosephus* expoundeth, that the third part of the kingdome should be giuen vnto him: but that is not like that the king would giue away any part of his kingdom: *Hierome* thinketh he was made one of the three, which was set ouer the kingdome, as cap. 6. 2. But if Daniel had beene in that place before, then *Darius* needed not to haue aduanced Daniel againe to be one of the three rulers. Therfore Theodoret taketh it, he was the third man in honour and authoritie next to the king, so also *Lyran.* the king was the first, the Queene or heire of the kingdome might be the next, and Daniel the third.

Quest. 39. *Whether Daniel did well in accepting of these honours.*

1. Though Daniel were vnwilling to receiue these honours, yet seeing they were forced vpon him, he is content to accept of them, least if he had refused still, *in suspitionē proditionis veniret*, he might haue beene brought into suspicion of some treason or practise against the king, *Polan.*

2. And beside, foreseeing that the kingdome should come vnto the hands of the Medes and Persians, he accepted of them, *vt postea notior fieret Persis, in solatium filiorum Dei*, that he might thereby be better knowne vnto the Persians, for the comfort of the children of God, *gloss. ordinar. Oecolamp.*

3. And beside, these ornaments beeing a signe of freedome and of dignitie, it was fit that Daniel, to whom the king had obiected before his seruitude and captiuitie, should not refuse them, whereby he was now made free and honourable in the citie.

4. If these vestures had beene any speciall ornaments of the idolatrous priests and Soothsayers, as some thinke, it is like that Daniel so holy a man, would haue vtterly reiected them: *Polan.* see before quest. 29.

Quest. 40. *Why Daniel exhorted not Balthazar to repentance, as he had done Nebuchadnezzar before.*

1. One reason hereof may be yeelded to be this, the same which *Theodoret* alleadgeth, why it pleased the Lord to chastice Nebuchadnezzar for a time to humble him, and afterward raise him vp againe, but Balthazar is cut off altogether: because *Balthazar* was more indurate and hardened in his sinne, seeing he had *Nebuchadnezzars* example before him, and

and yet would not be warned. And ſo the Prophet obiecting here vnto Balthazar his fathers example, which he made no vſe of, ſaw that there was ſmall hope of his repentance.

2. And further Daniel did ſee by the ſpirit of propheſie, *hanc ſententiam non fuiſſe comminatoriam, ſed plane abſolutam*, that this ſentence pronounced againſt Balthazar, was not by way of commination, which vſeth to be conditionall vpon mens repentance, as was the threatning of Ionas againſt Ninive, but it was peremptorie and abſolute: and as Balthazar was confirmed and ſetled in his ſinne, ſo this ſentence was irreuocable. *Perer.*

41. Queſt. v. 30. *Whether Balthazar were ſlaine at this time.*

1. It is the opinion of ſome, that Balthazar was not ſlaine at all when the citie was taken, but that Balthazar, called in forren hiſtories *Nabonidus*, when the citie was beſieged by Cyrus, did yeeld himſelfe, and ſo he not onely obtained his life, but had a place of habitation aſſigned him in *Carmania*, where he died: thus ſeeme to write *Alexander Polyhiſtor*, *Megaſthenes*, *Alphena*, as they are cited by *Ioſeph. l. 1. cont. Appion.*

But it is vntrue, that Balthazars life was ſpared, for the Scripture here euidently ſaith, that he was ſlaine: this fauour indeede Cyrus ſhewed to his grandfather *Aſtyages*, whome he depoſed from his gouernment being a tyrant, as *Herodotus* and *Iuſtinus* write: it is not like, that he would vſe ſuch clemencie toward his mortall enemie: at the leaſt, if there had beene any ſuch thing, which would haue tended much to the praiſe and honour of Cyrus, *Xenophon*, who is very large and lauiſh in ſetting forth the praiſe of Cyrus, in all likelihood would not haue omitted it.

2. Wherefore the truth is, according to the Scripture here, that *Balthazar* was at this time ſlaine: and thereunto agreeth *Xenophon*, that the king of Babylon himſelfe was put to the ſword, when the citie was taken. *lib. 7. de Cyri inſtitut.*

42. Queſt. *Whether Balthazar were ſlaine the ſame night, and the citie taken.*

1. Some ſeeme to be of opinion, that this murther was committed vpon Balthazar a long time before the taking of the citie by the Medes and Perſians, about 17. yeares before, whom they ſay was ſlaine by the Babylonians, and one of the conſpirators called *Darius* the *Median*, was choſen king in his place: and that this was done many yeares before Cyrus inuaded Babylon. This conceit they would ground vpon the report of *Beroſus* and *Megaſthenes*. But they doe greatly miſtake one thing for an other: for he which was ſo depoſed by the Babylonians, was *Labоſordach* the ſonne of Niglaſar, or Neege-laſar, who had before expelled *Euilmerodach* called *Labinitus* by *Herodotus*, together with his ſonne *Balthazar*, called alſo *Labinitus* the ſecond, which name ſignifieth, a Prince expulſed: and becauſe he fled vnto the Medes, he was called *Medus*, a Median: this was not Darius then of the Medes, which was ſet vp by the Babylonians, but *Balthazar* called Labinitus of the Medes, becauſe he liued an exile there. *Iun. in commentar.* ſee before, qu. 21. 9.

2. *Ioſephus* ſaith, *non multum abijt temporis*, much time paſſed not after Daniel had expounded this viſion, when both the King and the citie was taken by Cyrus. If *Ioſephus* vnderſtand, not many houres after, he agreeth with the Scripture; but if he meane many daies, or moneths, he is deceiued.

3. *Zonaras* affirmeth this to haue beene the opinion of diuers, that Balthazar was ſlaine the ſame night, but he ſeemeth not to be of that opinion: which ſeemeth ſtrange, that he beeing a Chriſtian writer, ſhould ſpeake ſo doubtfully of a thing ſo euident in the ſacred ſtorie.

4. All theſe things are euident out of Scripture: 1. that Babylon, after 70. yeares of the Iewes captiuitie, ſhould be ſurpriſed and taken, Ierem. 25. 12. 2. that the king himſelfe ſhould be ſlaine at the taking of the citie: as Iſa. 14. 4. *The oppreſſor ſhall ceaſe.* v. 22. *I will cut off in Babel the name and the remnant, the ſonne, and the nephew:* for Balthazar was nephew to Nabuchadnezer. 3. It ſhould be done on a ſudden: Iſa. 47. 11. *Deſtruction ſhall come vpon thee ſuddenly, or thou beware.* 4. and in the night: Iſa. 21. 4. *The night of my pleaſures hath he turned into feare.* 5. and in the time of their feaſt, therefore he is called the king of *Sheſhach*, of the feaſt of their goddeſſe *Shacah*, Ier. 25. 26.

Queſt. 43. *Whether Balthazar was taken in Babylon.*

1. The Authors before rehearſed, which thinke that Balthazar was not ſlaine, but yeelded himſelfe to Cyrus, and ſo was ſaued aliue, doe adde further, that when the King heard

that Cyrus was comming with a great armie to beſiege Babylon, he fled to a citie called *Borſippa*, and thither Cyrus purſued him, and beſieged him there, who ſeeing that he could not hold out, yeelded himſelfe vnto Cyrus clemencie.

2. But *Xenophons* opinion, *lib.* 7. is more probable, that the king was taken at Babylon, which is alſo moſt conſonant to Scripture: for though it be not directly expreſſed, that he was ſlaine in Babylon, yet it followeth by neceſſary collection, that that was the place, where Balthazar was both depriued of his life and kingdome. 1. There was the kings palace, c. 4. 27. where the Chaldean kings vſually did reſide. 2. there was the temple of Bel, where the veſſels of Gods houſe were laid vp, c. 1. 2. from whence they were brought vnto this riotous feaſt: but they could not haue beene fetch from Babylon to an other place, ſeeing the citie was now beſieged by Cyrus. 3. and for the ſame reaſon ſo many nobles could not haue beene gathered together. 4. nor yet the wiſe men of Babel aſſembled. 5. neither is it like, that Balthazar beeing in ſuch feare, would in that obſcure place haue made ſuch a feaſt, whereas in Babylon he truſted to the defence of the citie.

44. Queſt. *By what meanes Babylon was taken.*

1. Some thinke that Cyrus and Darius did homage vnto king Balthazar, and he thereupon made this feaſt, whereat they were preſent: who when they heard the propheſie of Daniel, and ſeeing the king and his nobles drunke with wine, tooke their opportunitie, and ſo ſet vpon them, and killed them. *ex Hugon.* But it is not like, that the king would haue beene ſo ſecure, if his enemies had beene in his hand, but that he would haue made them ſure.

2. Some are of opinion, that the *Babylonians* hearing Daniels propheſie, durſt not reſiſt their enemies, but gaue vp the citie vnto them. *ex Perer.* but it is not like, if the citie had beene yeelded vp, that Cyrus and Darius would haue made ſuch hauocke of them, putting the king and his nobles to the ſword.

3. *Ioſephus* ſaith, *quod Cyro fortiter dimicante capta eſt Babylon*, that Babylon was taken, Cyrus ſtrongly aſſaulting it: but, though the citie were beſieged, it ſeemeth by the great ſecuritie and feaſting in the citie, that there was no ſuch aſſault made.

4. *Thomas* thinketh, that ſeeing the Lord appointed by Cyrus to deliuer his people out of captiuitie, that he by his power cauſed the riuers *Tigris* and *Euphrates*, *ſubito ſiccari*, of a ſudden to be dried vp: but ſeeing that neither in Scripture, nor in any forren writer any ſuch thing is ſpoken of, it is dangerous to imagine miracles without a good ground; and beſide the riuer *Tigris* was a great way diſtant from Babylon: God indeede did extraordinarily aſſiſt Cyrus, as the Prophet ſaith, *I will goe before thee, and make the crooked ſtraight: I will breake the braſen doores, and burſt the yron barres*, Iſa. 45. 2. but of the drying vp of the riuer the Prophet ſpeaketh not.

5. Wherefore this is moſt probable, as both *Herodotus* and *Xenophon* write, that when Cyrus ſaw that the citie was otherwiſe inuincible, he vſed this ſtratageme, he cauſed the riuer Euphrates to be deuided into many chanels, and ſo made it paſſeable, and then his armie paſſed ouer, and by the guiding of Gadata and Gobryas two of the kings chiefe courtiers, they entred into the citie. *Herod. l.* 1. *Xenoph. l.* 7.

45. Queſt. *By whome Balthazar was ſlaine.*

1. The Rabbins, and among the reſt *Ab. Ezra* doe thinke, that one of Balthazars Courtiers hearing Daniels propheſie of the ruine of Balthazar, and of the kingdome, did preſently ſlay the king, and caried his head to Cyrus, becauſe he would execute the iudgement of God againſt him: but the Lord needed not to haue ſuch treacherous executioners of his will. *Calvin.*

2. An other opinion is, that Balthazar was ſlaine of Cyrus ſouldiers, while they ſet vpon him, and he in the meane time defended himſelfe with a ſword. *Lyran.*

3. But it is moſt like, that he was ſlaine by the hands of *Gadata*, and *Gobryas*, which betrayed the citie, and brought in Cyrus armie, whome the king before had offended: for Balthazar had cauſed Gadata before to be gelded, and had ſlaine Gobryas ſonne in hunting, and they to be reuenged conſpired againſt him. *Calvin. Bulling. Oecolampad. Polan. ex Xenophon. l.* 7.

46. Queſt. *By whome the citie of Babylon was taken.*

1. The Grecian hiſtoriographers doe aſcribe this victorie and exploite in taking of Babylon onely vnto Cyrus, as *Herodotus*, *Xenophon*: and the reaſon thereof is, becauſe they followed therein the Perſian hiſtories, which aſcribed the whole praiſe vnto Cyrus: and beſide,

as

as *Strabo* writeth, *lib.* 15. the Grecians did extoll the Perſians beyond all other Barbarians, of whome they obtained many noble victories, which made for their owne commendation.

2. *Theodoret* on the otherſide, thinketh that Cyrus did not ioyne with Darius in this exploit: and he giueth theſe two reaſons thereof: 1. becauſe their raigne is diſtinguiſhed, *c.6. 28. Daniel proſpered in the raigne of Darius, and in the raigne of Cyrus of Perſia*: but if they had both ioyned together, it had beene but one and the ſame kingdome. 2. he that ioyned with Cyrus, was *Cyaxares*, whome it is hard to prooue to be this *Darius* of the Medes: this Darius was before *Aſſuerus*, and Cyrus was after: and thus *Theodoret* would infringe *Ioſephus* report.

Contra. 1. At this time, when Babylon was taken, the kingdome of the Medes and Perſians is onely in *Darius*, who raigned not long, and then Cyrus ſucceeded: therefore their raigne was diſtinguiſhed. And that *Darius* held the kingdome of the Medes and Perſians at this time, is euident, *c.6.15. Perer.* 2. In the Greeke hiſtories, as *Ioſephus* writeth, *Darius* is called by an other name: and it is no rare thing, for one to haue diuers names; and to be called by one in the Scriptures, by an other in forren hiſtories: as *Ezra* 4. the king which hindred the building of the Temple, is called *Aſſuerus*, and *Artaxerxes*, who is the ſame, who is named *Cambiſes* by other hiſtoriographers, the ſonne of Cyrus: ſo the laſt king of the Medes by *Herodotus* is ſaid to be Aſtyages the ſonne of Cyaxares, whome *Diodorus* calleth *Apanda*, the other *Aſtibara*: ſo alſo this *Darius* may be the ſame, who is called Cyaxares the ſonne not of Aſtyages, but of *Aſſuerus*, *c.9.1.*

3. Wherefore *Ioſephus* opinion is more probable, whome *Hierome* followeth, that Darius and Cyrus with the power of the Medes and Perſians ioyned together in the ſiege of Babel: which beſt agreeth both to the propheſie of Daniel here, that the kingdome was giuen to the Medes and Perſians; and to the viſion of the image, c. 2. where the ſecond Monarchie next vnto Babylon, is repreſented and ſet forth by the two armes of ſiluer, which ſignified the two kingdomes of the Medes and Perſians ioyned in one.

4. *Xenophon*, whome *Iunius* followeth in his commentarie, thinketh that although *Darius* was the chiefe procurer and beginner of this warre with the Babylonians, yet he himſelf was not preſent in perſon, but ſtaied at home to defend his owne kingdome of Media: but by the wordes of the text here, that preſently after Balthazar was ſlaine, *Darius* tooke the kingdome, it appeareth, that he was preſent then to take the kingdome vpon him.

47. Queſt. *Who was chiefe in the taking of Babylon, Darius, or Cyrus, and why mention is made onely of Darius.*

1. *Herodotus* maketh Cyrus onely the author and beginner of this warre, and the chiefe contriuer of it; and *Iunius* ſeemeth to be of the ſame opinion in his commentarie: and further thinketh, that Cyrus ſpent one yeare in ſetling the kingdome of Babylon, and afterward reſigned it to *Darius* called alſo Cyaxares: ſo that the firſt yeare of Darius raigne was the ſecond of Cyrus: but it is gathered rather by the text, that *Darius* tooke vpon him the kingdome immediatly after the taking of the citie, and then began to raigne.

2. The more probable opinion then is, that *Darius* was the chiefe author and beginner of this battell, and that thereunto he vſed the helpe of Cyrus then Preſident of Perſia: ſo *Xenoph.* and *Ioſephus* ſaith, *when Darius did extinguiſh the Empire of Babylon, adiutus à Cyro, he was aſſiſted by Cyrus.* And this is moſt agreeable to the Scripture, which maketh the Medes the chiefe in this ſiege: Iſa. 13. *I will ſtirre vp the Medes againſt thee*: and, Ier. 51.11. *The Lord hath raiſed vp the ſpirit of the king of the Medes.* So that the chiefe authoritie and power was in the Medes, but the dexteritie in expediting of this buſines, and in vſing that ſtratageme in deuiding the riuer, is aſcribed vnto Cyrus.

3. The victorie then is ſpecially aſcribed vnto Darius, though it were atchieued and obtained by Cyrus skill and valour, for theſe three reaſons, as *Hierome* briefly expreſſeth them: *ordo ætatis, propinquitatis, & regni ſeruatus eſt*, the order of age, of affinitie, and of the kingdome was kept. 1. Darius was now not onely 40. yeare old, as *Cicero* ſaith, but 62. yeares old, Cyrus beeing a young man. 2. he was Cyrus great vnkle, his grandfather Aſtyages brother, and beſide, as ſome thinke his father in law. 3. and now the chiefe dominion was in the Medes, from whome it was tranſlated after Darius death, by Cyrus to the Perſians. lib.1.de diuinat.

48. Queſt. *Of the cauſe of this Babylonian warre.*

1. *Herodotus* thinketh it was onely Cyrus ambition, and immoderate deſire of enlarging his

his dominion, that made him enterprise this battell: but this was not the chiefe cause: for Cyrus was but an assistant and associate vnto *Darius* in this exploit, as is before shewed.

2. The author of the scholasticall historie imagineth this to be the cause, that the mother of *Balthazar*, for whose cause those hanging orchards were made in Babylon, was this Darius daughter; and now Balthazar hauing no sonne, Darius attempted to inuade the kingdome, Balthazar yet liuing. But this is not like: for Darius could pretend no title at all by this pretext vnto the kingdome, especially Balthazar, the right heire of the kingdome, beeing aliue.

3. That cause is more probable, which is alleadged by *Xenoph. lib.* 1. that the king of Babylon combining himselfe with the kings of Asia, was purposed to haue warred against the Medes, who had then the chiefe dominion: and therfore *Darius* to preuent him, first setteth vpon Babylon.

4. But what cause soeuer mooued them, the speciall stirrer and instigator to this battell, was the Lord himselfe: as Ierem. 14. *The Lord hath broken the rodde of the wicked, and the scepter of the rulers:* and Ierem. 51. 11. *The Lord hath raised vp the spirit of the king of the Medes.*

5. For the Lord was prouoked by the sinnes of Babel, and therefore brought this desolation and destruction vpon them: which sinnes were these, 1. their cruelty and oppression: Isa. 14. 6. *which smote the people in anger with a continuall plague, &c.* And they were not onely cruell toward other nations, but specially against the people of God, when they destroyed their citie and Temple: and therefore Ieremie saith, c. 51. 11. *It is the vengeance of the Lord, and the vengeance of his Temple.* 2. An other of their great sinnes, was their superstition and idolatrie, Ierem. 51. 44. *I will visit Bel in Babel.* v. 52. *I will visit her grauen images.* 3. The Babylonians were giuen to diuinations, to sorcerie, and enchantments, for the which they were punished. Isa. 47. 9. *They shall come vpon thee, &c. for the multitude of thy diuinations, and for the great abundance of thine enchantments.* 4. And to fill vp the measure of their iniquitie, *Balthazar* had in this his last, and as it were his funerall feast, prophaned the vessels of the Temple, and blasphemed God. All these sinnes beeing put together made vp the full measure, and cried for vengeance, which the Lord would no longer deferre.

49. Quest. *Whether Babylon was at this time finally destroyed according the predictions of the Prophets.*

1. The Prophets spake of an vtter ouerthrow and subuersion of Babylon: as Isa. 13. 19. *Babel the glorie of kingdomes, and the beautie and pride of the Chaldeans, shall be as the destruction of God in Sodome and Gomorrha: it shall not be inhabited for euer, &c.* and c. 14. 23. *I will make it a possession for the hedgehogge, and poules of water, and I will sweepe it with the besome of destruction, saith the Lord.* Ierem. 50. 23. *Babel is become desolate among the nations, &c.* But at this time Babylon was not brought to such desolation: for it continued after the raigne of Darius and Cyrus to the times of Alexander, beeing then a citie of great riches and power.

2. Some to winde themselues out of this straight, doe make an allegorie of these propheticall predictions: whome *Hierome* iustly reprehendeth in his commentarie vpon the 13. c. of Isa: for if still vpon euery doubt and obiection, men should flie vnto allegories, there would be no certentie of any thing.

3. *Calvin* to dissolue this knot, saith, that Babylon was subdued twice, once by Cyrus and Darius the Mede, then afterward by Darius Hystaspis, by the helpe of *Zopyrus*, when 3000. of the nobles were hanged vp, and many other put to the sword. But although this second taking of Babylon were more cruell and grieuous then the other, yet neither at this time was it finally ouerthrowne, as is before shewed.

4. Wherefore it must be considered, that these propheeies were not fulfilled all at once, neither was Babylon at the first brought to vtter desolation, but by degrees. 1. it was surprised by Cyrus and Darius, and depriued of the Empire and dominion. 2. afterward it was defaced by Darius Hystaspis, when they rebelled, and the walls were broken downe to the ground. *Herod. lib.* 3. *Iustin. lib.* 1. 3. after this, not farre from Babylon by Seleucus Nicanor was built the citie *Seleucia*, and by the Parthians the citie *Ctesiphon*, *Plin. lib.* 6. *c.* 26. and so Babylon was almost exhaust by this meanes of the inhabitants. 4. In the Emperour Adrians time, as *Pausanias* writeth, *lib.* 8. Babylon *nihil præter muros reliqui habet*, had nothing

thing left but the walls. 5. In *Hieromes* time, as he writeth from the report of an *Elamite*, the walls of Babylon onely serued to keepe in wild beasts for the kings game: and so he saith *vsque in præsentem diem prophetia Babylonis impletur*, euen vnto this day, the prophecie on Babel is fulfilled: Isa. 13. 20. *Neither shall the Arabian pitch his tents there, neither shall the shepheards make their folds there.* And so accordingly it was fulfilled, as *Hierome* saith, *præ multitudine bestiarum & dæmonum nullus pastorum audet intrare*, by reason of the multitude of beasts and of deuills, (and vncleane spirits that there haunted) no shepheard durst enter within the walls of *Babylon*.

50. Quest. *How long the Chaldean Empire and Monarchie continued.*

There are three generall opinions hereof. 1. Some extend it not so farre as to 70. yeares: 2. some limit it vnto 70. yeares: 3. some make it farre to exceede the terme of 70. yeares.

1. Of the first opinion are diuers, one disagreeing from an other: *Berosus* from the beginning of Nabuchadnezers raigne to the ende of *Balthazars*, counteth but 65. yeares, as *Iosephus* alleadgeth him, *lib. 1. cont. Appion.* *Alexander Polyhistor* cited by *Euseb. lib. 9. de præp. Euang.* reckoneth but 62. yeares. *Clemens Alex. lib. 1. stromat.* and *August. lib. 18. de ciu. Dei*, doe make the summe but 48. yeares. But the Scripture euidently conuinceth all these: which sheweth that the Chaldeans should rule ouer nations 70. yeares, Ierem. 25. 11. and so long the Iewes should be in captiuitie vnder them: but their captiuitie began vnder Nabuchadneaer: from the beginning then of his raigne to the ende of the Chaldean Monarchie, there must be 70. yeares at the least.

2. Some make but iust 70. yeares, as *Sulpit. lib. 2. sacr. histor.* so also *H. B.* in the *Concent* of Scripture: Nabuchadnezers 45. Euilmerodachs 22. and *Balthazars* 3. doe fill vp the number of 70. yeares. But the captiuitie began not before the 8. yeare of Nabuchadnezers raigne, when Iechonia was carried away captiue, 2. king. 24. 12. from whence the Prophet Ezekiel counteth the yeares of captiuitie, Ezek. 1. 2. c. 8. 1. and in diuers other places.

3. Of the third sort, which extend the terme beyond 70. yeares: first *Iosephus* counteth an 118. yeares: to Nabuchadnezer he giueth 43. yeares, to Euilmerodach 18. to Niglasar 40. to *Balthazar* 17. yet *Beda* and *Rupertus* thinke that the place in *Iosephus* is corrupted: and *Pererius* also, because *Iosephus* in an other place, *lib. 11.* from the 18. yeare of *Nabuchadnezer* to the destruction of *Babylon*, reckoneth iust 70. yeares. lib 10. antiq. cap. 12.

Paulus Orosius affirming that *Babylon* was taken by Cyrus at the same time when the kings were expelled out of Rome, which was in the 67. Olympiade, extendeth the Chaldean Monarchie 60. yeares beyond the due time; for Cyrus is held to haue begun to raigne in the 58. Olympiade.

Pererius holdeth that the Chaldean Monarchie endured 88. yeares, which he sheweth thus: the captiuitie of the Iewes began in the 18. yeare of Nabuchadnezer, when Ierusalem was taken, which continued 70. yeares; vnto this summe must be added 18. yeares, which were runne before of Nabuchadnezers raigne. But herein is *Pererius* error, he beginneth the captiuitie in the 18. yeare, whereas it must take beginning onely from the 8. yeare of his raigne, as is euident, 2. king. 24. 12. and shall afterward more fully be shewed.

4. Therefore the true account is this: the 70. yeares captiuitie beganne when *Iechonia* was caried into captiuitie: for so the Prophet Ezekiel vseth to recken: as c. 1. 2. he maketh mention of the 5. yeare. c. 8. 1. of the sixt yeare. c. 29. 1. of the 10. yeare. c. 31. 1. of the 11. yeare. c. 32. 1. of the 12. yeare. c. 29. 17. of the 27. yeare: all which yeares are accounted from the captiuitie of Iechonia, as is euident c. 1. 2. which was in the 8. yeare of the raigne of Nabuchadnezer, 2. king. 24. 12. for then must begin the account of 70. yeares: vnto which must be added 8. yeares of *Nabuchadnezers* raigne, which were expired before: so the whole time of the *Babylonian* Monarchie, from the beginning of Nabuchadnezers raigne, was not precisely 70. yeares, as *Polan. p. 398.* but 78. yeares. *Bulling.*

51. Quest. *Of the yeares of the raigne of the seuerall kings of Babylon.*

Concerning the number of the kings themselues, how many raigned after Nabuchadnezer, is shewed before, Quest. 21. about the yeares of their raigne, there is great diuersitie of opinion.

1. *Sulpitius* giueth vnto *Balthazar* 14. yeares: *Eusebius* to *Euilmerodach* and *Balthazar* together

together alloweth but 12. yeares, to Nabuchadnezzer but 36. *Berosus* with other auncient writers, cited by *Iosephus, lib.* 1. *cont. Appion.* doe giue vnto *Nabuchadnezzer* 43. yeares: 20. yeares to Euilmerodach: 4. yeares to Niglasar: 17. yeares to Balthazar. *Iosephus* counteth 18. years for Euilmerodach, 40. for Niglasar, 9. moneths for *Labosardach*, and 17. years for *Balthazar. lib.* 10. *antiq. c.* 12. *Pererius* doth giue 43. yeares to Nabuchadnezzer, to Euilmerodach and Niglasar between them 27. years, to Balthazar 17. yeares. But all these doe manifestly erre in these two things: first, they giue but 43. yeares to Nabuchadnezzer, whereas he raigned 45. yeares: 8. yeares before Ieconiah his captiuitie, 2. king. 24. 12. and 37. yeares after, 2. king. 25. 27. And they suppose Balthazar to raigne 17. yeares, whereas Daniel maketh mention onely of the third yeare of his raigne, c. 8. 1.

2. The more common opinion is, that Nabuchadnezzer raigned 45. yeares, Euilmerodach 22. as *H. B.* in his Concent, or 23. as *Oecolampad.* and Balthazar three. But these are deceiued in beginning the captiuitie from the third yeare of Iehoiakim, when Ierusalem was first taken, in the first yeare of Nabuchadnezzers raigne: whereas it must be accounted from Iechoniahs captiuitie, as is shewed in the former question.

3. Therefore I thinke *Bullingers* account is rather to be followed, to begin the 70. yeares from Iechoniahs captiuitie, as *Iunius* also doth, *comment. in* 9. *Daniel.* and then allowing vnto Nabuchadnezzer 45. yeares, Euilmerodach must haue 30. and Balthazar three, which make in all 78. yeares, the whole time of the continuance of the Babylonian Monarchie: from which summe 8. beeing deducted, for so many yeares raigned Nabuchadnezzer before he tooke Iechoniah prisoner, there will remaine iust 70. yeares, the time of the captiuity.

4. *The places of doctrine.*

1. Doctr. *That Gods iudgements worke diuersly.*

v. 6. *Then the kings countenance was changed.* Generally the denuntiation or demonstration of Gods iudgements doe awaken and rouse vp the secure and sleepie conscience. But it hath a diuers operation in the Elect, and in the wicked and reprobate: In the Elect, the hearing of Gods iudgements doth sometime bring them to repentance for their sinne, as it did Dauid, or doth stirre them vp to be more zealous in performing their dutie, as the Apostle saith, 2. Cor. 5. 11. *Knowing the terrour of the Lord, we perswade men:* that is, seeing euery one shall receiue the things done in his bodie, as he saith in the former verse, that euery one should haue a care faithfully to performe his dutie.

In the reprobate, either they are not mooued at all at Gods iudgements, as Pharaoh at the first was not humbled at all: or els there is wrought in them a shew of repentance for a time, as in Ahab: or they may be terrified with the feare of Gods iudgements, without any remorse at all, as is here seene in Balthazar.

2. Doctr. *Of the momentanie pleasures of the world.*

v. 6. *And his thoughts troubled him.* Balthazar in the middes of his feast, when his heart was disposed to be merrie, is stricken into his dumps: according to that saying of Amos, c. 8. 10. *I will turne your feasts into mourning, and all your songs into lamentation:* for like as the weather changeth, it is sometime faire, sometime foule: and as at the sea, whē it is calme suddenly riseth a storme and tempest: such are all terrene and earthly ioyes: Onely our peace and ioy in Christ is perpetuall: as our blessed Sauiour himselfe saith, Ioh. 16. 22. *Your ioy shall no man take from you:* like as a streame, which continually runneth, such are spirituall ioyes flowing vnto euerlasting life: but the ioy of the world is like vnto sudden raine, which hastily runneth downe, and is speedily gone.

3. Doctr. *Man of himselfe can not vnderstand or perceiue heauenly things.*

v. 8. *Then came all the kings wise men, but they could neither read the writing, &c.* As these Chaldeans presuming vpon their owne skill, could neither read, much lesse interpret this diuine writing; so man is of himselfe vnapt and vnable to apprehend any spirituall thing: the vision of the Prophets vnto carnall men, is like vnto the words of a booke sealed vp, Isa. 29. 10. the reason whereof the Apostle sheweth, 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him, &c.*

4. Doctr. *That God often vseth weake instruments, as namely women, to effect his purpose.*

v. 10. *Now the Queene, &c. came into the banket house.* The Lord vseth oftentimes wo-

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men in his ſeruice, which are the weaker veſſels and inſtruments: both to ſhewe his libertie, that he is not tied vnto any meanes, but may vſe any indifferently, and to declare his power in ſetting vp weake meanes: and to bring downe the pride of the wiſe, when they are confounded by the ſimple and vnwiſe: As here the Lord gaue more wiſedome and vnderſtanding to this honourable and auntient Queene, then was in the king, and all his thouſand nobles now aſſembled together: So the Lord raiſed vp *Deborah* to haue more courage and wiſedome in her, then *Baruch* had. And thus in our age and memorie, as *Polanus* noteth, *Deus adhibuit Reginam Angliæ ad confundendum Hiſpaniarum potentiſſimum regem*, God hath vſed the Queene of England to confound the mightie king of Spaine.

5. Doct. *Of the oblivion and forgetfulneſſe in Princes of thoſe which deſerue well of them.*

v. 13. *Art thou that Daniel:* Daniel was worthie for his great wiſedome, and neceſſarie employment in the Babylonian ſtate, to haue beene remembred of the king, as he had beene honoured of his predeceſſors: But ſuch is the mutabilitie of Princes fauours: As in Egypt there roſe vp a Pharaoh that knewe not Ioſeph, neither remembred the great benefits, which he had done for that nation. So Saul had ſoone forgotten Dauid, that had played before him, and by whom he had found great eaſe: for not long after he asked Abner whoſe ſonne he was: Therefore as it is in the Pſalme, *it is better to truſt in the Lord, then to haue any confidence in Princes.* Pſal. 118.

6. Doct. *Of the neceſſarie and profitable knowledge of hiſtories.*

v. 18. *The moſt high God gaue vnto Nebuchadnezzar thy father, &c.* Here Daniel propoundeth vnto Balthazar his father *Nebuchadnezzar*, and ſetteth before him the hiſtorie of his life, by the which he might haue learned great wiſedom: The knowledge of former times is moſt profitable, therein we behold the equitie of Gods iudgements, his iuſtice, veritie, wiſedome, power: likewiſe we ſee in a glaſſe the vncertaine and changeable ſtate of the world: And for our owne direction we finde, what to followe, and what to decline, as *Diodorus Siculus* ſpeaking of the profit that commeth by hiſtories, ſaith, *pulchrum eſt ex aliorum erratis in melius inſtituere vitam, &c.* it is a good thing by other mens errors to reforme the life: The counſell of the ancient, becauſe of their long experience, is commended and followed: But the knowledge of hiſtories goeth farre beyond, *quanto plura exempla complectitur diuturnitas temporis, quam hominis ætas*, in as much as the continuance of time comprehendeth more examples, then the age of man. in proœm. Bibliothecæ.

7. Doct. *Of the vſe that is to be made of examples.*

Examples are either old, ſuch as fell out in former times, or they are newe, ſuch as happen in our owne age and memorie; and both are either domeſticall or forren examples: But the domeſticall examples are more forceable and effectuall to mooue, as here the example of Nebuchadnezzar is ſet before Balthazar. Thus it is much auaileable to call to minde the examples of our fathers, and anceſtors before vs, to followe their vertue, and decline and ſhunne their vices: And moſt of all we ſhould obſerue, what hath befallen our ſelues in the former part of our life; as Dauid did comfort himſelfe when he went againſt Goliah, in the experience of Gods mercie and power in deliuering him from the lyon and the beare, 1. Sam. 17.

8. Doct. *That flatterers are about Princes.*

v. 23. *Thou and thy Princes, &c.* It may ſeeme ſtrange that among a thouſand princes and noble men that were here aſſembled together, there was not one faithfull counſellor: But here we ſee fulfilled that ſaying in the Prou. 29. 12. of a prince that hearkeneth vnto lies, all his ſeruants are wicked: It ſeemeth that Balthazar was giuen to heare tales and lies, by which meanes it is like, that Daniel was out of fauour in Court, and therefore it falleth out iuſt vpon him, that he hath none about him to ſpeake the truth: flatterers then are dangerous about princes, as Haman was vnto king *Aſſuerus:* And like as oyle doth ſoake into earthen veſſels, beeing ſoft and ſmooth, ſo flatterers by their pleaſant and ſmooth words doe inſinuate themſelues.

9. Doct. *God hath all things in number and account.*

v. 26. *God hath numbred thy kingdome.* The yeares and dayes of the world, the tearme and continuance of kingdomes, the time of mans life are all determined with God: As

Iob saith, *are not his dayes determined, the number of his moneths are with thee, thou hast appointed his bonds which he cannot passe*, c. 14.5. So the times and seasons the Lord hath put in his owne power, Act. 1. 7. neither the age of the world, nor the tearme of kingdomes, nor the space of mans life, can be measured or calculated by the skill of man: but the Lord onely knoweth them, who hath numbred and appointed them, *Polan.*

10. Doct. *Of the fall and ruine of great and famous cities.*

v. 18. *Thy kingdome is divided. Pererius* out of *Pausanias* here alleadgeth how many cities, which had beene renowned and famous in the world, were either vtterly decayed, or much impayred; as the great citie *Ninive*, and the citie *Mycene*, which ruled ouer all Greece, were in his time become desolate: so likewise *Thebes* in *Bœotia*, & an other *Thebes* in *Egypt*, *Delos* in *Greece*, and the citie *Tyrinth*, together with Babylon, which had nothing then left but walls, *Pausan. lib.* 8. which ought to teach men, not to put confidence in these earthly things, as *Nebuchadnezzar* did in his sumptuous and costly buildings, which after his time, came to vtter ruine and desolation: so that it is now scarse knowne where Babylon stood.

5. *Places of controversie.*

1. Controv. *That idolaters and worshippers of images, make them their gods.*

v. 4. *They praised the gods of gold and siluer, &c.* The Babylonians and other Gentiles were not so grosse to thinke, that the diuine essence consisted of siluer or gold, or that the verie images were their gods: for they did hold that their gods were in heauen: as the men of *Lystra* said, Act. 14. 11. *gods like vnto men are come downe vnto vs*, yet the spirit of God giueth this iudgement of them, that they make such images their gods: because they haue deuised such of themselues, God requireth no such thing, to be represented by: Therefore vaine is the defense of the Papists, which alleadge that they doe not worship the image, but as it hath relation to him, that is represented thereby, *Polan.* See further of this controversie, *Synops. Centur.* 2. *p.* 402.

2. Controv. *Whether images in Churches may be retained, though they be not worshipped.*

Like as they onely doe not worship God, which doe pray vnto him, and fall downe before him, but they also which doe fight for him: So they are not onely worshippers of images, which doe bowe vnto them, but they also which doe maintaine them, and striue still to haue them retained: In this place they are not said to worship the gods of siluer and gold, but to praise them. So they are praisers of images, which thinke they may be retained as ornaments in their Churches: for the verie making of such images for any religious vse, is accursed before God, and abominable, and therefore defileth Gods house, it can be no ornament vnto it. As Deut. 27.15. *Cursed is the man that shall make any carued or molten image, which is an abhomination to the Lord, &c.* God did not onely forbid the Israelites to make them any such images, but he commanded them to breake downe and deface the images of the Cananites, Deut. 7. 5. they might with as good pretense haue kept them for ornaments, as the Lutherans doe popish images in their Churches: But as *Augustine* saith, *Deus istarum omnium superstitionum euersionem, iussit, permisit, exhibuit*, God hath commanded, permitted, exhibited vnto Christians the subuersion and ouerthrowe of all such superstitions.

3. Contro. *That no Protestants but Papists are the profaners of holy things.*

v. 23. *They haue brought the vessels of his house before thee. Pererius* taketh here occasion, p. 399. to enueigh against protestants, whom he falsly and contumeliously calleth heretikes, *qui res sacras ludibrio & contemptui habeant, &c.* which doe contemne and make a mocke of holy things, which they take away from sacred places and persons, and put them to impure and wicked vses.

Contra. 1. We denie that Church vessels and implements taken from idolaters, are sacred things: they were neuer consecrate vnto God, but to superstitious vses, and therefore it can be no sacriledge to conuert such things to ciuill vses. 2. If any haue abused such things notwithstanding to riot and excesse, they are not to be excused. 3. But the Papists

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are the profaners of holy things indeed: they profane the Scriptures, not ſuffering them to be read to the peoples vnderſtanding, and the Sacraments, in polluting them with their owne inuentions, they baptiſe bels, and make an idol of bread in the Euchariſt. 4. the Church-maintenance by tithes they firſt tooke away from the Churches, and tranſlated them to their Abbeys, where their fatte bellied Monkes waſted and conſumed them in riot, as all the world knoweth.

4. Controv. *That there are no certaine periods of kingdomes.*

Pappus here noteth, that concerning the periods of kingdomes, they are for the moſt part *quingentorum annorum*, of fiue hundreth yeares, or halfe ſo much: as the Aſſyrian Empire continued 520. yeares: from the going out of Iſrael are counted 480. yeares: and thence to the captiuitie of Babylon 430. yeares: from thence to the comming of Chriſt 490. yeares: the kingdome of Athens from *Cecrope* to *Codrus*, continued 490. yeares: and ſo long the commonwealth of the *Lacedemonians* from *Lycurgus* to the ende and ſubuerſion thereof: Some kingdomes continued but halfe the time of this periode, as the kingdome of Iſrael in Samaria 262. yeares: the Perſian Monarchie 230. the kings among the Romanes raigned 245. yeares.

Contra. 1. Firſt they can define no certaine periode of kingdomes: ſome will haue 500. yeares the periode, ſome 700. ſome an 120. yeares: and here before diuerſe examples are alledged of vnlike continuance.

2. The examples are impertinent: the Aſſyrian Empire is held to haue continued aboue a 1000. yeares: the ſtate of the Iudges exceeded not 300. yeares: the 490. yeares till the comming of the Meſſiah, take not beginning from the captiuitie, but from the reedifying of Ieruſalem after the captiuitie, as is euident, Dan. 9. and in that time there were great alterations in the commonwealth of the Iewes.

3. But many contrarie examples may be produced: the Romane ſtate after the kings were expelled, vnder Conſuls and Dictators endured aboue 600. yeares: The dominion of the Turkes hath borne ſway a 1000. yeares, the kingdome of France hath continued a 1200. yeares: the ſtate of Venice 800. And for ſhort continuance, the Monarchie of the Athenians exceeded not 50. yeares: nor the Chalde Empire many aboue 70. This therefore is a vaine obſeruation, of any ſuch certaine and definite periode of kingdomes.

4. Further in that this Chaldean Monarchie was diſſolued becauſe of their iniquitie, two other errors are met withall. 1. of them which thinke that the alteration and change of kingdomes is ruled by the conſtellations, and aſpects of planets: the Chaldeans were very expert in ſuch contemplations, who could foreſee no ſuch thing, that their Monarchie was ſo neere vnto an ende. 2. they are alſo here confuted, which thinke there is a fatall deſtinie of kingdomes, that by an ineuitable neceſſitie, which dependeth vpon the connexion and concurrence of certaine ſecundarie cauſes, commonwealths come vnto their fatall ende: We ſee in this place that no ſuch ſecond cauſes here concurred, but it was Gods decree, and the writing of his owne hand, which diſſolued the Babylonian ſtate for the iniquitie thereof.

6. *Morall obſeruations.*

1. Obſerv. *Of the dangerous ſinne of drunkennеſſe.*

v. 2. *Whiles Balthazar taſted the wine, &c.* The king beeing intoxicate here with wine, caſteth off all care of God and man, he falleth to profaneneſſe and blaſphemie, ſuch are the fruites of drunkenneſſe. It made Noah diſcouer his nakedneſſe. Lot to commit inceſt: it cauſed *Benhadad* with his 30. kings, to be ouercome of a fewe, 1. king 20. And Simon the Macchabe beeing filled with good cheare was ſlaine at a banket: *Alexander* the great killed more of his friends when he was drunke, then he did enemies in battell: *Pythagoras* therefore well ſaid, *ebrietatem breuem eſſe inſaniam*, that drunkenneſſe is a ſhort kind of madneſſe. And *Anacharſis* his ſaying was, *primum poculum vini eſſe ſanitatis, alterum voluptatis, tertium contumeliæ*, the firſt cuppe of wine was for health, the next for pleaſure, the third was raging and contumelious, &c. the Apoſtle therefore exhorteth, *be not drunke with wine wherein is exceſſe*, Epheſ. 5. 18. yea he ſheweth *that drunkards ſhall not inherite the kingdome of God*, 2. Cor. 6. 10. what madneſſe then is it for ſo ſhort and a beaſtly pleaſure, to looſe Gods inheritance, at the leaſt to put it in hazard.

2. Observ. *Against carnall securitie.*

This *Balthazar* being so neere vnto his destruction, gaue himselfe to banqueting and feasting, to drinke, and to be drunken: So the wicked and vngodly many times are most secure, when their iudgement is at hand: according to that saying in the Prouerbs, 16. 18. *Pride goeth before destruction, and an high minde before the fall:* thus it was said to the rich man, that laid vp store for many yeares, *this night shall thy soule be taken from thee*, Luk. 12. Thus the old world was eating and drinking, when the flood came, and swept them all away: And Iobs sonnes were feasting, when the house fell vpon them, Iob. 1. It therefore standeth vs in hand alwayes to be watchfull, and alwayes to shake off carnall securitie.

3. Observ. *Of the terrour of a wicked conscience.*

v. 6. *Balthazar* was so terrified at this sight, that his loynes trembled, and his knees smote together: the wicked, which alwayes carrie about with them a guiltie conscience, are no otherwise affected when any sudden iudgement ouertaketh them, then if they were presented before Gods tribunall seate to receiue their euerlasting doome: As the wicked in that day, shall say to the mountaines and rockes, *fall on vs, and hide vs from the presence of him that sitteth on the the throne, &c.* Thus the heathen iudge trembled, when Paul disputed before him of the iudgement to come: Wherefore let vs labour to haue a quiet conscience, setled by faith in Christ: As the Apostle saith, *beeing iustified by faith, we are at peace with God:* then shall we not feare the terror of that day, but rather loue the appearing, of Christ, and desire his comming.

Apocal. 6. 16. Act. 24. 26. Rom. 5. 1.

4. Observ. *The graces of God in others must not be neglected.*

v. 11. *There is a man in thy kingdome:* This honourable Queene onely had respect vnto Daniel: his great graces and wisedome were neglected of the king, and his nobles, euen as Ioseph was hated of his brethren, and Dauid also of his: But the Apostles rule is, *looke not euery man on his owne things, but euery man also on the things of other men:* And *set vp* (saith the Apostle) *them, which are lest esteemed in the Church:* There are many euen in the Church, which for their wisedome and other gifts, are worthy to be aduanced, which are not esteemed of, according to that obseruation of the preacher, cap. 10. 7. *I haue seene seruants on horses, and princes* (for their knowledge and gifts) *walking as seruants on the ground.*

Philip. 2 4. 1. Cor. 6 4.

5. Observ. *That it is a dangerous thing not to profit by the example of others.*

v. 22. *And thou his sonne (O Belthassar) hast not humbled thy selfe:* His sinne was so much the greater, because he had his fathers example before him, whom God had humbled for his pride, and yet would not be warned: as *Lamechs* profanenesse is set forth, for that he threatned to kill a young man in his rage, flattering himselfe in his impunitie, yet hauing before his eyes such a fearefull example of Gods seueritie vpon Cain for the like sinne.

Genes. 4.

6. Obseru. *The tyrannie of the wicked shall haue an ende.*

v. 26. *God hath numbred thy kingdome:* The people of God endured much sorrowe vnder the hard bondage and seruitude of Babylon: but now their tyrannie is at an end: So when the Israelites were most cruelly oppressed in Egypt, the Lord looked vpon their affliction, & numbred Pharaohs kingdome. So the tyrannie of the Romane Emperours was numbred, which for 300. yeares had persecuted the Church of God; and God raised vp Constantine to be their deliuerer: And in this latter age of the world, when the Pope had a long time raged against Christs members, the Lord brought him to number and account, and hath freed his Church in many famous kingdomes from his Tyrannie.

CHAP. VI.

1. *The Methode and Argument.*

IN this chapter is set forth the miraculous deliuerance of Daniel from the lyons, with the occasion thereof going before, and the effects that followed.

It hath three parts. 1. a narration of Daniels dignitie and honour. 2. the enuie thereupon raised against him, with the effects to v. 21. 3. the deliuerance of Daniel, whereunto he was brought thorough enuie.

2. Daniels

1. Daniels dignitie is described. 1. by the efficient cause and author of his aduancement, the king, v. 1. 2. by the degrees of his honour. 1. he was one of the three set ouer the 120. gouernours. 2. he was made the first and cheife of the three, v. 3. 3. the king purposed to set him ouer the whole kingdome.

2. Hereupon Daniel is enuied, enuie bringeth forth malitious practising against Daniel, which is of two sorts. 1. they practise but preuaile not, v. 4. 2. they practise against Daniel and preuaile: where first is set forth their consultation, v. 5. 2. the putting the same in practise: where these three things are shewed. 1. the enacting of a law to entrappe Daniel, v. 11. 2. the vrging of the lawe to v. 16. 3. the execution of the lawe, in the condemnation of Daniel, with the effects thereof.

1. In the making of the lawe, there is 1. their petition to the king, to make a lawe, v. 5. and to ratifie it. 2. the kings condescending, v. 9.

2. The law is vrged: where 1. is set forth the matter of their accusation: they found Daniel praying: the manner of whose prayer is described, v. 10. see quest. 12. following. 2. the manner of their accusation, which containeth a generall repetition of the law made. v. 12. & a particular accusation against Daniel, with false suggestions, v. 13. 3. the kings endeauour to deliuer Daniel, v. 14.

3. The execution followeth, 1. with the cause thereof, the vrging of the Princes, v. 15. 2. the manner: the kings commandement goeth before, in the instant the king vseth comfortable words, v. 16. and afterward to make all sure, he and the princes seale the stone of the lyons caue or denne, v. 17. 3. then followe the effects. 1. the kings heauines shewed by three effects, the refusing of his meate, of his delight and of his sleepe, v. 18. 2. the kings earely rising. 3. and friendly salutation of Daniel.

Then followeth the third part: Daniels deliuerance with the manner thereof, see afterward, quest. 23. And the effects which followed which were fowre. 1. the king reioyceth, v. 23. 2. Daniel is deliuered without any hurt at all, v. 23. 3. his accusers are cast into the lyons denne; the manner is expressed, who were cast into the lyons denne, and how it befell them, their bones were broken in peices before they came at the ground, v. 24. 4. the kings decree concerning the worship of Daniels God: the parts and order whereof see, qu. 29.

2. *The text with the diuerse readings.*

1. And it pleased *(before.C.)* Darius to set *(and he set. C.)* ouer the kingdome an hundreth and twentie gouernours, which should be ouer the *(in the.L. C.)* whole kingdome.

2. And ouer these *he set*, three rulers, of whom Daniel was the chiefe *(one.V.L.S.G.B.* but *(one) signifieth here the first, as the next verse sheweth)* that the gouernours might giue account vnto them, and the king should haue no damage *(not be troubled. L. but the word (nazik)* signifieth rather *to sustaine losse, then trouble.*

3. Now Daniel was preferred *(excelled.V. was superior.L.)* aboue the rulers and gouernours, because the spirit *(of God.L.B. ad)* was excellent in him: and the king thought to set him ouer the whole realme.

4. Wherefore the rulers and gouernours sought *(were seeking.C.)* to find occasion against Daniel on the behalfe *(on the side.C. in the businesse. V. in the administration.I.)* of the kingdome, but they could finde none occasion, nor fault: for he was so faithfull, that there was no blame nor fault found in him.

5. Then said these men, we shall finde no occasion against this *(to this.C.L.)* Daniel except we finde *it* against him concerning *(in.C.)* the lawe of his God.

6. Then these rulers and gouernours went together *(craftely assayled. V. L. thronged tumultuously. A. so the word (pagash) signifieth, as Psalm. 2. 1.)* to the king and said thus vnto him, king Darius liue for euer.

7. All the rulers of the kingdome, the officers and gouernours, the counsellers and dukes, haue consulted together to make a regal statute *(a statute of the king. C. for the king. G.B.)* and to confirme an edict, that whosoeuer shall aske a petition of any god or man, for thirtie dayes, saue of thee the king. *(I. of thee O king. V. L. B. G.)* should be cast into the lyons denne.

8. Now O king ratifie the edict, and signe *(seale. G.B. describe or write. C.)* the writing, that it be not changed, according to the lawe of Medes, and Persians, which faileth not *(passeth not. C.)*

9. Therefore king Darius signed the writing and the decree.

10. Now when Daniel vnderstood, that the writing was signed (*that he had sealed the writing.B.G.*) he went into his house, and his windowe beeing open in his chamber (*the word signifieth an vpper chamber, Polan.*) towards Ierusalem, he three times in the day kneeled vpon his knees, and prayed, and praised (*confessed.C.*) before his God, as he did aforetime.

11. Then these men thronged together, and found Daniel praying, and making supplication before his God.

12. So they came and spake vnto the king concerning the kings decree: Hast thou not signed the decree, that euerie man that shall aske of any God, or man, for thirtie dayes, saue of thee O King, should be cast into the denne of lyons? The king answered, and said, The thing (*or the word*) is true, according to the law of the Medes and Persians, which faileth not.

13. Then answered they, and said before the king: This Daniel, which is of the children of the captiuitie of Iudah, hath no respect (*putteth no respect.C.*) to thee O King, nor to the decree, which thou hast signed, but maketh his petition three times a day.

14. When the king heard these words, he was much displeased (or *grieued.I.L. much e. still was.C.*) with himselfe (*about it.V.*) and set his heart on Daniel to deliuer him, and he laboured till the Sunne went downe to deliuer him.

15. Then these men assembled (*vnderstanding.L.*) vnto the king, and said vnto the king: Vnderstand O king, that the lawe of the Medes and Persians *is*, that no decree or statute, which the king confirmeth, may be changed.

16. Then the king gaue charge (*said.C.*) and they brought Daniel, and cast him into the denne of Lyons: now the king spake and said vnto Daniel, Thy God, whom thou seruest continually, he will deliuer thee.

17. And a stone was brought, and laid vpon the mouth of the denne, and the king sealed it, with his owne signet, and the signet of his Princes, that the purpose should not be changed (not *nothing should be done against.L.*) concerning Daniel.

18. Then the king went into his palace, and remained fasting (*passed the night, or continued all night without his supper.A.V.* not *he slept. L. for the contrarie is expressed afterward, that his sleepe went from him*) neither were the instruments of musicke (*such things as might cheare him.I.* not *meates.L.* or *the table.V.*) brought before him, and his sleep went frō him.

19. Then the king arose in the morning by breake of day, *B.* (*with the light.C.*) and went with all haste to the denne of lyons.

20. And as he came nigh vnto the denne, he cried with a piteous, *B.* (*lamentable.B.*) voice vnto Daniel: and the king spake and said to Daniel, O Daniel the seruant of the liuing God, is not thy God (*thinkest thou not, that.L.ad.*) able to deliuer thee from the lyons?

21. Then Daniel said to (*spake with.C.*) the king, O King liue for euer.

22. My God hath sent his Angel, and hath shut (that is, *the Angel*) the lyons mouthes, that they haue not hurt me: and therefore. *I* (better then *for.L.B.G. as though it were a reason of his deliuerance*) integritie is found in me before him: and before thee O King haue I done no mischiefe. *I.L.V.* (*hurt.C.*) *I haue done thee no hurt.G. neuer offended thee.B.*

23. Then was the king exceeding glad for him, and spake that they should take Daniel out of the denne: so Daniel was brought out of the denne, and no manner of hurt was found vpon him, because he beleeued. *G.* (*or trusted.B.*) in his God.

24. Then the king commanded, and the men were brought, which had found accusations (*accused accusations.C.*) which *were against* Daniel, and into the denne of the lyons were they cast, their children, and their wiues, and they were not yet at the ground of the denne, when the lyons had mastrie ouer them, and brake all their bones in peices.

25. Then Darius the king wrote vnto all people, nations, and languages, that dwell in all the earth (*world.G. lands.B.*) Peace be multiplied vnto you.

26. I make a decree (*a decree is propounded before me.C.*) that in all the dominion of my kingdome, men tremble and feare before the God of Daniel, for he is the liuing God, and remaineth for euer, and his kingdome is incorruptible (*shall not be corrupted.C.*) and his dominion shall be euerlasting.

27. He rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power (*hand.C. denne.L.*) of the lyons.

28. So this Daniel prospered in the raigne of Darius, and in the raigne of Cyrus the Persian. *I.C.* (*of Persia.B.G.*)

3. The

3. The queſtions and doubts diſcuſſed.

1. Queſt. *What Darius this was, which tooke vpon him the kingdome of Babylon.*

1. The author of the ſcholaſticall hiſtorie reporteth this to haue beene the opinion of ſome, that this *Darius* ſhould be Balthazars grandfather by the mothers ſide, the ſonne of his daughter, who ſeeing that *Balthazar* had no children, he thought by this attempt to cut off Balthazar, and ſo to poſſeſſe the kingdome of Babylon. But this is very vnlike, ſeeing *Darius* was ſo well affected vnto Cyrus being but his nephew, that he ſhould be ſo vnnaturall to his grandchild.

2. *Theodoret* thinketh, that this *Darius* was grandchild to Nabuchadnezzer by his daughter, and ſo he was a Chaldean by his mother, and a Mede by his father: and this he would thus prooue, becauſe the kingdome was promiſed to Nabuchadnezzer, to his ſonne, and his ſonnes ſonne, Ierem. 25.6,7. now Balthazar was Nabuchadnezzers ſonne, the kingdome then muſt according to that prophecie deſcend yet a degree further to ſome of Nabuchadnezzers ſtocke, namely vnto this *Darius*.

Contra. 1. *Balthazar*, as hath beene ſhewed before, was not ſonne, but ſonnes ſonne to Nabuchadnezzer: for Euilmerodach was his ſonne which next ſucceeded in the kingdom, 2. king. 25.27. 2. ſeeing the kingdome was promiſed to his ſonne, and ſonnes ſonne, this prophecie could not be fulfilled in Darius, who is ſuppoſed to haue beene his daughters ſonne, not his ſonnes ſonne. 3. the kingdome deſcended not to Darius by inheritance, but was taken by conqueſt. *Perer.*

3. A third opinion is, that this Darius was he which was called *Darius Hyſtaſpis*, who did warre with the Chaldees, and tooke their citie Babylon, and ſpoiled it: of this opinion was *Porphyrius*, as *Hierome* ſaith *in 9. Daniel.* and *Tertullian. lib. adverſ. Iuda. Cyril. Hieroſol. catech. 12. Ioan. Ioannes Lucidus de emendat. tempor. Gerardus Mercator. in annalib.* But theſe are greatly deceiued, 1. becauſe betweene this Darius the Mede, and Darius Hyſtaſpis there was great difference: for the firſt was a Mede, the ſonne of Aſſuerus the king, c. 9.1. and raigned before Cyrus: the other was a Perſian, not the ſonne of a king, and he raigned the third after Cyrus. 2. And herein is their error, Babylon was twice taken, once by Darius and Cyrus together, and afterward by *Darius Hyſtaſpis* by Zopyrus meanes.

4. Some other were of opinion, that this Darius was the ſame with *Cyrus*, becauſe the Greeke hiſtorians aſcribe this victorie and taking of Babylon onely vnto *Cyrus*, which Daniel giueth vnto *Darius*: *Theodoret* maketh mention of this opinion in the beginning of his ſixt oration vpon this booke: But this opinion hath no probabilitie. 1. *Darius* was a Mede, but *Cyrus* was of Perſia. 2. Darius was now 62. yeares old, and is thought to haue raigned but a ſhort time after, not aboue a yeare or two: but Cyrus was neither ſo old, held not then to be aboue 40. and he raigned diuers yeares after. 3. And c. 6.28. Darius and Cyrus are named, as two diuers perſons.

5. It was the opinion of ſome, as *Hierome* writeth vpon the 5. chap. of Daniel, that this *Darius* was the ſame, who in *Herodotus* is called *Aſtyages*: of which opinion *Euſebius* ſeemeth to be, who maketh Aſtyages the laſt king of the Medes. And this ſeemeth to be fauoured by the Apocryphal ſtorie of Suſanna, v. 65. that when *Aſtyages* was put or laid vnto his anceſtors, *Cyrus* of Perſia tooke his kingdome.

But this opinion may thus be refelled: 1. becauſe none of the forren writers doe make any mention, that Aſtyages had any warre with the Chaldeans, or that he tooke Babylon. 2. And this Apocryphal ſtorie may be doubted of: for according to Xenophon, *Cyaxares* raigned after *Aſtyages*: and as *Herodotus* writeth, Cyrus expelled Aſtyages out of his kingdome, and ſent him to Carmania, and ſo tooke vpon him the kingdome while he liued: the ſtorie of Suſanna agreeth with neither of theſe reports.

6. The moſt generall receiued opinion is, that this *Darius* called *Cyaxares*, was, as Xenophon writeth, the ſonne of Aſtyages, and vncle by the mothers ſide to Cyrus, which Cyaxares was king of the Medes after Aſtyages: this opinion followeth *Ioſephus*, *Hierome*, *Lyranus*, *Pintus*, *Oecolampad.* *Oſiander*, with others. But this is obiected againſt this opinion: that *Aſtyages* had no ſonne, but a daughter, *Mandane*, the mother of Cyrus, whome Aſtyages commanded to be ſlaine, becauſe the Aſtrologers told him, that he ſhould haue dominion ouer all Aſia. And this is affirmed by diuers authors, that Aſtyages had no ſonne, as *Vale-*

rius Maxim. lib. 1. cap. de somnijs. Herodot. lib. 1. Severus Sulpitius, lib. 2. sacr. histor. And therefore *Iunius* vnderstandeth *Xenophon* to speake not of Astyages naturall, but of his adopted sonne.

7. *Iosephus Scaliger* in the 8. booke of that exquisite worke, which he hath written *de emendat. tempor.* is of this opinion, that he which is called *Balthazar*, is the same who is named of other writers *Labosardach*, the sonne of Nitocris Nabuchadnezzers daughter, who was slaine by the Babylonians, and then this Darius the Mede, the same who is called *Nabonidus*, was by a common consent chosen king in his place, who when he had raigned 17. yeares in Babylon, was ouercome by Cyrus, and the citie taken. *Iunius* also in his *annotation* vpon this verse, saith that this Darius the Mede, is the same who is called by the historians, *Labonidus*, or *Labynitus*.

Contra. 1. If Labosardach and Balthazar were the same, beeing the sonne of Nabuchadnezzers daughter, then was not the prophecie fulfilled, that the kingdome should be giuen to Nabuchadnezzers sonne, and his sonnes sonne, for it was to his daughters sonne. 2. when Balthazar was slaine, *Darius* tooke the kingdom by force, it is not like they would haue chosen him beeing a stranger vnto it. 3. after Balthazar was slain, the kingdom was deuided betweene the Medes and Persians: it did not then quietly descend vnto the Medes. 4. The Prophet Isai saith, c. 13. 17. *Behold I will stirre vp the Medes against thee*: the Medes then assaulted Babylon and tooke it by violence: a Mede came not vnto it by election. 5. This *Darius* was king of the Medes and Persians, as it appeareth in the 6. chapter, how could that be, if he raigned in Babylon, and was ouercome by the power of the Medes and Persians? 6. Concerning *Iunius* opinion, I preferre his iudgement in his commentarie vpon v. 11. 12. c. 5. that Balthazar is the same, whome *Herodotus* called *Labunitus*, or *Nebonidus*, which signifieth a Prince expulsed: because he with his father were both expelled by *Niglazar*: Then *Darius* the Mede could not be that *Nabonidus*, or *Labynitus*, as he hath in his annotation.

8. This then is the most probable opinion, that this *Darius* called also *Cyaxares*, was not the sonne, but the brother of *Astyages*, and great vncle to Cyrus, the sonne of Cambyses and Mandane Astyages daughter: this then was their genealogie: *Assuerus* or *Cyaxares* the Elder had two sonnes, *Astyages*, and *Cyaxares* the younger, the same is this Darius, who is said to be sonne of *Assuerus*, c. 9. 1. not of Astyages. Xenophon calleth *Cyaxares* Astyages sonne, because he adopted him to succeede in the kingdome to preuent *Cyrus*. *Iun. Polan.* The author of the scholasticall historie much disagreeth not, who saith that *Cyaxares* was not the sonne, but the kinsman of Astyages, whome he adopted to be his heire. This Darius was also father in law to Cyrus, to whome together with his daughter, he resigned the kingdome of *Media*. *Iun.*

2. Quest. *Of the diuers names which Darius had.*

1. *Pererius* obserueth that he was called by 4. names: by Daniel he is named *Darius*: by the *Septuag.* as *Hierome* saith, he was called *Artaxerxes*: by Xenophon *Cyaxares*: and in the storie of Susanna, he is the same there called *Astyages*: the three first names may be acknowledged to be giuen vnto him, but *Astyages* he is not called either by *Herodotus* or *Xenophon*: it is rather an error in that Apocryphal storie.

2. The names *Cyaxares* and *Assuerus* are in effect all one: for *Chn* in the Persian language signifieth a Prince, and so doth *achash*, whence is deriued the word *achashveresh*, or *Assuerus*, which the Greekes pronounce *Axares*, or *Oxuares*: *Cyaxares* then signifieth a prince of princes, or a chiefe prince.

3. He is called *Darius* the Mede, by way of distinction from *Darius* the Persian, Ezr. c. 4. 5. who was the third that raigned after Cyrus.

3. Quest. *How Darius tooke vpon him the kingdome of Babylon.*

1. *Xenophon* writeth that *Darius* was the chiefe author of the warre against Babylon, and therein vsed the helpe of Cyrus, who beeing sent with the greatest part of the armie to the siege, Darius himselfe staied in Media, to whome Cyrus came afterward, when he had setled the Babylonian affaires, to whome Darius offered the kingdome of Media together with his daughter, and Cyrus againe gaue vnto Darius the gouernment of Babylon with the goodly palace, and other edifices there: this report followeth *Iunius* in his commentarie. But it is not like, that Darius was now absent, seeing it is saide, that immediately after Balthazar

was

was ſlaine, *Darius* tooke vpon him the kingdome.

2. *R. Levi* thinketh, that *Darius* was preſent, and that he afterward continued in Babylon, and raigned not a full yeare there, and then Cyrus ſucceeded him.

3. But *Ioſephus*, whoſe opinion is more probable, thinketh that *Darius* certaine moneths after the taking of Babylon, returned into Media, and caried Daniel with him, where in Ecbatane Daniel builded a goodly tower for the ſepulture of the kings, which remained vnto *Ioſephus* time, and then ſeemed as if it had beene newly built: And he left Cyrus behind him, to ſet the Babylonian affaires in order: this *Bullinger* thinketh more probable: and *Oecolampadius* ſeemeth to encline to the ſame opinion: for Daniel when he was caſt into the lyons den was then among the Medes and Perſians, as may be gathered, c.6.12. *The thing is true according to the law of the Medes and Perſians.* lib 10. antiq. capit.

4. Now it beeing agreed that both Darius and Cyrus were both at this ſiege and taking of Babylon, ſome thinke that *Cyrus* had the dominion, *ſed pro ſua modeſtia ceſſit titulo regni*, but in his modeſtie gaue vnto Darius the title of the kingdome, beeing his vncle and father in law, *Oecolampad. Lyranus* thinketh that Cyrus compounded with Darius vpon this condition, *ita vt poſt eum regnaret*, ſo that he might raigne after him: But, ſeeing Cyrus, when he had expulſed Aſtyages king of the Medes, eſtabliſhed *Cyaxares* his vncle in the kingdom for his life time, *Iun. ex Xenoph.* who now held the ſame, and was taken for the king of Medes: Cyrus was contented that Darius as in the right of his kingdome, who alſo was the chiefe author of this warre, ſhould haue the honour of this victorie, and the dominion of Babylon: and thus thinketh *Hierome* that not onely *ordo ætatis & propinquitatis ſed regni ſeruatus eſt*, that not the order of age, or affinitie, but of the kingdome was kept herein: becauſe then the kingdome of the Medes, was greater then the kingdome of the Perſians. And this beſt agreeth vnto the Prophets, who make the Medes the chiefe enemies and aſſaulters of Babylon, Iſa.13.17. and Ierem. 51. 11. *Ioſephus* alſo maketh Darius the chiefe man in the ſiege and ſacking of Babel: he did take it, *adiutus à Cyro cognato*, beeing aſſiſted by Cyrus his kinſman.

5. And herein more credit may be giuen to *Ioſephus* in the hiſtories which concerne his owne nation, then vnto *Herodotus*, or *Xenophon*, vnto whome theſe two exceptions may be taken.

1. *Herodotus* is thought to haue many fabulous reports, and therefore is commonly called *pater mendaciorum*, the father of lies: and *Xenophon* in the praiſe of Cyrus is found ſomewhat to exceede.

2. Theſe two hiſtorians in diuers points are one contrarie to the other. *Herodotus* maketh Aſtyages the laſt king of the Medes: *Xenophon* nameth *Cyaxares* king after him: the firſt ſaith Aſtyages had no ſonne, but a daughter, the other ſaith Cyaxares was his ſonne: the firſt writeth that Cyrus expelled Aſtyages out of his kingdome, the other that he died, and left it to his ſonne. *Herodotus* ſaith that Cyrus was borne of obſcure parentage, that he was miſerably ſlaine by Thomyris Queene of the Meſſagetes, that he raigned 29. yeares. *Xenophon* ſaith that Cyrus was nobly borne of a Prince of Perſia, that he died peaceably at home, and raigned but ſeauen yeares.

6. The reſolution then of this queſtion is, that neither this Darius was choſen king by the Babylonians, as *Ioſeph Scaliger*, whoſe opinion is rehearſed before: nor yet was he altogether *rex beneficiarius*, a king by courteſie, as *Iun.* but as king of the Medes, which kingdome indeede he held by Cyrus fauour, he ouercame Babylon, and tranſlated the kingdome from the Chaldeans to the Medes and Perſians.

4. Queſt. *When Darius tooke vpon him the kingdome of the Chaldeans.*

1. *Iunius* in his commentarie vpon the 5.ch. v.29. ſeemeth to be of opinion, that *Cyrus* firſt ſpent a whole yeare in the ſetling of the Babylonian affaires: and after a yeare reſigned the title of that kingdome to Darius: ſo the firſt yeare of Darius raigne, was the ſecond of Cyrus: which may be the cauſe, why mention is made onely of the firſt and third yeare of Cyrus, and not of the ſecond. So his opinion is, that Darius and Cyrus firſt yeare concurred not together, but that Darius firſt yeare was Cyrus ſecond. But this ſeemeth to contradict the text, c.6.28. where *Darius* raigne is ſet before *Cyrus*: it is vnlike that Darius raigne then began after Cyrus.

2. Some are of opinion, that *Darius* the Mede raigned diuers yeares in Babylon, before Cyrus

rius Maxim. lib. 1. cap. de somnijs. Herodot. lib. 1. Severus Sulpitius, lib. 2. sacr. histor. And therefore *Iunius* vnderstandeth *Xenophon* to speake not of Astyages naturall, but of his adopted sonne.

7. *Iosephus Scaliger* in the 8. booke of that exquisite worke, which he hath written *de emendat. tempor.* is of this opinion, that he which is called *Balthazar*, is the same who is named of other writers *Labosardach*, the sonne of Nitocris Nabuchadnezzers daughter, who was slaine by the Babylonians, and then this Darius the Mede, the same who is called *Nabonidus*, was by a common consent chosen king in his place, who when he had raigned 17. yeares in Babylon, was ouercome by Cyrus, and the citie taken. *Iunius* also in his *annotation* vpon this verse, saith that this Darius the Mede, is the same who is called by the historians, *Labonidus*, or *Labynitus*.

Contra. 1. If Labosardach and Balthazar were the same, beeing the sonne of Nabuchadnezzers daughter, then was not the prophecie fulfilled, that the kingdome should be giuen to Nabuchadnezzers sonne, and his sonnes sonne, for it was [illegible]

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lan. The author of the scholasticall historie much disagreeth not, who saith that *Cyaxares* was not the sonne, but the kinsman of Astyages, whome he adopted to be his heire. This Darius was also father in law to Cyrus, to whome together with his daughter, he resigned the kingdome of *Media. Iun.*

PAGINATION E

2. Quest. *Of the diuers names which Darius had.*

1. *Pererius* obserueth that he was called by 4. names: by Daniel he is named *Darius:* by the *Septuag.* as *Hierome* saith, he was called *Artaxerxes:* by Xenophon *Cyaxares:* and in the storie of Susanna, he is the same there called *Astyages:* the three first names may be acknowledged to be giuen vnto him, but *Astyages* he is not called either by *Herodotus* or *Xenophon:* it is rather an error in that Apocryphal storie.

2. The names *Cyaxares* and *Assuerus* are in effect all one: for *Chu* in the Persian language signifieth a Prince, and so doth *achash*, whence is deriued the word *achashveroth*, or *Assuerus*, which the Greekes pronounce *Axares*, or *Oxuares: Cyaxares* then signifieth a prince of princes, or a chiefe prince.

3. He is called *Darius* the Mede, by way of distinction from *Darius* the Persian, Ezr. c. 4. 5. who was the third that raigned after Cyrus.

3. Quest. *How Darius tooke vpon him the kingdome of Babylon.*

1. *Xenophon* writeth that *Darius* was the chiefe author of the warre against Babylon, and therein vsed the helpe of Cyrus, who beeing sent with the greatest part of the armie to the siege, Darius himselfe staied in Media, to whome Cyrus came afterward, when he had settled the Babylonian affaires, to whome Darius offered the kingdome of Media together with his daughter, and Cyrus againe gaue vnto Darius the gouernment of Babylon with the goodly palace, and other edifices there: this report followeth *Iunius* in his commentarie. But it is not like, that Darius was now absent, seeing it is saide, that immediately after Balthaz

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was ſlaine, *Darius* tooke vpon him the kingdome.

2. *R. Levi* thinketh, that *Darius* was preſent, and that he afterward continued in Babylon, and raigned not a full yeare there, and then Cyrus ſucceeded him.

3. But *Ioſephus*, whoſe opinion is more probable, thinketh that *Darius* certaine moneths after the taking of Babylon, returned into Media, and caried Daniel with him, where in Ecbatane Daniel builded a goodly tower for the ſepulture of the kings, which remained vnto *Ioſephus* time, and then ſeemed as if it had beene newly built: And he left Cyrus behind him, to ſet the Babylonian affaires in order: this *Bullinger* thinketh more probable: and *Oecolampadius* ſeemeth to encline to the ſame opinion: for Daniel when he was caſt into the lyons den was then among the Medes and Perſians, as may be gathered, c.6.12. *The thing is true according to the law of the Medes and Perſians.* lib 10. antiq. cap. 12.

4. Now it beeing agreed that both Darius and Cyrus were both at this ſiege and taking of Babylon, ſome thinke that *Cyrus* had the dominion, *ſed pro ſua modeſtia ceſſit titulo regni,*

of the kingdome, beeing his vncle and father
yrus compounded with Darius vpon this con-
it raigne after him: But, ſeeing Cyrus, when he
bliſhed *Cyaxares* his vncle in the kingdom for
e ſame, and was taken for the king of Medes:
ht of his kingdome, who alſo was the chiefe
of this victorie, and the dominion of Babylon:
o ætatis & propinquitatis, ſed regni ſeruatus eſt,
he kingdome was kept herein: becauſe then
the kingdome of the Perſians. And this beſt a-
es the chiefe enemies and aſſaulters of Baby-
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o *Ioſephus* in the hiſtories which concerne his
n, vnto whome theſe two exceptions may be

ulous reports, and therefore is commonly cal-
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what to exceede.

2. Theſe two hiſtorians in diuers points are one contrarie to the other. *Herodotus* maketh Aſtyages the laſt king of the Medes: *Xenophon* nameth *Cyaxares* king after him: the firſt ſaith Aſtyages had no ſonne, but a daughter, the other ſaith Cyaxares was his ſonne: the firſt writeth that Cyrus expelled Aſtyages out of his kingdome, the other that he died, and left it to his ſonne. *Herodotus* ſaith that Cyrus was borne of obſcure parentage, that he was miſerably ſlaine by Thomyris Queene of the Meſſagetes, that he raigned 29. yeares. *Xenophon* ſaith that Cyrus was nobly borne of a Prince of Perſia, that he died peaceably at home, and raigned but ſeauen yeares.

6. The reſolution then of this queſtion is, that neither this Darius was choſen king by the Babylonians, as *Ioſeph Scaliger*, whoſe opinion is rehearſed before: nor yet was he altogether *rex beneficiarius*, a king by courteſie, as *Iun.* but as king of the Medes, which kingdome indeede he held by Cyrus fauour, he ouercame Babylon, and tranſlated the kingdome from the Chaldeans to the Medes and Perſians.

4. Queſt. *When Darius tooke vpon him the kingdome of the Chaldeans.*

1. *Iunius* in his commentarie vpon the 5.ch. v.29. ſeemeth to be of opinion, that *Cyrus* firſt ſpent a whole yeare in the ſetling of the Babylonian affaires: and after a yeare reſigned the title of that kingdome to Darius: ſo the firſt yeare of Darius raigne, was the ſecond of Cyrus: which may be the cauſe, why mention is made onely of the firſt and third yeare of Cyrus, and not of the ſecond. So his opinion is, that Darius and Cyrus firſt yeare concurred not together, but that Darius firſt yeare was Cyrus ſecond. But this ſeemeth to contradict the text, c.6.28. where *Darius* raigne is ſet before *Cyrus*: it is vnlike that Darius raigne then began after Cyrus.

2. Some are of opinion, that *Darius* the Mede raigned diuers yeares in Babylon, before

Cyrus

rius Maxim. lib. 1. cap. de somnijs. Herodot. lib. 1. Severus Sulpitius, lib. 2. sacr. histor. And therefore *Iunius* vnderstandeth *Xenophon* to speake not of Astyages naturall, but of his adopted sonne.

7. *Iosephus Scaliger* in the 8. booke of that exquisite worke, which he hath written *de emendat. tempor.* is of this opinion, that he which is called *Balthazar*, is the same who is named of other writers *Labosardach*, the sonne of Nitocris Nabuchadnezzers daughter, who was slaine by the Babylonians, and then this Darius the Mede, the same who is called *Nabonidus*, was by a common consent chosen king in his place, who when he had raigned 17. yeares in Babylon, was ouercome by Cyrus, and the citie taken. *Iunius* also in his *annotation* vpon this verse, saith that this Darius the Mede, is the same who is called by the historians, *Labonidus*, or *Labynitus*.

Contra. 1. If Labosardach and Balthazar were the same, beeing the sonne of Nabuchadnezzers daughter, then was not the prophecie fulfilled, that the kingdome should be giuen to Nabuchadnezzers sonne, and his sonnes sonne, for it was to his daughters sonne. 2. when Balthazar was slaine, *Darius* tooke the kingdom by force, it is not like they would haue chosen him beeing a stranger vnto it. 3. after Balthazar was slain, the kingdom was deuided betweene the Medes and Persians: it did not then quietly descend vnto the Medes. 4. The Prophet Isai saith, c. 13. 17. *Behold I will stirre vp the Medes against thee*: the Medes then assaulted Babylon and tooke it by violence: a Mede came not vnto it by election. 5. This *Darius* was king of the Medes and Persians, as it appeareth in the 6. chapter, how could that be, if he raigned in Babylon, and was ouercome by the power of the Medes and Persians? 6. Concerning *Iunius* opinion, I preferre his iudgement in his commentarie vpon v. 11. 12. c. 5. that Balthazar is the same, whome *Herodotus* called *Labunitus*, or *Nebonidus*, which signifieth a Prince expulsed: because he with his father were both expelled by *Niglazar*: Then *Darius* the Mede could not be that *Nabonidus*, or *Labynitus*, as he hath in his annotation.

8. This then is the most probable opinion, that this *Darius* called also *Cyaxares*, was not the sonne, but the brother of *Astyages*, and great vncle to Cyrus, the sonne of Cambyses and Mandane Astyages daughter: this then was their genealogie: *Assuerus* or *Cyaxares* the Elder had two sonnes, *Astyages*, and *Cyaxares* the younger, the same is this Darius, who is said to be sonne of *Assuerus*, c. 9. 1. not of Astyages. Xenophon calleth *Cyaxares* Astyages sonne, because he adopted him to succeede in the kingdome to preuent *Cyrus*. *Iun. Polan.* The author of the scholasticall historie much disagreeth not, who saith that *Cyaxares* was not the sonne, but the kinsman of Astyages, whome he adopted to be his heire. This Darius was also father in law to Cyrus, to whome together with his daughter, he resigned the kingdome of *Media*. *Iun.*

2. Quest. *Of the diuers names which Darius had.*

1. *Pererius* obserueth that he was called by 4. names: by Daniel he is named *Darius*: by the *Septuag.* as *Hierome* saith, he was called *Artaxerxes*: by Xenophon *Cyaxares*: and in the storie of Susanna, he is the same there called *Astyages*: the three first names may be acknowledged to be giuen vnto him, but *Astyages* he is not called either by *Herodotus* or *Xenophon*: it is rather an error in that Apocryphal storie.

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3. Quest. *How Darius tooke vpon him the kingdome of Babylon.*

1. *Xenophon* writeth that *Darius* was the chiefe author of the warre against Babylon, and therein vsed the helpe of Cyrus, who beeing sent with the greatest part of the armie to the siege, Darius himselfe staied in Media, to whome Cyrus came afterward, when he had setled the Babylonian affaires, to whome Darius offered the kingdome of Media together with his daughter, and Cyrus againe gaue vnto Darius the gouernment of Babylon with the goodly palace, and other edifices there: this report followeth *Iunius* in his commentarie. But it is not like, that Darius was now absent, seeing it is saide, that immediately after Balthazar

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3. But *Iosephus*, whose opinion is more probable, thinketh that *Darius* certaine moneths after the taking of Babylon, returned into Media, and caried Daniel with him, where in Ecbatane Daniel builded a goodly tower for the sepulture of the kings, which remained vnto *Iosephus* time, and then seemed as if it had beene newly built: And he left Cyrus behind him, to set the Babylonian affaires in order: this *Bullinger* thinketh more probable: and *Oecolampadius* seemeth to encline to the same opinion: for Daniel when he was cast into the lyons den was then among the Medes and Persians, as may be gathered, c.6.12. *The thing is true according to the law of the Medes and Persians.* lib. 10. antiq. cap. 12.

4. Now it beeing agreed that both Darius and Cyrus were both at this siege and taking of Babylon, some thinke that *Cyrus* had the dominion, *sed pro sua modestia cessit titulo regni*, but in his modestie gaue vnto Darius the title of the kingdome, beeing his vncle and father in law, *Oecolampad. Lyranus* thinketh that Cyrus compounded with Darius vpon this condition, *ita vt post eum regnaret*, so that he might raigne after him: But, seeing Cyrus, when he had expulsed Astyages king of the Medes, established *Cyaxares* his vncle in the kingdom for his life time, *Iun. ex Xenoph.* who now held the same, and was taken for the king of Medes: Cyrus was contented that Darius as in the right of his kingdome, who also was the chiefe author of this warre, should haue the honour of this victorie, and the dominion of Babylon: and thus thinketh *Hierome* that not onely *ordo ætatis & propinquitatis, sed regni seruatus est*, that not the order of age, or affinitie, but of the kingdome was kept herein: becaus̃e then the kingdome of the Medes, was greater then the kingdome of the Persians. And this best agreeth vnto the Prophets, who make the Medes the chiefe enemies and assaulters of Babylon, Isa.13.17. and Ierem. 51. 11. *Iosephus* also maketh Darius the chiefe man in the siege and sacking of Babel: he did take it, *adiutus à Cyro cognato*, beeing assisted by Cyrus his kinsman.

5. And herein more credit may be giuen to *Iosephus* in the histories which concerne his owne nation, then vnto *Herodotus*, or *Xenophon*, vnto whome these two exceptions may be taken.

1. *Herodotus* is thought to haue many fabulous reports, and therefore is commonly called *pater mendaciorum*, the father of lies: and *Xenophon* in the praise of Cyrus is found somewhat to exceede.

2. These two historians in diuers points are one contrarie to the other. *Herodotus* maketh Astyages the last king of the Medes: *Xenophon* nameth *Cyaxares* king after him: the first saith Astyages had no sonne, but a daughter, the other saith Cyaxares was his sonne: the first writeth that Cyrus expelled Astyages out of his kingdome, the other that he died, and left it to his sonne. *Herodotus* saith that Cyrus was borne of obscure parentage, that he was miserably slaine by Thomyris Queene of the Messagetes, that he raigned 29. yeares. *Xenophon* saith that Cyrus was nobly borne of a Prince of Persia, that he died peaceably at home, and raigned but seauen yeares.

6. The resolution then of this question is, that neither this Darius was chosen king by the Babylonians, as *Ioseph Scaliger*, whose opinion is rehearsed before: nor yet was he altogether *rex beneficiarius*, a king by courtesie, as *Iun.* but as king of the Medes, which kingdome indeede he held by Cyrus fauour, he ouercame Babylon, and translated the kingdome from the Chaldeans to the Medes and Persians.

4. Quest. *When Darius tooke vpon him the kingdome of the Chaldeans.*

1. *Iunius* in his commentarie vpon the 5.ch. v.29. seemeth to be of opinion, that *Cyrus* first spent a whole yeare in the setling of the Babylonian affaires: and after a yeare resigned the title of that kingdome to Darius: so the first yeare of Darius raigne, was the second of Cyrus: which may be the cause, why mention is made onely of the first and third yeare of Cyrus, and not of the second. So his opinion is, that Darius and Cyrus first yeare concurred not together, but that Darius first yeare was Cyrus second. But this seemeth to contradict the text, c.6.28. where *Darius* raigne is set before *Cyrus*: it is vnlike that Darius raigne then began after Cyrus.

2. Some are of opinion, that *Darius* the Mede raigned diuers yeares in Babylon, before Cyrus

Cyrus tooke the citie, of which iudgement is *Iosephus Scaliger*, as we haue seene before, qu. 1.8. But this can not be: for as soone as the Babylonian Monarchie was dissolued, it was diuided presently betweene the Medes and Persians: the Medes did not possesse it before.

3. *R. Levi* thinketh that Darius raigned the first yeare immediatly after the taking of Babylon: but he raigned not the whole yeare: Cyrus succeeded the same yeare: which opinion *Oecolampadius* auoureth, because if Cyrus raigned not the first yeare, then the *manumission* and deliuerance of the Iewes should haue beene deferred after the 70. yeares were expired.

4. But the more probable opinion is, that Darius and Cyrus raigne concurred together, and that the first yeare of the Persian Monarchie is indifferently ascribed to Cyrus and Darius: for it is euident, that immediatly after the dissolution of the Babylonian state, Cyrus raigned, and it is called the first yeare of his raigne: as, c.1.21. *Daniel was vnto the first yeare of Cyrus:* that is, he continued in Babylon, till that state was altered, and the kingdome was translated to Cyrus: Beside, the 70. yeares of captiuitie, and the Babylonian Monarchie ended together: then immediatly after the 70. yeares expired, Cyrus in his first yeare maketh an Edict for the returne of the Iewes, Ezr.1.1. Now that this was the first yeare also of *Darius*, is as euident, c.9.1,2. in the first yeare of Darius, Daniel vnderstood that the 70. yeares were accomplished: but if Darius first, had not beene likewise Cyrus first, the yeares were accomplished before. So they both raigned together, as *Calvin* saith, they did *regnare in commune*, raigne in common, because the Medes and Persians are ioyned together, c.6.8. and the Edict for the returne of the Iewes was made by them both, as *Iun.* noteth, 2. Chron. 36.23. and therefore Ezr.6.14. it is called the commandement of *Cyrus* and *Darius*.

5. Quest. *Of the officers which Darius appointed, and the reason thereof.*

1. *Darius* appointed an 120. gouernours, according to the number of the Prouinces: which were numbred afterward to an 127. Esth.1.1. Some thinke that the odde number of seauen is here omitted, to make the number euen, *Genevens. annot. Esth.*1.1. But it is more like that either more Prouinces were added afterward to the Persian Monarchie, or els all the 127. were diuided among these 120. gouernours. All these might be diuided into three parts, each of them containing 40. gouernours. And ouer all these were three other chiefe ouerseers set to take account of them: to euery one there might be assigned 40. *Bullinger. Iosephus* is deceiued, who trebleth this number, and saith that Darius appointed 360. gouernours, whome *Freculphus* in his Chronicle followeth, *tom.*1. *lib.*3. *c.*18.

2. The reasons, why Darius made choice of these gouernours, were these. 1. Because Darius was old, 62. yeares of age, and therefore he did appoint them to be his assistants in the kingdome, *Iun.* 2. Because all things in the Commonwealth must be done in order: *intellexit absque ordine nullum regnum*, he knew that a kingdome could not continue without order. 3. Their office was to see, that the king sustained no damage, to see that the lawes were obserued, and the kings reuenues were not wasted. The Latine interpreter readeth, *vt rex non sustineret molestiam*, that the king might not be troubled: but that were, as though the king gaue himselfe to his ease, and had care of nothing, which is not like, that a king of so many Prouinces could be without care of the gouernment.

6. Quest. *Whether Darius did wisely in thinking to set Daniel, beeing a stranger, ouer the whole realme.* v.3.

1. Though it ordinarily be more safe, for such gouernours to be appointed which are of the same nation, because both the hearts of the people will be more inclined vnto such, and the care and loue of such officers will be greater toward their countrey: yet in two cases it may fall out to be better to appoint a stranger: 1. when as there are any singular and extraordinarie parts of wisdome in such an one, as there was in Daniel, more then is to be found in any other. 2. where countries are subdued by conquest, it is not safe to commit the gouernment to men of the same nation, least they might rebell: This was the Romane policie, to make their owne citizens Proconsuls and Leiftenants ouer their Prouinces: And in the same policie it was sometime enacted here in England, that no Irish man should be made a Bishop in Ireland, least such beeing then popishly affected, might haue beene instruments to corrupt the people in religion, and so moue them vnto rebellion.

2. Likewise it is more safe for the Prince to haue his Senate and assemblie of Counsellers, where many may be found trustie and faithfull, but otherwise it is not amisse, to preferre

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one prudent and faithfull man, before many vnwise, and vnfaithfull, as Pharaoh commi ted the gouernment of the whole realme vnto Ioseph, and here Darius vnto Daniel, *Polan.*

7. Quest. *Whether Daniel did well in taking vpon him to beare office in an idolatrous kings court.*

1. Two conditions beeing obserued, it is not vnlawfull to beare such an office. 1. Daniel did not here ambitiously seeke this place of gouernment, but it was cast vpon him. 2. he kept himselfe pure from their idolatrie, as Ioseph did likewise in Egypt.

2. Neither was it vnlawfull for Daniel to haue the chiefe charge of the kings accounts, and to be as chiefe Treasurer vnder him, and to be a faithfull steward for the kings profit: as Ioseph was a meanes that the kings reuenewes were greatly augmented and encreased. But such must haue care, that they seeke not the kings profit, with the oppression of the subiects, and laying hard impositions vpon them: As Haman by oppressing the Iewes, promised to bring ten thousand talents of siluer into the kings treasure, *Esth.* 3. 9.

8. Quest. *How the Rulers failed in their purpose, finding no fault at all in Daniel.*

1. There are three words here vsed, they found no occasion, blame, nor fault: the first word is *ghillah*, which the *Septuag.* translate ἀφορμὴν, the second *shalu*, παράπτωμα, the third *shachitha*, which the *Septuag.* interpret ἀμβλακημα: the first *Polychronius* vnderstandeth of capitall offences, the second of faults not capitall, the third of corruption in receiuing of gifts, or misgouernment, *Oecolamp. Lyranus* thus distinguisheth, they found no fault, *in facto*, in deede, nor any occasion or suspition, *in signo*, in the least signe.

2. Whereas the words are, they sought occasion, *ex latere regni*, on the part or side of the kingdome: *Lyranus* readeth, *ex latere regis*, on the side of the king, giuing three interpretations thereof; that they practised to remooue him from the kings side, from beeing so neare vnto him: or to accuse him, that *ambiret equalitatem regis*, as though he sought to be equall to the king, and to goe, as we say, side by side with him: or they sought to picke out matter concerning the Queene, which lay at the kings side, as though Daniel had beene too familiar with her. But all these gloses are grounded vpon a false text: the words are on the side or behalfe of the kingdome, *malcutha*, not of the king: that is, they sought to find some fault concerning the administration of the kingdome.

9. Quest. *Of the edict and decree made to entangle Daniel, the occasion thereof, and iniustice therein.*

1. Some thinke that these gouernours wrought vpon the kings ambitious humour, who thought that Cyrus would obscure him: as *Xenophon* writeth, that *Cyaxares*, which was this Darius, would say with teares, that Cyrus was more glorious then he: therefore they knew that this decree would content the king, that none should be praied vnto for 30. daies but himselfe. But they beside pretended the kings profit, that it was necessarie by this decree to trie the obedience of his subiects, especially the Chaldeans, which were lately subdued, *Calu.* that by this meanes Darius might be established in his kingdome. Not much vnlike vnto this was the practise of *Gryserus* gouernour of *Austria*, who to trie the affections of the people to the nobilitie, caused a cappe to be hung vpon a pole, that they which passed by, should doe obeisance thereunto, for reuerence to the nobilitie and magistrates. But whatsoeuer their pretence was to the king, they intend the destruction and ouerthrow of Daniel.

2. Now how vniust this decree was, diuersly appeareth. 1. herein they first dishonour the God of Israel, whose power they had experience of, though they knew him not, in denying that honour which was due vnto God, to be inuocated, and called vpon, and giuing of it vnto a mortall man. 2. They are iniurious to their owne gods, whome they would not haue worshipped for 30. daies: for enuious and ambitious men contemne all religion both true and false, to compasse their owne desire, *Polan.* 3. They abuse and deceiue the king: *Rex non perspiciens eorum malitiam, &c.* the king not perceiuing their malice, giueth consent, *Ioseph.* and so Daniel, whome the king most fauoured, is entrapped. 4. They limit this decree vnto the space of 30. daies: whereupon *Chrysostome* well noteth, *si hoc bonum, oportebat semper facere*, if it were a good thing, it ought alwaies to be done; if euill, it was not fit to continue 30. daies. 5. Beside they vrge a generall consent of all the nobles: whereupon *Chrysostome* againe: if it were good, *quid tantam multitudinem praetexitis*, why doe ye pretend such a multitude: for it ought to be approoued without such a multitude: and if it were euill, *ne toto mundo praecipiente parere fas erat*; it was not lawfull to obey, though all the world

Like to this law was that prohibition of Henrie the 3. in France, that it should not be lawfull for houtholders to pray with their families. Polan. P. 452.

world commanded it. 6. Beside, in barring all men to make petition to any saue the king, they doe wrong vnto Cyrus, by whose fauour and benefit Darius held the kingdome, *Iun. in comment.* 7. And lastly it was a most bloodie decree, vnder paine of most cruell death, to be cast into the lyons denne, inioyning so vnreasonable a thing.

10. Quest. *Of the immutable decrees of the Medes and Persians, v. 8.*

1. It seemeth that the decrees of the Persian kings were inuiolably kept, whether they were iust or vniust: as the sudden and rash sentence which *Assuerus* gaue against his wife *Vashti*, could not be reuoked: and the bloodie decree which Haman procured for the extirpation of the Iewes, was not reuersed; but a cõtrarie decree was made, that the Iewes should stand vpon their owne defence, and kill those which went about to destroy them.

2. The Persians had great respect vnto the truth. *Agathias* in his historie of the manners of the Persians, writeth that they make two gods, as the Manichees, one the author of goodnes and truth, whome they call *Ormisdatis*, whose bodie they say is like vnto the light, and his soule to the truth; and their other god, the author of euill, they call *Arimanes*. *Tet. Crinitus l. 1. de honest. disciplin.* writeth, that the Persian kings sonne was committed to foure masters, whereof the second did alwaies admonish him, that he should loue and keepe the truth throughout his whole life.

11. Quest. *Why Daniel did not stay the kings decree by his contrarie aduise.*

v. 10. *Now when Daniel vnderstood:* 1. It is like that Daniel was not present, when the rulers thus moued the king, but they had excluded him, and not made him priuie vnto their deuise: for otherwise such was the pietie of Daniel, and his zeale toward God, that he would not by his silence haue suffered his glorie to be empayred, *Calvin.* he vnderstood then the decree after it was proclaimed and published.

2. They then which vpon the supposed conniuence and silence of Daniel, doe thinke it enough, if counsellers and men of state beeing present, when wicked decrees are enacted, doe withhold their consent, are in errour: for this were by their timiditie and fearefulnes to betray the truth. Against such the wise man speaketh, Prou. 24. 11, 12. *Deliuer those that are drawne to death, and wilt thou not preserue them, that are led to be slaine? if thou say, Behold, we knew not of it, he that pondereth the hearts, doth not he vnderstand?*

12. Quest. *Of Daniels custome of praying, with the circumstances thereof.*

1. The occasion is expressed, that when he heard of this decree, he betooke himselfe vnto prayer, which the children of God most of all vse in the time of distresse.

2. The place is expressed, he went to his owne house, not vnto any of their idolatrous temples: his owne house was his Temple. And he praied in an vpper roome, not to be more secret, as *Pintus* collecteth, but rather that he might be seene, that he continued constant in his religion. *Polan. Iun.*

3. The place is described by the adiunct, the opening of the windowes, that he might freely and openly shew himselfe a worshipper of God.

4. The site and position of the opening of the windows was toward Ierusalem, whether he hoped to returne.

5. The circumstance of the time is added: he prayed three times a day, in the morning, before he went to his busines, at noone, when he came home to eate meate, and at night, when he had finished his busines: these three times he made choice of, as freest from worldly employments, that he might not be interrupted in his prayer.

6. His gesture is expressed, he kneeled downe vpon his knees.

7. The argument and matter of his inuocation: prayer, in the petition of things necessarie; and praise, in giuing thanks vnto God.

8. His constancie is shewed, as he had done aforetime.

13. Quest. *How Daniels custome in opening the windowes when he prayed, agreeth with our Sauiours precept,* Matth. 6. *to shut the doores of the chamber in prayer.*

1. Our blessed Sauiour must not be vnderstood in that place to speake simply and absolutely, as though it were not lawfull but to pray priuately in the chamber, the doores beeing shut: for then it should not be lawfull to pray publikely, or in the hearing of others: but that

precept

precept is vttered, as we say, *secundum quid*, in a certaine respect, and by way of comparison, that it were better *secessum quarere*, to seeke a secret place to pray in, then to presse into the sight of men, to shewe our deuotion.

2. The ende must be considered, which our Sauiour there aymeth that, which is to take heede of vaine glorie in our prayer: which ende is here obserued by Daniel, who in opening his windowes did not seeke the praise of men, *sed se palam Dei cultorem commonstrabat*, but onely shewed himselfe openly a worshipper of God. *Bulling.*

Quest. 14. *Why Daniel opened the windowe of his chambar toward Ierusalem.*

Daniel turneth not himselfe toward Ierusalem, as hauing any confidence in the place, or as though God were present more in one place then in another; but for these reasons. 1. because they had a promise, that when they were taken prisoners, and carried captiue into a strange land, if they prayed toward the Temple, they should be heard, *Lyran. Iun.* And whereas they were commanded, Deut. 12. to goe vnto the place which the Lord should choose; from hence it is gathered, *si non possent ad locum illum venire, saltem contra locum ipsum adorarent*, if they could not come vnto that place, yet they should worship toward it.

2. *Instabat nunc annus septuagesimus, &c.* now the 70. yeare was at hand, when the deliuerance of the people was expected, & therfore he prayed so much the more earnestly, *Pel.* and toward Ierusalem, *quam optabat reparari*, which he desired to be repayred: his desire appeareth in his gesture, *Oecolamp.*

3. By this meanes he shewed his faith and hope, *se acquiescere in hæreditate promissa*, that he rested in the promised inheritance, *Calvin.* that the people should returne thither againe, as Iacob and Ioseph beleeued, that they should be redeemed out of Egypt.

4. By this Ceremonie in looking toward the temple, where it was onely lawfull for them to offer sacrifice, was signified the redemption by Christ, and that it is not lawfull, *ad alium mediatorem respicere in precibus præter Christum*, to looke vnto an other Mediator in our prayers, beside Christ, *Bulling.*

5. And hereby he shewed *se non obliuisci populi sui, &c.* that he forgat not his people, countrey, and religion, though he himselfe enioyed great honour, *Polan.* like as Moses forsooke Pharaohs Court, and chose rather to suffer affliction with the people of God.

6. *Conspectus ille fuit instar flabelli, &c.* that prospect toward Ierusalem was a meanes the more to enflame Daniels desire to the peoples deliuerance for the which he prayed: this he did to helpe his owne infirmitie, not that God by opening the windowes that way, heard the sooner, *Calvin.*

7. And herein Daniel had the example of other holy men, as Dauid saith, Psal. 5. 8. *I will bow my selfe (or worship) toward thy holy temple, Polan.*

8. And this looking of Daniel toward Ierusalem out of the captiuitie of Babylon, teacheth vs, that we beeing set here in the world, as in the captiuitie of Babel, *ex hac confusione ad cælestem Ierusalem respiciamus*, should out of this confused estate looke vp to the heauenly Ierusalem, *Pintus.*

Quest. 15. *Why Daniel prayed thrice in a day.*

1. Daniel did not make choice of these houres, as though they were more specially consecrated vnto praier, and by the circumstance of the time more holines and efficacie were added thereunto; as the Romanists haue such a superstitious conceit of their canonicall houres: And they say the Iewes obserued these three times, with more religious respect: as the third houre, because then the holy spirit was giuen, the sixt houre, because then the brasen serpent was lift vp in the wildernesse, and the ninth, because then the waters came out of the rocke in Cades. And so Christians should obserue the same three times: the third houre, when the Holy Ghost was giuen, the sixt, at what time Christ was crucified, and the ninth, when the water gushed out of his side, *Pintus.*

2. But this was the reason rather, why Daniel obserued these times: he made choice of such times, wherein he had best leisure, and was freest from worldly businesse, which was the morning before he went abroad, at noone when he came home to eate meate, as Ioseph also vsed to doe, Gen. 43. 16. and at night when all his businesse was ended, *Iun.* Besides, these are the fittest times in respect of the benefits therein receiued of God, in the morning to giue thankes for our deliuerance the night past, at noone, when we take our meat, and at night for our preseruation that day, *Calv.* of these three times Dauid maketh mention, Psal. 55. 17. *Euening, morning, and at noone will I pray: A Deo initium, felicem successum, beatum*

exitum petimus, we doe aske of God the beginning, the happie succeſſe, and proſperous end of our buſines. *Oecolampad.*

Queſt. 16. *Whether Daniel did well in thus praying, to offer himſelfe to publike danger.*

It will be obiected that Daniel might haue done better to haue prayed in ſecret. 1. becauſe of the kings commandement. 2. he ſhould haue had herein ſome ſpeciall reuelation. 3. he might haue prayed vnto God though he had not done it ſo openly, ſeeing the externall worſhip is not ſimply neceſſarie, but it is referred to the internall, whereby God will ſpecially be ſerued. 4. a wiſe man would haue giuen way to the preſent neceſſitie and obſerued the time. 5. by this meanes he might haue brought all the Iewes into danger, if God had not extraordinarily deliuered him.

Contra. 1. The kings commandement was to be obeyed, ſo long as it was not contrarie vnto Gods commandement, as in this caſe it was: for the Lord ſaith, *call vpon me in the day of trouble:* but here the king forbiddeth that God ſhould be called vpon. 2. Daniel herein was guided by the ſpirit of God: yet he was not to expect any ſpeciall reuelation, hauing the generall word of God, as Deut. 6. 12. 13. *beware leaſt thou forget the Lord thy God, &c. thou ſhalt feare the Lord thy God, and ſerue him, &c.* and Deut. 8. 10. *when thou haſt eaten, and art filled, thou ſhalt bleſſe the Lord thy God.* 3. though the internall worſhip of God be moſt neceſſarie, yet the other is neceſſarie alſo, as beeing a part of our outward confeſſion of God: as in this caſe it was neceſſarie, Daniel ſhould thus teſtifie his worſhip of God, becauſe it had beene his cuſtome in former times, which if he had intermitted, *fuiſſet obliqua quædam abiuratio, &c.* it had beene an indirect abiuring of his religion. 4. in ciuill matters & things indifferent, it is good to giue way vnto the time, but not in matters which concerne the ſaluation of the ſoule. 5. he was rather to goe before his nation in conſtancie of religion, and to giue them a good example: whereas if he had diſſembled, he might haue brought them all into the ſame diſſimulation: Daniel then herein doing his dutie, was not to giue ouer in reſpect of any danger, but to leaue the ſucceſſe vnto God.

But that Daniel did well in making this open confeſſion of his faith, it appeareth by the happie ſucceſſe, Gods extraordinarie aſſiſtance, whereby the Lord approoued of Daniels godly reſolution. Beſide if Daniel had done otherwiſe, he ſhould haue diuerſely offended. 1. againſt God, in preferring the kings commandement before his. 2. againſt the law of nature, which teacheth vs that God is to be worſhipped. 3. againſt the true religion and worſhip of God, which by his example ſhould haue beene much hindred. 4. againſt the people of God, in offending them with his inconſtancie. 5. and againſt his owne conſcience, if he had for feare forbeared that, which in his iudgement he allowed, *Iun. in comment.*

Queſt. 17. *Of Daniels aduerſaries practiſe and accuſation againſt him.*

1. Firſt they lie in waite for Daniel: And there is both a multitude of them which conſpire together, *theſe men aſſembled*, v. 11. and they finde Daniel in the verie manner, praying vnto his God.

2. In their accuſation is to be conſidered the forme of it, which is full of ſubtiltie, and cunning: they doe not at the firſt directly accuſe Daniel, becauſe they knewe he was fauoured of the king: but firſt by making rehearſall of the decree in generall, they drawe from the king a former conſent, that afterward he ſhould not goe backe: wherein they call three things to the kings remembrance, the ſum of the decree, the ratification, & the penaltie. v. 12.

3. The matter of the accuſation is againſt Daniel, which is not ſimply done, but with diuerſe falſe and enuious ſuggeſtions: Enuious concerning his perſon, in obiecting his captiuitie, and the action, in concealing to whom he made his petition: they ſimply propound it, *he made his petition three times a day:* the king might conceiue that he might make it to ſome other man: their ſuggeſtion is falſe; as though Daniel did it in contempt of the king lawes.

4. And their enuie further appeareth in theſe two things. 1. they omit to make mention of Daniels vertues: they burie them all in obliuion, and picke what matter they can againſt him, *Pintus.* 2. they forget that Daniel was their fellowe in office, which many times is reſpected by men of like place and calling, *Oſiand.*

Queſt. 18. *How the king laboured to deliuer Daniel till the ſunne went downe.*

1. The king by deferring the ſentence vntill night, might thinke that ſome opportunitie migh:

night in the meane time be offred vnto Daniel to escape this danger, *Iun.* And in the meane time, *optimum testimonium Danieli dat*, he giueth a good testimonie vnto Daniel, *Oece.* it is like he pleaded for him shewing what a necessarie man he was to the commonwealth, and what good seruice he had done, and that afterward there might be great misse of him: Beside, he might dispute the cause with them, *interpretando edictum*, by interpreting his decree, and seeking to excuse Daniel, *Lyran.* But he could not preuaile: Thus farre the king is to be commended, in labouring for the innocent.

2. But in two things he faileth, on the one side, *metuit discrimen, &c.* he is afraide least the nobles should haue conspired against him, if he had resisted them: he durst not infringe their lawes at the first. 2. *stulto pudore mouetur*, he is moued with shame least he might be noted of inconstancie, for reuerling his lawe, *Calvin.* Thus Herode was loath to put Iohn Baptist to death, but he more feared the note of inconstancie with those which sate at the table: and Pilate would haue deliuered Christ, but he feared the displeasure of Cæsar, as the Iewes obiect, that in so doing he should not be Cæsars friend. 3. Yet though Darius here shew himselfe to be but a weake Prince, yet his offence was not so great as was the sinne of the Rulers, for he *lapsus est infirmitate*, fell of infirmitie, *Melanct hon. illi accusant per inuidam, &c.* they accuse the seruant of God through enuie, *Oecolamp.* And as there was difference in their sinne, so the euent was diuerse: for the Lord had mercie on the king, and brought him to repentance: but Daniels enemies were destroyed.

Quest. 19. *Whether Darius might not haue broken this decree.*

1. There is no question, but that the king ought to haue reuersed this vniust lawe, whatsoeuer the custome was to the contrarie, whereby the innocent were condemned: like as it is better to breake an vniust oath, then to obserue it: for then there is a double fault committed, first in making an vniust oth, and then in keeping it: like as Dauid did well to reuerse his oth of reuenge which he had made against Nabal; and Herode did wickedly in performing his rash and vnaduised oath in killing Iohn Baptist, *Pap.*

2. Darius then binding himselfe so strictly to his lawe, therein cannot be excused. 1. he knewe in his conscience that it was a wicked decree, and against the glorie of God. 2. And that it was made fraudulently to intrappe Daniel. 3. neither should he haue beene drawn to be partaker of other mens sinnes. 4. And though his nobles resisted him, yet where he could not by argument and perswasion preuaile, he should haue striken thorough by his authoritie, *Polan.*

Quest. 20. *Whether Darius prayer for Daniel were of faith.*

v. 16. *Thy God, whom thou alway seruest, he deliuer thee, &c.* 1. *Hierome*, with whom consenteth *Lyranus*, *Hugo*, *gloss. ordinar.* doe here note, *quod non ambigue loquitur, sed audaster & confidenter*, that Darius speaketh not doubtfully but boldly and confidently, &c. And this may seeme to be an argument that he prayed in faith, because his prayer was heard: but Daniels deliuerance was not an effect of Darius prayer: the Lord had respect vnto his owne glorie, and to Daniels innocencie; and he wisheth rather that God should deliuer him, then affirmeth any thing, as *Iunius* translateth.

2. There appeareth in Darius, that he had here *aliquam Dei cognitionem*, some knowledge of God, which he had learned of Daniel, *Osiand.* which is manifest both in that he speaketh of Daniels God, that he and not any other god, was able to deliuer him: and then in respect of Daniels person, because he was innocent he was perswaded God would deliuer him, *Iun.*

3. Yet this was farre from a faithfull prayer. 1. for then he would neuer haue suffred an innocent man to be condemned. 2. he calleth him Daniels God, as though he were not his God, *Polan.* 3. If he had prayed in faith, he would not onely haue wished well vnto Daniel, but haue endeauoured by all his power to doe him good: for not good words, but good workes are the fruits of faith, as S. Iames sheweth, c. 2. 16. *Bulling.* yet we may gather, *non omni pietate vacuũ fuisse regem*, that the king was not void of all pietie, by his words following, when he thus spake to Daniel, v. 20. *O Daniel, seruant of the liuing God, is not thy God whom thou alway seruest, able to deliuer thee from the lyons? Bulling.* though *Calvin* here doubt not to affirme, *ne micam pietatis fuisse in rege*, that there was not a crumbe of pietie in the king.

Queſt. 21. v. 17. *Why the king ſealed the ſtone with his owne ſeale.*

1. The Latine interpreter readeth, *he ſealed the ſtone with his owne ſignet, and the ſignet of his princes, ne quid fieret contra Danielem*, leaſt any thing ſhould be done againſt Daniel, whereupon the *ordin. gloſſ.* noteth following *Hierome, de leonibus ſecurus de hominibus pertimeſcit*, the king beeing out of feare for the lyons, is afraide of men, &c. he is afraide leaſt any of his enemies ſeeing the lyons to doe Daniel no harme, might haue practiſed againſt him in the denne: and therefore he ſealed the ſtone, *ne introiret aliquis ſine ſcitu ſuo*, leaſt any ſhould enter without his priuitie, *Lyran.* to the ſame purpoſe alſo *Bullinger* and *Pellican*. But the originall is otherwiſe, which is truely tranſlated thus, *that the purpoſe might not be changed concerning Daniel.*

2. Therefore the meaning is this, that when theſe men perceiued, when Daniel was caſt into the denne, that the lyons ſtirred not at him, they doubting of the kings conſtancie, leaſt he ſhould cauſe Daniel to be taken out aliue, or that ſome other of his friends might drawe him out, Daniels accuſers cauſe the king to ſeale the ſtone: and they not truſting to the kings ſeale alone, put to their owne ſeales likewiſe, *Iun. Polan.*

Queſt. 22. *Whether Darius were truely conuerted, confeſſing Daniels God to be the liuing God.*

v. 20. *Is not thy God whom thou ſerueſt able to deliuer thee?* 1. *Hierome*, and *Lyranus* following him, thinke that the king did not ſpeake thus as doubting of Gods power, *ſed ambiguam ſententiam temperat, &c.* but he ſo tempereth his ſpeach, that when Daniel ſhould come forth without any hurt, the more credible the thing was, *tanto aduerſus principes iuſtior ſit indignatio*, ſo much the more iuſt his indignation might be againſt the rulers, &c. And ſo their opinion ſeemeth to be, that Darius as truſting in the power of God ſpake confidently, as a man aſſured that Daniel was deliuered. And for further ſtrengthening of this opinion it wil be ſaid, that Darius here confeſſeth the liuing God, as beleeuing in the onely true God: But to confeſſe one onely God, men are taught by the light of nature, and diuerſe of the Gentiles ſo acknowledged, this then was no firme argument of his conuerſion.

2. Though Darius ſpake not thus, as incredulous, *ſed inter ſpem metumque hærebat*, but did ſticke as it were betweene hope and feare, *Oſiand.* yet the manner of his ſpeach ſheweth that he ſomewhat doubted of Gods power, *habuit aliquid ſpei, ſed coniectum cum dubitatione*, he had ſome hope, but ioyned with doubtfulneſſe and infirmitie, *Bulling.* beſide he confeſſeth the Lord to be Daniels God, and that he ſerued him, but he did not call him his God: neither did Darius aboliſh the worſhip of idols out of his kingdome, all which are euident arguments that he was not truely conuerted vnto the knowledge of Daniels God, *Polan.*

Queſt. 23. *Of Daniels deliuerance from the lyons, and the cauſe thereof.*

Daniel ſheweth both the cauſes efficient, the forme and manner, and ende of this his deliuerance. 1. the principall cauſe of this his deliuerance was God: *God hath ſent:* the inſtrumentall cauſe, was the Angel: for though God can immediately deliuer his, without the miniſtrie of others: yet it pleaſeth him to vſe his angels, both for the ſetting forth of his owne glorie, and the further conſolation of his ſeruants.

2. The forme and manner is expreſſed, the Angel ſhut the lyons mouthes, that they had no power to hurt Daniel. And not onely their mouthes were ſhut but herby is ſignified alſo, that their talents and clawes were ſtayed from hurting him: and therefore it followeth, *that they haue not hurt me:* ſo that they touched him neither with their teeth, clawes, tayle, or by any other meanes, *Iun.*

3. The end alſo is expreſſed: that by this meanes the innocencie of Daniel might appeare, and the goodneſſe of his cauſe, that he had not offended againſt the king, but had ſhewed himſelfe a true worſhipper of God, *Polan.*

Queſt. 24. Of Daniels ſalutation to the king, *O king line for euer.*

1. This was the manner of ſalutation in the Eaſt countrey, to wiſh long life vnto their king. Thus the Chaldeans, ſaluted Nebuchadnezzar, c. 2. 4. but in hypocriſie, wiſhing in their hearts rather, that ſuch a tyrant might periſh. So c. 3. 4. they which accuſed Daniels godly companions and brethren, doe with ſuch words inſinuate themſelues to the king, as flatterers: But Daniel doth wiſh vnto the king long life *ex animo*, from his heart, becauſe it

is the dutie of ſubiects to pray for magiſtrates: yea he wiſheth vnto him eternall life, *gloſſ.* he then vttered the ſame words, but with an other heart and minde then the reſt did.

2. He might haue expoſtulated with the king, becauſe by his authoritie he was caſt into the lyons denne: but two reaſons might moouc Daniel to forbeare all ſuch reprehenſion. 1. becauſe he more reſpected Gods glorie then his owne particular cauſe: *ſatis fuit eius liberatione illuſtratam fuiſſe Dei gloriam*, it was enough that Gods glorie was ſet forth by his deliuerance: and therefore he is ſilent in the reſt, *Calvin.* 2. According to S. Pauls rule, *infirmum in fide recipe, &c.* receiue him that is weake in faith, &c. So Daniel would not deale ſharpely with the king, and diſcourage him, but by gentle meanes ſeeke to winne him further to the faith.

Queſt. 25. *Of Daniels manner of deliuerance from the lyons, that it was diuine and extraordinarie.*

1. There are diuerſe meanes whereby men haue reſiſted the rage and violence of lyons. 1. As firſt by force and ſtrength, as Samſon killed a lion, and Dauid ſlewe a lyon and a beare that inuaded his flocke: but ſo was not Daniel deliuered here: for the lyons might haue teared him before he came at the ground, as they did his accuſers: and though reſiſtance may be made againſt one lyon, yet here were many. 2. Some haue conquered lyons by caſting ſome garment vpon their head, and ſo as it were blindfolding them: as *Plinie* writeth how a *Getulian* ſhepheard at Rome vnder Claudius, did ſtay the rage and fierceneſſe of a lyon, *leui iniectu oper o capite*, his head beeing couered with ſome light thing caſt vpon it: by which meanes *Lyſimachus*, whom *Alexander* cauſed to be ſhut in with a lyon, might more eaſily ſtrangle him. 3. Some haue tamed lyons by vſing them gently while they were yet young, and but whelpes, as *Plinie* in the ſame place maketh mention of *Hanno* the *Carthaginian*, who (as he ſaith) *primus hominum auſus eſt leonem manu tractare*, the firſt of any durſt handle a lyon with his hand. 4. Beſide lyons vſe to ſhewe themſelues kinde vnto thoſe, which haue ſhewed them any kindneſſe, as *Aulus Gellius* reporteth out of *Appian*, of a certaine ſeruant called *Androdus*, who was condemned to the wild beaſts, and was ſpared of a lyon, that remembred ſome former kindneſſe he had receiued: and this he was an eye witneſſe of at Rome. 5. *Plinie* alſo writeth in the ſame place, that lyons vnleſſe they be very hungrie, will ſpare thoſe which are ſupplant vnto them, *& mulceri alloquio*, and that they are made gentle with ſpeach: as he maketh mention of a woman, which fell downe in the woods before a lyon, alleadging *ſe indignam eius gloria prædam, &c.* that ſhe beeing a ſilly weake woman, was a prey vnworthie ſo noble a beaſt. But none of theſe meanes did Daniel here vſe. 6. neither yet as Daniels enemies obiected, did they ſpare Daniel becauſe they were full before as they ſay a lyon will not prey vpon a man vnleſſe he be verie hungrie: *Ioſephus* addeth further, that thereupon the king cauſed fleſh to be caſt before the lyons to feede them, and then caſt Daniels accuſers into the denne, who notwithſtanding beeing full did teare them before they came at the ground: But this narration of *Ioſephus* though it may ſeeme probable, is not neceſſarie to be receiued, ſeeing the Scripture hath it not.

Lib. 8. c. 16.

Gellius lib. 5. c. 14.

2. But the lyons here were not bound by any ſuch ordinarie meanes: this was Gods extraordinarie worke, wherein it pleaſed him to vſe the miniſtrie of Angels: who diuerſly as *Pererius* coniectureth might ſtoppe the lyons mouthes. 1. as by removing the lyons into ſome other place. 2. or by blinding their eyes. 3. or by ſlaking their hunger. 4. or by changing their inward phantaſie, which ſtirreth them vp to rage, when they apprehend that as enemie vnto them, which they deuoure. 5. or there might be a terror and feare ſtriken into them: as they ſay lyons naturally are afraid of the rumbling of wheeles, the crowe of a cocke, and burning fire: 6. But *Auguſtine* better ſheweth how this was, *non natura in leonibus mutata*, the nature of theſe lyons was not changed, *ſed lenitatem quam catulis oſtendunt in Danielem exercebant*, but they practiſe toward Daniel, that lenitie which they vſe to ſhewe to their whelpes, &c. So alſo *Lyranus*, *natura non eſt mutata, ſed feritas prohibita*, their nature was not changed, but their rage was prohibited and ſtayed: as appeareth afterward. in that they returned to their kind in falling vpon the accuſers of Daniel, and breaking all their bones in peices ere they came at the ground, v. 24. As God by his power ſtayed the ſword of Arioch, that ſought Daniel to ſlay him, cap. 2. 13. and kept the fire that it hurt not his three faithfull ſeruants, c. 3. ſo here he ſtoppeth the mouthes of theſe lyons againſt Daniel, *Polan.*

Lib. 2. de mirabil. ſcript. c. 52.

Quest. 26. *Why the Lord doth not alwayes send his children temporall deliuerance.*

1. It is not sufficient for temporall deliuerance to haue a good cause: for thorough ambition, vaine glorie, and vaine confidence, men may be carried to maintaine a good cause: as *Brutus* that stood for the libertie of the commonwealth, because he had no better successe, said in discontent, *virtutem esse rem friuolam*, that vertue was a friuolous thing: he considered not that through his ambition, and trusting to his owne wit, he ouerthrewe a good cause: so in this place, it was not Daniels innocencie onely that deliuered him, but the cause was his faith, he trusted in God, *Calvin.*

2. God doth not alwayes deliuer temporally: As he suffered *Ignatius* to be torne of wild beasts, and *Polycarpus* to be consumed of the fire: yea at sometime he sendeth the same man deliuerance, and not at an other: as Peter was deliuered out of Herods hands at Ierusalem, but he suffred vnder Nero at Rome: yet are not the children of God forsaken, for when they are taken away by death, they then are most of all deliuered at once from all the calamities of this world, and are receiued into euerlasting glorie, *Bulling.*

3. There is then a threefold kind of deliuerance. 1. there is a temporall deliuerance from death and danger here: as Daniel was now deliuered. 2. there is a deliuerance from sinne, as in this place, *Daniel liberatur à morte, Rex à peccato*, Daniel is deliuered from death, the king is freed from his sinne, *Melanct. hon.* 3. there is a deliuerance and preseruation to eternall life: as the godly *conseruantur ad vitam eternam*, are so preserued, so that in death it selfe they perish not, *Osiand.*

Quest. 27. Of Darius ioy, v. 23. *Then was the king exceeding glade.*

1. There were two speciall causes of Darius ioy, *Iætatus est amici nomine*, he reioyced on the behalfe of his friend, who was now deliuered by this great miracle, *Oecolamp.* and he found his conscience somewhat quieted, which was perplexed and troubled before, when he refused his meate, and would not heare the instruments of Musicke.

2. Yet this was but a carnall ioy; it was much differing from the true spirituall ioy, which the children of God haue, when they are assured of the fauour of God, and of the remission of their sinnes; whereof the Prophet Dauid speaketh, Psal. 4. 6. *Lord lift thou vp the light of thy countenance vpon vs, thou hast giuen me more ioy of heart, then when their wheat and wine did abound.*

3. Yet this ioy of the king, and the sight of this miracle made the king more couragious and bold; that whereas before he feared the nobles, and against his own conscience condemned Daniel, now he deliuereth Daniel, and causeth them to be cast into the lyons denne in his stead: and whereas the stone was sealed both with his owne ring and the nobles, he now stayeth not for their consent, but by his regall authoritie Daniel was fetcht out of the den.

Quest. 28. *Whether the king did iustly in causing Daniels accusers with their wiues and children to be cast into the denne*, v. 24.

1. Some here doe answer, *non est lex æquior vlla, quam neces artifices arte perire sua, &c.* there is no more iust lawe, then for the deuiser of mischeife to perish in his owne deuise, as Haman was hanged vpon the gallowes which he had made for *Mordechai, gloss. interlin. Hugo.* this reason satisfieth why the authors of this mischiefe were punished, but not why their wiues also and children should suffer with them.

2. *Bullinger* sheweth the equitie hereof by the like iudgements of God, as in the destruction of the olde world, and of Sodome, and in Sauls expedition against Amalech: in all these neither men, women, or children were spared: So it is vsually seene, that in warre, famine, pestilence, the calamitie is generall: But there is great difference betweene the iudgements of God inflicted either immediately by himselfe, or by his commandement, which are alwayes most iust, though we see not the reason thereof; and the iudgements of men. God may doe that iustly beeing Lord and Creator of all, who may giue and take life at his pleasure, which man doth vniustly.

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4. There are then foure things, which doe iustifie the kings sentence against Daniels accusers. 1. The greatnes of the offence, which deserued a great and extraordinarie punishment: they sinned against God, by hatred of the true religion, against the king, in abusing his facilitie, and deceiuing him, and they were false accusers against Daniel: they offended also against the whole commonwealth, which by Daniels care was peaceably and quietly gouerned. *Bulling. Iun. annotat.* 2. The law of retalion required, that false accusers should indure the same punishment, which by their false testimonie, they would haue brought vpon others: according to Moses law, Deut. 19. 19. So the Lacedemonians did vse to put to death false accusers, as the Athenians did flatterers. As these then by their false suggestions caused Daniel to be cast into the lyons denne, so are they iustly serued themselues: And as they would haue depriued the king of his friend, so they perish with their friends, *Oecolampad.* 3. The custome of nations is to be considered, which was for the treason committed against the king or commonwealth, either against their honour or life, to punish both the offenders themselues, and their posteritie: As this enterprise was both against the kings honour, and against the peace and tranquilitie of the commonwealth. *Seneca* giueth this reason of this custome and law of nations, *Nam parentes, liberi, eorum, qui interfecti sunt, & propinqui, & amici in locum singulorum succedunt*, for the parents and children of them which were slaine, their friends, and kinred doe succeede in their places, &c. that is, they are all like to be conspiratours, as the other were. *Arcadius* and *Honorius* after they had extinguished the conspiracie of Talnia, doe thus resolue in their rescript, *in Codic. tit. ad leg. Iul. Paterno deberent perire supplicio, in quibus paterni, hoc est hæreditarij criminis exempla metuuntur*, they ought to suffer their fathers punishment, seeing the like example is feared in them of that hereditarie crime. The generall custome and law of nations, which was to punish the children with the fathers in treasonable attempts, sheweth the equitie of this iudgement. As yet to this day the offender is punished in his posteritie, though not by death, yet by other meanes; as by confiscation of his goods and lands, by tainting of the blood, disinheriting of the children, the annihilating of all their acts and fraudulent conueyances. 4. It was iust for example sake to shew such seueritie, that others should feare to doe the like. 5. And further, the children as they are by nature, *aliqua portio parentum*, some part of their parents, *Oecolampad.* so they were *participes criminis*, partakers of the crime: their wiues and children either encouraged them to goe forward in their deuise, or they consented and approoued it. As the like must be supposed in the destruction of Achan with his familie, Iosh. 7. and in the execution of Haman, who was hanged with his ten sonnes, Esth. 9. *Iun. in commentar. Polan.*

lib. de clem. cap. 8.

29. Quest. *Of king Darius decree, concerning the worshipping of Daniels God, the order and parts thereof.*

It consisteth of three parts. 1. the salutation. 2. the proposition. 3. the confirmation. 1. In the salutation or inscription, three things are expressed. 1. the person which sendeth greeting, *Darius:* the persons saluted, All nations and languages: the matter of the saluration, the wishing and imprecation of peace.

2. The thing propounded and commanded, is, *to feare and tremble before the God of Daniel:* wherein three things are expressed, who are to performe this dutie, 1. men in all his dominions. 2. what is required, to tremble, feare, and stand in awe. 3. and to whome this dutie must be yeelded, not to the idols and gods of the nations, but to Daniels God.

3. The confirmation followeth by three arguments. 1. from the adiuncts of God, his power, in that he is said to be the liuing God; his eternitie, *he remaineth for euer.* 2. from the adiuncts of his kingdome, it is euerlasting, it shall neuer perish. 3. from his works and effects in generall, which are two, 1. he rescueth and deliuereth. 2. he worketh signes and wonders: then in particular: he deliuered Daniel, &c.

30. Quest. *Of Daniels prosperous estate vnder Darius and Cyrus.*

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29. Quest. *Of king Darius decree, concerning the worshipping of Daniels God, the order and parts thereof.*

It consisteth of three parts. 1. the salutation. 2. the proposition. 3. the confirmation. 1. In the salutation or inscription, three things are expressed. 1. the person which sendeth greeting, *Darius:* the persons saluted, All nations and languages: the matter of the salutation, the wishing and imprecation of peace.

2. The thing propounded and commanded, is, *to feare and tremble before the God of Daniel:* wherein three things are expressed, who are to performe this dutie, 1. men in all his dominions. 2. what is required, to tremble, feare, and stand in awe. 3. and to whome this dutie must be yeelded, not to the idols and gods of the nations, but to Daniels God.

3. The confirmation followeth by three arguments. 1. from the adiuncts of God, his power, in that he is said to be the liuing God; his eternitie, *he remaineth for euer.* 2. from the adiuncts of his kingdome, it is euerlasting, it shall neuer perish. 3. from his works and effects in generall, which are two, 1. he rescueth and deliuereth. 2. he worketh signes and wonders: then in particular: he deliuered Daniel, &c.

30. Quest. *Of Daniels prosperous estate vnder Darius and Cyrus.*

1. The vulgar Latine readeth, *perseveravit Daniel, &c.* and *Daniel persevered or continued vnto the raigne of Darius and Cyrus:* which *Hugo* expoundeth thus, *ad regnum Darij finitum,*

finitum,&c. vnto the ende of Darius raigne,and the beginning of Cyrus. But the originall is not here well translated, the word is *tzalach*, which signifieth to prosper, not to continue; and the preposition is not *ghad*,which signifieth to,or vntill,but *beth*,which is(*in.*)

2. The meaning then is,that he was honoured first by Darius in Media, who raigned not long after the taking of Babylon: and after him he was in great reputation with Cyrus in Persia.

3. But where it is said,c.1. 21. that Daniel was *vnto the first yeare of Cyrus:* that is to be restrained,not vnto the time of Daniels life,for he continued vnto the 3.yeare of Cyrus,c.10. 1. but of his employment in the Chaldean Monarchie: that he was famous as long as that Commonwealth continued: and in this place it is shewed, that in the Persian state he was had likewise in reputation: and it is not vnlike but that he declared vnto Cyrus the prophecie of Esai,and was a speciall instrument to hasten the deliuerance of his people.

4. How long Daniel remained vnto Cyrus,it is not certen: there is mention made in this booke but of the third yeare: *Bullinger* thinketh he liued *plures annos*, many yeares vnder Cyrus. But Daniel was now aboue an 100.yeare old, and it should seeme saw onely the beginning of Cyrus raigne,as *Hugo* thinketh.

5. Here is a secret *antitheſis* or opposition betweene the Chaldean and Persian Monarchie:vnder this Daniel prospered still,and was greatly honoured: but in the Chaldean state, though he were honoured of Nabuchadnezzer, yet he was neglected of *Balthazar*, as appeareth,c.5.*Calvin.*

6. *Hugo* here noteth,that *Darius* and *Cyrus* had but one raigne: he thinketh that Cyrus raigned vnder Darius,who tooke Daniel with him into Media,leauing Cyrus with his sonne Cambyses at Babylon,as thinketh *Oecolampad.* though according to the opinion of some, Cyrus was not yet married.

31. Quest. *Whether this miracle of Daniels deliuerance from the lyons,were shewed at Babylon in Chaldea, or in Media.*

1. *R.Levi* thinketh,that this fell out at Babylon, because Darius raigned but a short time after the taking of Babylon,not full out a yeare:and to him agreeth *Oecolampad.* and so Cyrus succeeded Darius in the very first yeare, for otherwise the 70. yeares of captiuitie beeing expired,the deliuerance of the people should haue beene deferred: But all this may be admitted,that either Cyrus succeeded Darius the very first yeare, or that they both raigned together, and yet this should be no reason, that this miracle was done rather in Babylon, then in *Media*. *Amand. Polanus* also thinketh that the accusers of Daniel were *Babylonians*,*p.* 468. and so this is to haue beene done in Babylon.

2. *Iunius* is of opinion, that Cyrus raigned one yeare in Babylon, when the Iewes were sent out of captiuitie, and then Cyrus went to Darius into Media, and sent him to Babylon, and resigned vnto him the kingdome thereof: and so Darius first yeare in his opinion was Cyrus second,*Iun.comment.in 5. cap. in fine.* hence it will follow, that this miraculous accident fell out in Babylon. But the text sheweth euidently that presently after Balthazar was slaine,Darius tooke vpon him the kingdome: he was the next: and c. 6.28. Darius raigne is named before Cyrus raigne,it came not therefore after it:see before,qu.4.

3. I preferre therefore *Iosephus* opinion, who saith, that after the taking of Babylon, Darius *Danielem prophetam secum assumptum duxit in Mediam*, tooke the Prophet Daniel and carried him to Media,where he was cast into the lyons denne:so also *gloss. ordinar.* *Daniel in Mediam translatus*,that Daniel was translated into Media by Darius:so also *Hug. Calvin* agreeth, *satis apparet ipsum relicta Babylone alio migrasse*, that Daniel leauing Babylon went to an other place:first to *Media*,where he continued not long,then to *Persia*.So also *Pellican* thinketh,that Darius did take Daniel with him into Media,and left behind in Babylon Cambyses Cyrus sonne.*Bullinger* agreeth,that Darius left Cyrus at Babylon, and tooke with him Daniel to Ecbatane in Media:who vnderstood of the great wisdome that was in Daniel,and how he had interpreted the writing vpon the wall. This opinion that Daniel at this time was in Media, not in Chaldea, seemeth more probable for these reasons. 1. the forme of gouernment,which was brought in by Darius to set an 120. gouernours ouer his kingdome belonged to the Persian, not to the Babylonicall state, as may be collected,Esth. 1. 1. where mention is made of the largenes of Assuerus kingdome ouer an 127. Prouinces. 2. in this chapter the law of the Medes and Persians is vrged,v.8.Darius was then in Media,not at Ba-

byl.

bylon. 3. after the diſſolution of the Chaldean Monarchie, Babylon was no longer the ſeate of the kingdome, but *Shuſhan*, Nehem. 1. 1. Eſth. 1. 1.

4. *The places of doctrine.*

1. Doctr. *That order is neceſſarie in a kingdome.*

v. 1. *Darius ſet ouer the kingdome an 120. gouernours, &c.* This prudent Prince knew that no Commonwealth could ſtand without order: for like as in families, where confuſion is, and no order, all things goe to ruine, ſo much more in the great familie of the Commonwealth without order all things ſoone come to decay. Therefore Iethro gaue wiſe counſell vntō Moſes, that there might be captaines ouer thouſands, hundreds, fifties, one to be vnder an other: And the Queene of Saba comming to Salomon wondred at nothing more, then to ſee the order of his houſe, 1. king. 10. So here the king firſt ſetteth a certaine number of gouernours ouer his whole kingdome: then he appointeth three to take account of them, whereof Daniel was one. *Bulling.*

2. Doctr. *Of the ende of Civill adminiſtration and gouernment which muſt be for the common good.*

v. 2. *That the king might haue no damage.* Darius was carefull that the treaſure of the kingdome ſhould be maintained: not therein reſpecting his owne priuate gaine, but his principall care was to vphold and ſupport the charges of the kingdome: for the kings purſe and treaſure is for the maintenance of the Commonwealth: the Crowne can not want, but the whole Commonwealth will ſoone feele it. Though Princes may by their reuenues and receipts maintaine their princely dignitie, and employ part thereof vpon their pleaſure, and beſtow it, as they ſee cauſe; yet they muſt haue care, that there be ſufficient to ſupport the burthens and charges of the Commonwealth: and to remember, that their ſubſidies are, *ipſum ſudorem & ſanguinem populi*, the very ſweat and blood of the people, and therefore muſt be ſparingly vſed, *Polan.* as Nehemiah had that reſpect vnto the people (in reſpect of their preſent poore eſtate) that he did forbeare to eate the bread of the gouernour, Nehem. 5. 14.

3. Doctr. *How praier ſhould be made.*

v. 10. *He praied and praiſed his God.* Daniel onely was not a petitioner vnto God for the obtaining of good things, and the turning away of euill: but he alſo together giues thanks for the benefits receiued. Men then muſt learne not onely to be beggers of God, but to offer vp the ſacrifice of praiſe and thankſgiuing alſo: as S. Paul exhorteth, that not onely prayers be made, and interceſſions, but giuing of thanks, 1. Tim. 2. 1. And the Apoſtle followeth his owne rule, Rom. 1. 9. *Firſt I thanke my God*, then he commeth to his prayer, v. 10. *Alwaies in my prayer, beſeeching &c.*

4. Doctr. *Of kneeling in prayer.*

v. 10. *He kneeled vpon his knees.* Though a man may pray in his heart vnto God without any outward geſture, as Moſes did, Exod. 14. 15. when the Lord ſaid vnto him, *Why crieſt thou vnto me?* when as Moſes was not heard, nor his praier perceiued by any geſture, but he cried vnto God in his heart: yet when as opportunitie ſerueth, as it doth moſt fitly in priuate houſes, and in publike places of prayer, then it becommeth vs to humble our ſelues vpon our knees, thereby to ſtirre vp our deuotion, and to expreſſe our humilitie. Thus our Sauiour fell vpon his face, when he prayed in the garden, and Daniel here praieth vpon his knees. If ſubiects humble themſelues vpon their knees to their Prince, how much more ſhould we vſe all humblenes and lowlines in geſture before God?

5. Doctr. *Of the miniſterie of Angels.*

v. 22. *My God hath ſent his Angel, &c.* God could at his becke haue ſtaied the rage of the lyons, as he commanded the Whale to caſt vp Ionas, but it pleaſeth him for his owne glories ſake, and the comfort of his children, to vſe the miniſterie of his holy Angels and bleſſed ſpirits: as the Apoſtle ſaith, *Are they not all miniſtring ſpirits ſent forth to miniſter for their ſakes that ſhall be heires of ſaluation?* Heb. 1. 14. And in three things doth it pleaſe the Lord to vſe the miniſterie of Angels; in preſeruing and defending of his children, as Iacob ſaw the Lords hoſt, when he was afraid of his brother, Gen. 32. 1. or in the deſtruction of their enemies, as Senacheribs hoſt was ſmitten by an Angel, 2. king. 19. or in conueying bleſſings, as Manna is called Angels foode, which was miniſtred vnto the people by the Angels.

6. Doctr.

6. Doctr. *How farre the Prince is to be obeyed.*

v. 22. *Vnto thee, O king, haue I done no hurt:* Hereupon *Melanct hon* well noteth, that although Daniel did goe againſt the kings Edict and decree, yet he had committed no euill againſt him: So if Princes commaund vniuſt and impious things, they are not hurt, if their precepts be not obeyed: neither muſt they thinke themſelues deſpiſed, if God be preferred before them: As the Apoſtles reſolution was, when they were forbidden to ſpeake in the name of Ieſus, *Whether it be right in the ſight of God, to obey you rather then God, iudge yee,* Act. 4. 19. And hereby *Melanct hon* iuſtly excuſeth the Proteſtants of Germanie for refuſing to obey the Emperours edicts, made againſt the profeſſion and profeſſors of the Goſpel.

7. Doctr. *Of true miracles.*

v. 23. *No manner of hurt was found vpon him.* Hence *Polanus* well inferreth, *diuina miracula non eſſe præſtigias,* that diuine miracles are not counterfeit tricks, ſuch as are the iugling feates of Magicians: but the Lords workes are wonderfull in deede: the three ſeruants of God, which were caſt into the fierie ouen, had not ſo much as the ſmell of fire vpon them: And Daniel hath no hurt by the lyons at all: God onely maketh true wonders. But the power of Satan and his miniſters, is by falſe ſignes, and *lying wonders,* as the Apoſtle calleth them, 2. Theſſ. 2. 9.

8. Doctr. *That the beaſts and other creatures are readie to execute Gods will.*

v. 22. *And hath ſhut the lyons mouth.* The vnreaſonable creatures, as here they doe ſpare Daniel, ſo at other times, they are readie to execute vengeance: as the lyon that ſlue the Prophet, that was diſobedient to the word of God, 1. king. 13. 25. and an other was ſlaine by a lyon, for not obeying the Prophet, 1. king. 20. 36. And the Lord ſent lyons vpon the Samaritans, becauſe they feared not the Lord, 2. king. 17. 25. So whether it be to ſhew mercie, or to execute iudgement, the creatures are readie to performe the will of God, *Polan.*

9. Doctr. *Of the force and efficacie of faith.*

v. 23. *Becauſe he beleeued in him.* Daniel here by his faith was deliuered from the lyons, becauſe with a firme and aſſured truſt he repoſed himſelfe vpon God. So S. Iames ſaith, c. 5. 15. *The prayer of faith ſhall ſaue the ſicke:* and as *Clemens Alexand.* πίστις ἰσχὺς εἰς σωτηρίαν, faith is effectuall and auaileable to ſaluation. But though euery faithfull man haue not this particular and peculiar kind of faith, (which is called the faith of miracles) yet they are aſſured by their faith to be euerlaſtingly ſaued, though they are not thereby ſecure and aſſured alwaies of temporall deliuerance.

10. Doctr. *The magiſtrates office is not onely to procure things temporall, but ſpirituall alſo for their ſubiects.*

v. 26. As *Darius* here maketh a decree that all men in his kingdome ſhould feare Daniels God, ſo it belongeth to the magiſtrate not onely to procure outward peace, and to watch ouer the people for their bodily and worldly wealth; but to ſee alſo, that they profeſſe true religion, and be brought to the right knowledge of God, *Papp.* Thus did the good kings of Iudah, Dauid, Iehoſaphat, Hezekiah, Ioſias, they aboliſhed idolatrie, and ſuperſtition, and planted true religion.

5. *Places of controverſie.*

1. Controv. *Againſt canonicall and ſtinted houres of praier.*

lib. 1. de bon. operib. in particul. c. 12.

1. *Bellarmine* vpon this example of Daniel doth ground the inſtitution of their canonicall houres, the third, ninth, and ſixt: and *Pintus* addeth further, not onely at theſe three times, but ſeuen times a day doth the Catholike Church pray, *ſeptem horis canonicis,* in the ſeuen canonicall houres: as Dauid ſaith, *Seuen times a day will I praiſe thee,* Pſal. 119. which was ſhadowed forth by the ſeuen times blowing of the trumpets, Ioſh. 6. 4.

Contra. 1. They doe in theſe poſitions contradict themſelues: for if they would proue by Daniels example, that there are three canonicall houres, how come they to haue ſeauen. 2. Dauid praied alſo at midnight, Pſal. 119. v. 62. beſide his ſeuen times a day: then by this reaſon there ſhall be yet more then 7. canonicall houres: and Dauid in that place by ſeuen times, vnderſtandeth many, according to the phraſe of Scripture, Leuit. 26. 18. and Prov. 24. 16. *A iuſt man falleth ſeuen times.* 3. not onely theſe houres, but all other are conſecrated to praier, according to the ſaying of the Apoſtle, 1. Theſſ. 5. 17. *Pray continually:* As Da-

uid

did praied in the morning, euening, and at noone, Pſal.55.17. and he vſed to remember God vpon his bed, and in the watches of the night, Pſal. 63.5. and our bleſſed Sauiour continued all night in prayer, Luk.6.12. 4. Yet it is conuenient in reſpect of our infirmitie, that men ſhould tie themſelues to certaine houres for their priuate prayers, without ſuperſtition: that although it be free for vs to pray at all times, *quiſque tamen ſentire debet ſuam infirmitatem, et remedia ſibi accerſat*, yet euery man muſt take knowledge of his infirmitie, and vſe the helps and remedies to ſtirre vp his dulnes by keeping his ſet houres of prayer, *Calvin.* yet ſo as his affection and deuotion be not tied vnto theſe houres, but that at all other times, as his neceſſitie requireth, and occaſion ſerueth, he be readie to call vpon God. 5. As for Daniels example, he kept not thoſe houres, as beeing addicted in deuotion and religious obſeruation more to one time, then an other, but becauſe that he was moſt vacant and free from other employments, as is before ſhewed, qu.15.

6. But the Popiſh obſeruation of canonicall houres we refuſe for diuers reaſons. 1. becauſe they thinke the very keeping of the houre is a part of Gods worſhip. 2. they enioyne them with ſuch neceſſitie to be kept, as though they could not be omitted without mortall ſinne. 3. they thinke by this keeping of their canonicall houres to merit at Gods hand, *Polan.* ſee more hereof, *Centur.4.err.90.*

2. Controv. *That it is no Apoſtolical tradition to pray toward the Eaſt.*

1. Daniel here prayeth toward Ieruſalem, which was ſcituate ſouthweſt from Babylon: and the Sanctuarie was toward the Weſt, and the doore of it opened toward the Eaſt: therefore the ſuperſtitious ſcituation of Churches, as of neceſſitie Eaſt and Weſt, hath no ground out of the Scriptures, *Oecolampad.* the Apoſtle exhorteth men to lift vp pure hands, euery where, 1.Tim.2.8. Euery place is fit to make our praier in: and God is euery where preſent to heare thoſe which call vpon him in faith: ſee more, *Synopſ. Cent.2.err.52.*

2. Beſide, the hereſie of the Ebionites is very groſſe, who held, that Chriſtians ſhould pray toward Ieruſalem, as *Irenæus* writeth of them, *lib.1.aduerſ. hæreſ. cap. 26.* for now the Temple of Ieruſalem, together with the ceremonies thereof is aboliſhed, the true Temple Chriſt Ieſus beeing come.

3. Controv. *That the publike profeſſion of our faith is neceſſarie, and it is not ſufficient, to haue it inwardly in the heart.*

v.10. Daniel opened his windows to the intent that he ſhould be ſeene of all, not of vaine glorie, but that his conſtancie in the worſhip of God might be knowne to all, notwithſtanding the kings edict to the contrarie: Hereby is confuted the error of the Georgians, Libertines, and Nicodemites in theſe daies: the ſame was the error of the *Helchaſaites* in times paſt, that if any denied his faith in time of perſecution, and kept it in his heart, he ſinned not. And for the ſtrengthening of this error, diuers reaſons are brought.

1. They alleadge, that the Magiſtrate, who is in Gods place, is to be obeyed, as the Apoſtle teacheth, that whoſoeuer reſiſteth the power, reſiſteth the ordinance of God, Rom.13.2.

Contra. 1. Magiſtrates as they are in Gods place, ſo they muſt command and rule according to the will and word of God: they haue not receiued an abſolute power to command what they liſt, but limited according to the rules of Gods holy word. The Apoſtles themſelues refuſed to obey the Magiſtrates which enioyned them not to ſpeake in the name of Ieſus, Act.4.19.

2. Men muſt haue care of their wife and children, whome wilfully for a man to forſake in caſting himſelfe into apparant danger, it were impious.

Contra. Wife and children ought to be loued, and cared for, but the loue of Chriſt muſt be preferred: as our Sauiour ſaith, that he which loueth wife or children, more then me, is not worthie of me, Matth.10.

3. But the ſhedding of Chriſtian blood ſhould be preuented: men ſhould not offer themſelues to apparant danger which giueth occaſion of much bloodſhed.

Contra. 1. The conſtant ſeruants of God, are not the cauſe of bloodſhed, but the wicked perſecuters, which kill them cruelly and vniuſtly: as our bleſſed Sauiour ſaith, Ioh. 16.2. *Whoſoeuer killeth you, will thinke he doth God good ſeruice: and theſe things will they doe vnto you, becauſe they haue not knowne me.* 2. The very death of the righteous is pretious in Gods ſight, Pſal.116.15. and God receiueth as much honour by the conſtant death of his Saints, as he doth by their godly life. 3. Otherwiſe the holy Martyrs ſhould be blameable, becauſe

because by their constant profession, murther and bloodshed is occasioned: whose memorie is honourable before God, and man: as *Eusebius* maketh mention of a certaine citie in Phrygia, the citizens whereof together with the Magistrates professing themselues to be Christians, were all put to the sword vnder the persecution of *Diocletian* and *Maximinian*, & their citie burnt with fire. *Euseb. lib.* 8. *c.* 11.

4. They obiect, that it sufficeth to keepe faith and religion in the heart: it is not necessary in time of daunger outwardly to professe it.

Contra. 1. S. Paul ioyneth both these together, *to beleeue with the heart, and to confesse with the mouth*, Rom. 10. 10. 2. *Peter* denied Christ onely with the mouth, yet he wept bitterly for this his fall. *Eusebius* writeth how the persecutors would draw Christians to their idolatrous sacrifices, and say they had sacrificed, and yet they did not: who notwithstanding were reproued, because they in silence suffered such crimes to be obiected: but some would crie out, they had not sacrificed, but were Christians. 3. *Chrysostome* hath an excellent tractate of this, or who els was the author of that imperfect work vpon Matthew, that we must confesse Christ with all our senses: and if a man faile in any of them, it is no perfect confession of Christ: As, though thou doest not eate of things sacrificed to idols, if thou doe but looke vpon them how beautifull they are, *oculis negasti Christum*, thou hast denied Christ with thine eyes: If one say vnto thee, doe but heare how such an one blasphemeth Christ: if thou hearken, *iam auribus tuis negasti Christum*, now thou hast denied Christ with thine eares: If it be further said, doe but stay and smell the incense offered to idols, if thou smell, *odoratu tuo Christum offendisti*, thou hast offended Christ with thy smell: If thou eate not, but seeme to tast, or touch the idolatrous sacrifices, *gustu, tactu tuo Christum abnegasti*, by thy tast, by thy touching thou hast denied Christ.

lib. 8. c. 3.

Homil. 25. in Matth.

4. *Pappus* here sheweth fiue reasons, why the confession of the truth should be preferred before all daungers or perills whatsoeuer. 1. There are great promises, which are made to such as confesse Christ here: he will confesse them before his father in heauen, Matth. 10. 32. 2. *Debitum animi grati*, the debt of a thankefull minde requireth this at our hands, that we should freely confesse the name of God, of whome we receiue so many benefits in token of our thankfulnes. 3. The great daungers must be considered, which men by not confessing of Christ, doe cast themselues into: they doe hazard their owne soules, Mark. 8. 35. *He that* (by this meanes) *shall saue his life, shall loose it*: and Christ will denie him in heauen, that shall denie Christ in earth, Matth. 10. 33. 4. The vtilitie of our brethren, and generall good of the Church, which is edified and builded vp by such examples of constancie, ought to encourage vs. 5. And the singular examples of so many holy Martyrs and confessors of the truth, should embolden vs. The Iewes when *Petronius* attempted to bring in *Cesars* image into the Church, rather offered themselues to die, then to suffer it, *Ioseph. lib.* 18. *c.* 10, 11. *Polycarpus* when the Romane gouernour would haue compelled him to sweare by Cesars fortune, openly withstood him, *Euseb. lib.* 4. *c.* 15. And a noble man of *Nicomedia* pulled downe and rent in pieces the Emperours edict set vp against the Christians. *Euseb. l.* 8. *c.* 5.

5. Here I can not omit that distinction of *Caluine*, of confession, that it is of two sorts, *cum palam testamur, quod est in animo*, when we doe publikely testifie what is in our minde: and this is not alwas necessarie: the other kind is, *ne aliquod peruersæ simulationis signum demus*, that we giue not any peruerse signe of dissimulation: and this must be perpetually obserued: as Daniel here, though he doth not publikely proclaime his faith, yet by his gesture and behauiour he doth shew it.

4. Controv. *That it is not lawfull worshipping God to looke toward an image.*

Because Daniel praied looking toward Ierusalem, the Romanists may inferre, that it is as lawfull to looke toward an image, when they worship God: for, as they alleadge, they doe not worship the image, but God represented by the image.

1. To pray toward Ierusalem was a ceremoniall dutie for those times: they looked that way toward the Temple, which was a type of Christ: as they looked toward the type and figure, so we must turne our eyes toward the bodie, that is, looke vp into heauen where Christ is. 2. They had a commandement to pray toward the Temple, and had a promise to be heard: but to worship God before an image is forbidden, and accursed, Deut. 27. 15. 3. We are not onely forbidden in Scripture to worship any strange god, which is prohibited in the first commandement; but likewise it is vnlawfull to worship him in any other manner,

then he himſelfe hath preſcribed, which thing is againſt the ſecond commandement.

5. Controv. *Againſt the Papiſts and Vbiquitaries that hold a carnall preſence in the ſacrament.*

As they offend which looke toward an image, when they worſhip God: ſo likewiſe they that turne themſelues with adoration toward the bread in the Euchariſt, ſuppoſing there to be the bodily preſence of Chriſt. In both theſe the Romaniſts are offenders. 1. Indeede if the humanitie of Chriſt were corporally preſent, as they imagine, adoration were to be yeelded vnto it: As the Apoſtle ſaith, *when he bringeth in his firſt begotten ſonne into the world*, he ſaith, *and let all the Angels of God worſhip him:* whereſoeuer Chriſt is preſent in his humanitie, he is there to be worſhipped. 2. Therefore the Vbiquitaries and Lutherans, which hold an omnipreſence of Chriſts fleſh, and ſo affirme the ſame to be preſent in the Euchariſt, and yet will not haue it adored in the Sacramentall bread, cannot iuſtifie with any ſhewe of reaſon this their aſſertion: for whereſoeuer Chriſt is, he is there to be adored and worſhipped: neither neede they to expect any newe commandement, (as they alleadge) for Thomas, as ſoone as he knewe Chriſt to be him, whom he felt, he preſently worſhipped, ſaying, *my Lord, and my God.* 3. But as theſe are ouerſeene, in not adoring Chriſt whom they hold to be preſent, ſo they both are in errour to maintaine a carnall preſence, the one with adoration, the other without, which is a fanſie of their owne: for the Scripture onely commendeth vnto vs Chriſt to be ſpiritually by faith eaten and drunken in the Sacrament: as our Bleſſed Sauiour himſelfe, *it is the ſpirit that quickneth, the fleſh profiteth nothing, the words that I ſpeake vnto you are ſpirit and life*, Iohn. 6. 63.

6. Controv. *Of the falſe ſuggeſtions of the Papiſts againſt Proteſtants.*

Like as theſe accuſers of Daniel could finde out no matter of accuſation againſt him touching his life and office, but entrappe him in his religion, and doe bring him into danger for his ſinceritie and truth: and then they accuſe him as a contemner of the king, and his decrees, v. 13. The verie ſame courſe doe the Papiſts take againſt the Proteſtants: whom they cannot touch with any crime of life, they winde in for their conſcience in religion: and they call that hereſie, which is the truth and pietie: And then, when they obey not their wicked and impious decrees, they accuſe them as rebells to the Prince: Thus are the ſeruants of God handled in Italy and Spaine: ſo that there, *Omnia cum liceant, non licet eſſe pium*, when all things elſe are lawfull, it is not lawfull to be godly, *Polan.*

7. Controv. *Of the vniuſt proceeding of the Romaniſts in their cruell inquiſition, condemning the Proteſtants, their cauſe not being heard.*

v. 16. As Daniel was preſently brought and caſt into the lyons denne, it was ſufficient to accuſe him, he hath no libertie giuen him to anſwer for himſelfe: Thus both vnder the Pagan Emperours of Rome were the Chriſtians proceeded againſt, beeing not ſuffred to come to their anſwer: as appeareth in the Apologie of *Iuſtinus* and *Athenagoras*: And this courſe the Spaniſh Inquiſitors take in their cruell inquiſitions againſt the Proteſtants to this day, condemning them in corners, and neuer bringing them to publike anſwer, *Polan.*

8. Controv. *Of the practizing of Popes againſt Princes.*

v. 21. *O king liue for euer.* Daniel here prayeth for the life and proſperitie of the king, who had vniuſtly perſecuted him, and commaunded him to be caſt into the lyons denne: And S. Paul exhorteth that ſupplications ſhould be made for Kings, who then were heathen and perſecutors, 1. Tim. 2. 2. So the Chriſtians vſed to pray for the heathen Emperours, wiſhing vnto them *vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem*, a long life, a quiet Empire, a ſafe houſe, ſtrong armies, a faithfull Senate, a good people, &c. *Tertull. in Apologet. c.* 30.

Contrarie hereto hath beene and yet is the practiſe of the Popes of Rome: they pray not for Princes, but rather ſeeke to make a prey of them. They excommunicate princes, ſuch as fauour not their ſuperſtition, and ſtirre vp their ſubiects to rebellion againſt them. *Gregor.* 2. and 3. *Leo.* 3. did excommunicate the Emperors: *Gregor.* 7. waged battell againſt Henrie the 4. he hired one to haue brained him with a ſtone in the Church, but that the miſchiefe was preuented, the beame beeing broken, and the ſtone falling downe, which otherwiſe he

murtherer to the ground after it: Clemens the 5. practised to haue poisoned Henrie of *Lucelburg* the Emperour, in a consecrated hoast: *Paschalis* the 2. set Henrie the 5. against Henrie the 4. his father; *Adrianus* stirred vp the Lombards against *Frederike Barbarossa* the Emperour, and betraied him to the Sultane of Egypt: Such were the practises of late also of that bloodie Sea, against our late renowned Soueraigne, as in the conspiracie of *Ballard* with his confederates, and of *Parrie* incited by the counsell and gifts of the Cardinall of *Coime*, to murther our worthie Queene Elizabeth, *Polan.* And now since his maiestie came vnto the crowne, first treacherous Watson, with his adherents attempted against the kings Royall person: and since, that miscreant crue, *Catesbie*, *Percie*, *Digbe*, with their mates enterprised that monstrous attempt by gunpowder to haue blowen vp the parliament house, and so at once to haue made hauocke of King, Queene, Prince, nobles, and the chiefe of the commons.

9. Controv. *Whether one is iust before God by an inherent iustice.*

v. 22. *My iustice was found out before him.* It followeth not hereupon, because in this particular act Daniel was innocent before God, that therefore by any righteousnesse in vs, we are iustified before God: the iustice whereby we are iustified with God, is the righteousnesse of Christ imputed vnto vs by faith, and is not inherent in vs, as the Apostle saith, *that I may be found in him, not hauing mine owne righteousnesse, which is of the law, but that which is through faith in Christ*, Philip. 3. 10. Beside this iustice which is vnto eternall life, which is not inherent but imputed, there is, *iustitia temporaria*, a temporarie iustice or righteousnesse which is our innocencie and holinesse, which is called our Sanctification, and this is inherent in vs, the first is called, *iustitia personæ*, the righteousnesse of the person, which is iustified by faith in Christ, the other is, *iustitia causæ*, the righteousnesse of our cause. See more of this question of inherent iustice, *Synops. Centur. err.* 56.

10. Controv. *Whether Daniels innocencie were the meritorious cause of his deliuerance.*

According to the reading of the vulgar Latine, *because my righteousnesse is found out before him*, hence this collection is made by the Romanists, that Daniels innocencie was the cause of his deliuerance.

Contra. 1. The word is not well translated, *quia*, or *quoniam*, because, but rather, *propterea:* therefore, as *Iun.* and *Polan.* for so the words, *col kebel di*, may be translated: and then the meaning is, that this deliuerance of Daniel was onely a testimonie of his innocencie, and to shewe the goodnesse of his cause.

2. But if it be translated, *quia*, because, it is not alwayes taken as a causall, but as an *illatiue* particle, a word onely of inference and consequence, as cap. 2. 43. *whereas thou sawest yron mixed with clay*, there the verie same words are vsed, yet is it not there taken as a causall: for the kings vision and dreame, was no cause of the things to come, which were reuealed vnto him: so Psal. 25. 11. Dauid saith, *be mercifull vnto mine iniquitie, for it is great:* the greatnesse of his sinne was not the cause of forgiuenesse: this *coniunction* therefore alwaies sheweth not the cause.

3. There is great difference betweene these two, for ones innocencie to be found before God, and for the same innocencie to merit: for to merit is required that a man should doe some worke, *dignum compensatione*, worthie of compensation: but innocencie is not mans worke, it is Gods worke in man: for if the innocencie and godnesse of the cause should deserue a temporal deliuerance, then God should haue dealt vniustly with many martyrs, which haue not beene temporally deliuered, *Polan.*

4. The cause then of Daniels deliuerance, was indeede the faith of Daniel, as it followeth, v. 13. *there was no hurt found vpon him, because he beleeued in his God.* And so the Apostle testifieth, Heb. 11. that Daniel by faith stopped the mouthes of lyons, *& ex hac vera fide sequitur innocentia vitæ*, and out of this faith proceeded his innocencie as a fruite thereof, *Osiand.* for otherwise without his faith, though this cause had beene neuer so good, it should not haue beene accepted.

5. Here also we must distinguish betweene eternall deliuerance, and temporall: God deliuereth vs from euerlasting death, not for any respect of any righteousnesse in vs, but freely of his owne grace he respecteth vs in Christ: but in particular deliuerances, *Deus potest respicere vniuscuiusque iustitiam*, God may respect euerie ones righteousnes, not as it is theirs, but

but as it is wrought in the by his spirit, *Cal.* So then as *Melancthon* saith, here are three things to be considered, faith whereby we are acceptable vnto God: and so it is said here, that Daniel beleeued in his God: *inchoata obedientia*, our inchoate obedience, which is accepted with God, because we are iustified by faith: & our righteousnes, whereby we are iust before men: both these are also here expressed in Daniel, *my iustice was found out before God, and vnto thee O king haue I done no hurt:* To conclude then this point, a mans particular iustice & innocencie is rather an *antecedent* of his deliuerance then a cause. And in some sort it may be said to be a cause also, yet not of it selfe, but as it concurreth with faith, for the which the Lord respecteth vs, and our obedience, though imperfect in Christ, *Iun. in comment.*

11. Controv. That a generall faith, called *fides implicita*, an implied faith, is not sufficient.

v. 23. *Because he beleeued in God:* not as the *Latine* hath, *he beleeued God*, for in the text there is the prepolition *beth*: And hereby is signified, not a generall apprehension onely, that God was true of his promises, and that he was the onely true God, creator of heauen and earth: as the Romanists doe affirme faith to be nothing else, but *generally to beleeue, whatsoeuer is contained in the word of God to be true, Bellar. lib. 1. de iustif. c. 4.* But Daniel here so beleeued in God, that he committed himselfe with firme trust and assurance vnto him, *& in eius gratiam recubuit*, he relyed wholly vpon his grace, *Calvin.* And so the Apostle describeth faith, Heb. 11. 6. *He that commeth vnto God, must beleeue that God is, and that he is a rewarder of them that seeke him:* this faith onely apprehendeth not God in generall, that he is, but is ioyned with a particular assurance, that he will reward his faithfull seruants, and bring them vnto life. And so *Pintus* one of their owne writers, very well resolueth vpon this place, *vt mea fert opinio, credere hoc loco est actus fidei, charitate formatæ, plene fiducia in Deum:* as mine opinion is, to beleeue in this place is an act of faith, formed (that is expressed) by charitie, full of trust and confidence in God.

6. Morall obseruations.

1. Obseruat. *Of Gods prouidence that watcheth ouer his seruants.*

Generally in this chapter, in that God deliuered Daniel his faithfull seruant, from the rage of the lyons, we see how Gods fatherly care watcheth and awaketh towards his seruants: so Noah was saued from the waters, Lot from the flames of Sodome, *Ieremie* in the destruction of Ierusalem: We reade that when the citie of *Syracusa* was taken by *M. Marcellus*, which *Archimedes* that great *Mathematician* had defended a good while by his art and skill: of whom *Marcellus* gaue charge, that he should be spared, yet he was slaine by a souldier, as he was drawing of his lines, because he would not straitway followe him to their Generall, saying he would dispatch that, he had in hand, first: But God hath greater care of his, and continually protecteth them, *Bulling.* Plutarch in vita Marcell.

2. Obseruat. *Of the monstrous sinne of enuie.*

v. 4. *They sought occasion against Daniel.* Enuious men are alwayes *in excubijs*, they are set in their watch, obseruing and marking other mens doings, to see if they can finde any matter against them, *Polan.* 2. they are enuious at other mens vertue, as here they cannot endure Daniels pietie and sinceritie: like as the henne scraping in the dunghill contemneth a pearle, and preferreth a barley curnell: and as the Sunne beames are offensiue to those, that are bleare eyed: so is vertue a griefe to the enuious, *Pintus.* 3. The enuious person, *propriæ vtilitati est addictus*, is addict to his owne profit, neglecting the common good: as here these men seeke to supplant Daniel, who was so necessarie for the commonwealth. 4. And beside enuie bringeth them to practise most cruelly against Daniels life, *Calvin.* 5. The remedie against enuie is to arme our selues with innocencie and integritie, as Daniel did, that the aduersarie find no iust occasion against vs, *Polan.* But as S. Peter saith, *when they speake euill of vs as of euill doers, they may be ashamed, which blame our good conuersation in Christ*, 1. Pet. 3. 16.

3. Observ. *We must not giue ouer our profession, notwithstanding any danger obiected.*

v. 10. Daniel though he knewe of this bloodie decree will not intermit calling vpon God: *so etiam centum mortes nobis occurrant*, though an hundred deaths be set before vs, we should not fall away from the true worship of God, *Caluin.* as S. Pauls excellent resolu-

tion was, Act.21.13. *Iam readie not onely to be bound, but to die at Ieruſalem for the name of the Lord Ieſus.*

4. Obſerv. *Of continuing in prayer.*

v. 10. As Daniel prayed thrice a day, ſo thereby we are taught to perſeuere in prayer according to S. Pauls rule, Rom. 12.12. 1.Theſſ.5.17. for prayer is not auayleable vnleſſe it be feruent, Iam. 5.16. and feruent it cannot be, if we giue ouer and faint in our prayers, and continue not.

5. Obſerv. *Of the terror of conſcience.*

v. 18. *The king remained faſting.* The Kings conſcience was perplexed for this iniuſtice ſhewed toward Daniel: he careth neither for meate, delight, nor ſleepe: he had none in earth whom he needed to feare: but his conſcience accuſeth him before the great Iudge, that ſhall call euen kings to account: As it is written of *Theodoricus* king of Italie, after he had cauſed *Boetius* and *Symmachus* to be vniuſtly beheaded, how within a fewe dayes after a fiſhes head beeing brought before him, he imagined he ſaw *Symmachus* head, and thereupon was ſtriken with horror of conſcience, and not long after died: let vs then labour for a good conſcience, which is *as a continuall feaſt.* And here ſhall be an ende of this firſt Booke, which is as the firſt courſe and ſeruice in this feaſt.

Pro.15.15.

Praiſed be God.

THE SECOND BOOKE OF THIS COMMENTARIE VPON THE DIVINE PROPHESIE OF DANIEL: containing the ſecond part thereof, conſiſting of the *Propheſies and viſions ſet forth in the ſixe* laſt Chapters:

Wherein that myſticall and Propheticall viſion of the ſeauentie weekes in the 9. Chapter, is handled at large, *with the diuerſe Expoſitions thereof, and the* approbation of the beſt.

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1610

PRESENTED TO
THE
LAMBETH PALACE

TO THE MOST EXCELLENT, VERTVOVS, AND Right noble Prince; HENRIE by the grace of God,

Prince of Wales, and heire apparant to the moſt famous Kingdomes *of England, Scotland, and Ireland, his* gracious Lord.

RIght Noble Prince, it may ſeeme ſtrange to ſome, that I offer vnto your princely viewe, in theſe your Highneſſe young and flouriſhing yeares, a Commentarie vpon the moſt difficult and obſcure booke of the old Teſtament: But I truſt your Highneſſe ſhall not thinke it vnſeaſonable, to be acquainted with the myſteries of holy Scripture in this your princely youth: As Ioſias that godly king of Iudah, at the ſixteenth yeare of his age did ſet his heart to ſeeke the Lord, and read vnto his people out of the booke of God: So did *Honorius* the young Emperor ſeaſon his firſt yeares with true religion and pietie: As *Ambroſe* ioyneth them both together: *Honorius iam pulſat adoleſcentiæ fores, prouectior ætate quam Ioſias*, Honorius now ſtandeth at the next doore to be a young man, ſomewhat elder then Ioſias: S. Luke wrote his Goſpel to noble *Theophilus*, which name is interpreted, *one that loueth God:* whereupon *Ambroſe* thus noteth, *ſi Deum diligis, ad te ſcriptum eſt*, and if thou loue God, it is written to thee.

2. King. 22.
2. Chron 34.

In obit. Theod. f.

Touching the obſcuritie of this booke, it is ſuch, as that it is tempered as well with varietie of hiſtorie to delight, as with profunditie of myſteries to exerciſe the Reader: as *Auguſtine* well ſaith of the Scripture in generall, *ſi nuſquam aperta eſſet, non te paſceret, ſi nuſquam occulta, non te exerceret*, if it were no where plaine and open, it would not feede thee, if no where obſcure, it would not exerciſe thee.

Hebrewes.
R. Sandiah.
R. Leui.
R. Exra.
R. Salamon.
R. Moſes.
Greekes.
Ioſephus.
Origen.
Theodoret.
Oecumenius.
Latines.
Irenæus.
Tertullian.
Euſebius.
Hieronme.
Auguſtine.
Bernard.
Rupertus.
Lyranus.
Dion. Carthuſ.
New writers.
Proteſtants.
Melanæthon.
Oecolampad.
Caluin.
Pellican.
Oſiander.
Pappus.
Fulke.
Napier.
H. Broughton.
Polanus.
Geneuenſ.
Romaniſts.
Hug. Cardin.
Caietan.
Arias Mont.
Vatablus.
Pererius.
Pintus.
Rhemiſts, with others.

This part of the Treatiſe I haue preſumed to offer to your Highnes, as the former part I was bold to preſent to his Maieſtie. This prophecie treateth chiefly of the alteration and chaunge of States and Kingdomes: of the honour and proſperitie of good Kings, and of the ruine and bad ſucceſſe of hard and cruell Potentates: here we haue the moſt cleare prophecie in the Old Teſtament of the Meſſiah the Prince of Princes. Theſe are ſubiects fit for Princes meditations, and matter meete for noble ſpirits to be occupied in.

I haue omitted no meanes (to my power) to helpe to furniſh this matter: I haue therein abridged the beſt Commentaries, and Writers both old and new, as they are ſet downe in the margen: and ſome of them, which were *decennali cura elaborati*, with tenne yeares trauell ſet forth, as *Pererius* confeſſeth in his *Epiſtle Dedicatorie*. This labour I haue vndertaken, not ſo much to redeeme the time, which otherwiſe might be miſpent: for as *Seneca* ſaith, *maxima pars vitæ elabitur male agentibus, magna nihil agentibus, tota aliud agentibus*,

the greateſt part of a mans life paſſeth away in doing euill, a great part in doing of nothing, and almoſt the whole, in doing other things then we ſhould: neither herein doe I expect any terrene reward or recompence: The heathen Orator could ſay, *Nullam mercedem virtus, quam hanc laudis gloriæque deſiderat*, vertue deſireth no other reward then praiſe and glorie: not that vaine praiſe of men in this life, which they hunted for, hauing no knowledge of God: but the praiſe of God in the next world: I chiefly then haue propounded to my ſelfe the profit of the Church of God: for as euerie one that liueth in the commonwealth, ought to ſeeke the good thereof: ſo euery member of the Church ſhould labour ſome way or other, for the edifying of the whole: If any miſlike my diligence in writing, as this age wanteth not carpers, I much paſſe not for their vnfriendly cenſure, ſo that I may doe good to others: and here I may ſay againe with the Orator, *Malui multis poſt diebus ſententiam meam laudari, quam a multis hodie reprehendi*, I had rather that my endeauour many dayes hereafter ſhould be commended, then now of a fewe reprehended. I haue heretofore exercifed my penne in handling of controverſies againſt the common aduerſarie, and as I was prouoked, haue writren alſo in mine owne defence, both againſt forren enemies, and ſome domeſticall: But now, thoſe occaſions beeing if not altogether remooued, yet ſomewhat intermitted, I haue propounded vnto my ſelfe this courſe in the explaning of Scripture: In which kind, as heretofore I haue exhibited to your Highneſſe a briefe and compendiarie Treatiſe vpon ſome part of Scripture, ſo nowe I make amends with a larger Commentarie, whereof your princely pietie, vertue, clemencie (of the which of late I haue had particular experience) doe promiſe and euen aſſure me of your gracious acceptance: I then in ſigne of my dutie and thankfulnes, together with theſe my labours, do offer my ſelfe, and my beſt ſeruice to your Highneſſe: whom I beſeech God ſo to bleſſe and encreaſe with all ſpirituall and princely gifts, that the age following may ſay of your Highneſſe, as *Ambroſe* of *Honorius* after the deceaſe of that good Emperor *Theodoſius*, *Tantus Imperator receſſit à nobis, ſed non totus exceſſit, reliquit enim nobis liberos ſuos, in quibus debemus eum agnoſcere.*

4. Philip.

In Pſal. 44.

Mans chiefeſt holineſſe conſiſteth in fighting againſt the Diuell.

Harmonie vpon the 1. of Samuel.

Non recuſauit obit. Theodoſ.

Your Highnes readie to be commanded

in all dutie and ſeruice,

ANDREVV WILLET.

CHAP. VII.

1. The Argument and Methode.

THis Chapter containeth, 1. a viſion of foure beaſts riſing out of the Sea: 2. the interpretation thereof.

1. In the viſion, 1. are ſet forth certaine circumſtances, of the time, when, the perſon, to whome this viſion was ſhewed, and the manner how, v. 1, 2. 2. the matter of the viſion, which is, 1. of the foure beaſts, of their flouriſhing and proſperous eſtate, to v. 9. then of the iudgement of God againſt them, v. 15.

The beaſts are deſcribed, 1. in generall, v. 3. by the efficient cauſe, the winds blew; by the number, they are foure; by the place, they came out of the Sea; by their qualitie, they were one diuers from an other.

2. In particular. 1. the three beaſts are briefly ſet forth, v. 4, 5, 6. which are euery one expreſſed, 1. by their ſimilitude or reſemblance, by their parts, and by their euents. 2. the fourth beaſt is deſcribed in generall, by the qualitie, it was fearefull and ſtrong, the parts, it had yron teeth, and tenne hornes, and by the effects, *it deuoured, &c.* then the little horne is particularly ſet forth. 1. by the qualitie of it and the place, it was a little one, and came vp among the other hornes. 2. by the effects, it pluckt away three other hornes. 3. by the parts, the eyes and mouth.

2. The ſecond part of the viſion is of the iudgement. 1. the manner and forme, ſee the parts thereof, queſt. 30. following. 2. the effects, which are two. 1. in the deſtruction of the fourth beaſt, v. 11. and of the other with it, v. 12. 2. in ſetting vp the kingdome of Chriſt, where 1. his perſon is deſcribed, 1. by his name, *the Sonne of man.* 2. by the place, *in the clowdes.* 3. by his authoritie, he approched to the Ancient of daies. 2. his kingdome is deſcribed by the vniuerſalitie of it, *all nations ſhall ſerue him:* and the eternitie, *it ſhall be for euer.*

2. The interpretation followeth. 1. the manner firſt is ſhewed how he came by the interpretation of it, v. 15, 16. *An Angel declared it.* 2. then the interpretation it ſelfe is ſet downe. 1. of the beaſts. 2. of the iudgement. The beaſts are expounded in generall, v. 17. then in particular, the fourth beaſt: where is firſt a repetition of the viſion, v. 19. to 23. then the declaration, 1. of the fourth beaſt, v. 23. 2. of the tenne hornes, v. 24. 3. of the little horne, what it ſhall doe, it ſhall rage againſt kings, againſt God, againſt his people: and how long, v. 25.

Then the iudgement is ſet forth by the two effects thereof, the deſtruction of all other kingdomes, and the aduancing of the kingdome of Chriſt, v. 26, 27.

The concluſion followeth, which ſheweth the effect of this viſion in Daniel by theſe three operations. 1. his perplexed cogitations. 2. the change of his countenance. 3. his deepe meditation, *I kept it in mine heart.*

2. The text with the diuerſe readings.

1 In the firſt (*one. C.*) yeare of Belſhatzar king of Babel, Daniel ſaw a dreame, and viſions of his head (*were G. B.*) vpon his bed: then he wrote the dreame, and declared the ſumme (*the head. C.*) of the matter.

2 Daniel ſpake, and ſaid, (L. *det.*) I ſaw in my viſion by night, and behold, the foure winds of heauen ſtroue (*did fight, C.*) vpon, (or *in, I.*) the great Sea:

3 And foure great beaſts came vp from the Sea, diuers one from an other (*this from that. C.*)

4 The firſt *was* as a Lyon (*lyoneſſe. L. cor.*) and had eagles wings: I beheld, till the wings thereof were pluckt off, and it was lifted vp from the earth, *V. A. B. G.* (better, *then taken*

AWAY

away from the earth, L.S. for the Chaldean Monarchie hereby expressed, was not vtterly dissolued: or by the which (wings) *it was lifted from the earth, I. Pol. for the decaying state of this Monarchie is signified: and the meaning is, that whereas it had before eagles wings, and did soare aloft, it could now scarce heaue or carrie it selfe from the ground*) and set (*caused to stand. C.*) vpon his feete, as a man, and a mans heart was giuen him.

5 And behold an other beast, the second *was* like vnto a beare, and it stood vpon one side (*it stood on part, L. det. it erected one dominion. I. B. but the other reading is the better, see qu.* 14. *following*) and he had three ribbes (*three orders. L. three morsels, V.*) in his mouth betweene his teeth, and they said thus vnto him, Arise and deuoure much flesh.

6 After this I beheld, (*I was seeing. C.*) and lo, there was an other like a leopard, and it had foure wings of a foule vpon his backe, (*vpon him, L.*) and dominion was giuen him.

7 After this I saw in the visions of the night, (*by night. B. G.*) and behold, the fourth beast *was* fearefull and terrible, and exceeding (*maruelously, B. very, G. too strong. L.*) strong: and it had great yron teeth, it deuoured, and brake in pieces, and stamped the residue vnder his feete: and it was diuers from (*vnlike to. L. B. G. but the preposition* (min) *signifieth from*) the beasts that were before it: and it had tenne hornes.

8 I considered the hornes, and behold the last horne *beeing* little *I.* (*an other little horne, cater. but* (*achari*) *signifieth the last, as well as an other*) did come vp among them, and three of the first hornes were pluckt away before it, and behold eyes as the eyes of a man, *were* in this horne, and a mouth speaking presumptuous things (*great things. C.*)

9 I beheld, till the thrones were set vp, (*taken away. I. V. but the words following, which describe Gods glorious sitting in his throne, doe confirme rather the first reading*) and the Ancient of daies did sit, whose garment *was* white as snow, and the haire of his head like pure wooll: his throne was like the flame of fire, and the wheeles thereof (*that is, of his throne: for so the vse was for Princes thrones to be set vpon wheeles*) as burning fire.

10 A streame of fire issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand times tenne thousand (not *tenne thousand thousand. B. G.* or *tenne thousand times an hundred thousand. L. S. the word is* (rhibo) *which signifieth tenne thousand, in the which sense* (*rebobah*) *is taken*, Leuit. 26. 8.) stood before him: the iudgement was set, and the bookes opened.

11 Then I beheld from the time that the voice of presumptuous words begunne, *I. V.* (*from the voice of presumptuous words. C. because of the voice of presumptuous words, cater. but the preposition* (min) *signifieth* (*from*) which the horne spake: I beheld, vntill (not, *because. L.*) the beast was slaine, and his bodie destroied, and giuen to be brent in the fire. *B.* (*vnto the burning of the fire. C.*)

12 And of the rest of the beasts there dominion was taken away, (*they had taken away, C.*) but their liues were prolonged (*a length or space in life was giuen them*) for a time and season (*a time and time. L. A. but there are two diuers words vsed in the originall.*)

13 I beheld in the visions of the night, and behold with the (*in the. V. B. G. but the preposition signifieth with*) cloudes of heauen one like the Sonne of man comming: and he approched vnto the Auncient of daies, and they presented him before him.

14 And dominion was giuen him, *I V. S.* (*he gaue him dominion. L. B. G. but the verbe is of the passiue signification*) and honour, and a kingdome, that all people, nations, and languages should serue him: his dominion *is* an euerlasting dominion, which shall not faile (*passe away. C. shall not be taken away. L. B. G.*) and his kingdome *is that*, which shall not be destroied (*corrupted. C.*)

15 My spirit was troubled (*pierced. C.*) *yea* I Daniel in the middes of my bodie, *V.* (*I Daniel was troubled in spirit in the middes. B. G. L.*) and the visions of my head made me afraid:

16 I came *then* vnto one of the standers by, and asked him the truth of all this: so he told me, and shewed me (*made me to vnderstand. C.*) the interpretation of these things.

17 These great beasts, which are foure, *are* foure kings (*not kingdomes, L. S. yet that is the meaning*) which shall arise out of the earth.

18 And they shall take the kingdome of the most high Saints (not *the most high Saints shall take the kingdome. L. V. and it is better read, the most high Saints, V. I. then Saints of the most high. L. B. G. for the word* (high) *is in the originall in the plurall number*) and they, (*that is the Saints, see qu.* 48.) shall possesse the kingdome for euer, yea for euer, and euer.

19 After

19 After this I desired(or *wished,I.*)to know the truth concerning the fourth beast which was so diuers from(*vnlike to,B.G.*) all these, exceeding fearefull, whose teeth were of yron, and his nayles of brasse: he deuoured,and brake in pieces, and stamped the residue vnder his feete.

20 Also concerning the tenne hornes,which *were* in his head, and of the last, *Iun. (the other,cater.see before,*v.8.)which came vp, and three hornes fell before it:of this horne(*I say*) which had eyes, and a mouth speaking presumptuous things, whose looke was more stout (*great,C.*)then his fellowes.

21 I beheld,and the same horne made battell with(*against,L.B.G.*) the Saints, and preuailed against them.

22 Vntill the Auncient of daies came, and iudgement was giuen vnto the most high Saints:(*Saints of the most high,L.S. see before,*v.18.)and the time approched, that the Saints possessed the kingdome.

23 Thus *also* he said, The fourth beast shall be the fourth kingdome in the earth, which shall be diuers from(*vnlike to.B.G. greater then.L.S.*)all the kingdomes, and shall deuoure the whole earth,and shall tread it downe,and breake it in pieces.

24 And tenne hornes out of this kingdome (*that is*, tenne kings shall arise: and the last (*I.Br.an other.L.S.V. see before*, v. 8.) shall rise vp after them, and he shall be diuers from the former(*not greater. L. or shall ouercome all the euill, that were before him.S.*) and he shall subdue three kings,

25 And he shall speake words against the most high (better *then on the side, or behalfe of the most high. A.or of diuine things.V.the word(letzad) here signifieth against*) and shall consume(not *deceiue. S.*) the Saints of the most high, and he shall thinke that he may change times and the law,(*lawes,L.S.*)and they shall be deliuered into his hand, *V. L.* (*by his hand. I.*)vntill a time, and times and the deuiding of time. (*a long time or a short. V. the halfe of time.L.a part of time.I. pelag signifieth a part or diuision.*)

26 But the iudgement shall sit,and they shall take away his dominion, in consuming and destroying it *I.*(*to consume and destroy it.B.G.*)vnto the ende.

27 And the kingdome and dominion,and the greatnes of the kingdomes(*not kingdome, L.B.G. for the word is in the plural,nor of the kings. S.*) shall be giuen to the people of the high Saints,*A.V.B.*(*the people of the Saints of the most high. L. the most holy people of the most high.G. but the word*(*galonin*)*is in the plurall,and answereth to Saints*) whose kingdom *is* an euerlasting kingdome,and all powers shall serue and obey it.*B.* (*him.G. that is,the people before spoken of.*)

28 Hetherto the ende of these words(of this *matter hetherto. V. or, this is the ende of the matter.G.*) euen me Daniel many cogitations troubled *V.* (*troubled me. C. à pleonasmus.* better:then *as for me Daniel, many cogitations troubled me. Pol.* or *I Daniel had many cogitations, which troubled. B.G. for here many words are inserted not in the originall*) and my countenance changed in me:but I kept the words(*the matter.G.*)in mine heart.

3. *The questions and doubts discussed.*

1. Quest. *Of the order obserued by Daniel, in the setting downe of these visions.*

This vision contained in this chapter,beeing shewed vnto Daniel in the first yeare of Balthazar,who was the last king of the Chaldeans, and before Darius, vnder whome that miracle fell out,in Daniels deliuerance from the lyons, c. 6. is a manifest argument that the former storie is transposed;this vision in time comming before it, yet in order beeing placed after it: the reasons hereof are these. 1. *Theodoret* saith, that in the former sixe chapters, *historico more prophetiam conscripsit*, he writ the prophecie after an historicall manner, shewing what things happened vnder Nebuchadnezzer,Balthazar, Darius; but in the sixe chapters following, he setteth downe those predictions, *quas per diuinam reuelationem doctus est*, which he was taught by diuine reuelation. 2. *Hierome* doth adde further, that in the former chapters Daniel historically setteth downe, *quid mirabilium signorum acciderit, &c.* what memorable signes happened vnder these kings; but in the rest of this booke he declareth such visions, *quarum solus propheta conscius est*, which the Prophet onely was priuie vnto himselfe. 3. *Hugo* giueth this reason: the things before historically rehearsed, *tempore suo impleta sunt*, were such as were fulfilled in Daniels time;

but

but theſe here following were *viſiones futurorum*, viſions of things to come to paſſe afterward. 4. Further, in the former hiſtories God had appointed Daniel, *interpretem & magiſtrum profanis regibus*, an interpreter and teacher vnto the profane kings: *nunc præfecit Eccleſiæ doctorem*, now he ſet him vp as an inſtructer of his Church, *Calvin.* 5. The former hiſtories and miracles ſhewed the calling of Daniel, and the confirmation thereof by ſignes and miracles: in theſe chapters Daniel exerciſeth his vocation and function, in his propheticall viſions, *Iun.* 6. *Lyranus* beſide the reaſon before touched, that the former viſions were partly hiſtoricall, partly propheticall, and therefore were ſet downe together, but theſe viſions are *mere prophetcæ*, merely propheticall; aſſigneth alſo this reaſon, that the former viſions belong vnto the firſt comming of Chriſt, and therefore are ſet together: theſe following concerne his ſecond comming: but this is not ſo, for c.9. there is a manifeſt prophecie of the firſt comming of the Meſſiah, and the very time is deſcribed: and though mention be made by the way (as it were) of the reſurrection, and the finall iudgement, c.12. yet the viſions are principally intended to foretell ſuch things, as ſhould befall the Church of the Iewes before the firſt comming of the Meſſiah.

2. Queſt. *Of the viſions which follow in generall.*

1. *Bullinger* reduceth all the viſions following vnto fowre, making the viſions in the 3. laſt chapters but one: for it is a continuance of the ſame prophecie: wherein the condition of the Church is deſcribed vnder the ſtate of the Perſians and Grecians, eſpecially vnder Antiochus Epiphanes. c.11. 2. *Lyranus* maketh fiue viſions of them, thus diſtinguiſhing them: the firſt, c.7. *ſignificat (vltima) tribulationis totalem proceſſum*, ſignifieth the totall proceeding in the laſt tribulation of (that) Church: the ſecond, c.8. which treateth of the combate between the Perſians and Grecians, *deſignat eiuſdem tribulationis principalem conflictum*, doth deſigne the principall conflict of that tribulation: the third, c.9. which prophecieth of the comming of the Meſſiah: and ſo, *deſignat eiuſdem tribulationis ſolatium*, it ſheweth the comfort in the ſame tribulation: the fourth viſion is of the man which appeared, prophecying of the deliuerance of the people, *& deſignat eiuſdem tribulationis terminum*, and ſheweth the ende of that tribulation, c.10. the fift is of the victorie of Chriſt vnder the ſigne and figure of the king of the South, and the king of the North, *& deſignat eiuſdem tribulationis triumphum*, it ſetteth forth the triumph ouer that tribulation. c.11. But, as is ſhewed before, the ſame viſion is contained and continued, c.10,11,12. 3. This viſion in this chapter is generall of the ſtate of the foure Monarchies, which afterward are particularly deſcribed: like as Coſmographers in the deſcription of the world, doe firſt ſet forth a generall mappe of the whole world, and then particular tables of ſeuerall countries: the ſame order Daniel obſerueth in theſe viſions: in the 7. chapter, he is informed concerning the generall condition and ſtate of the foure kingdomes: then in the 8. followeth a particular narration of the Perſian and Grecian Monarchie: and in the 11. chap. a more large deſcription of particular accidents vnder the diuided kingdomes of the Grecians, one of the South, the other of the North. *Bulling.*

4. The ſumme then of theſe viſions following is this. 1. The ſtate of the Church of the Iewes is deſcribed, how they ſhall ſuffer much affliction vnder the fowre Monarchies, but eſpecially vnder the fourth. 2. But the affliction ſhall be but for a time, it ſhall ende at the comming of the Meſſiah: who ſhall of many be refuſed, and put to death, whereupon ſhall follow the deſtruction of Ieruſalem, and diſſolution of the Leuiticall ſtate. 3. And then Chriſt at his ſecond comming ſhall perfect all: the dead ſhall riſe, ſome vnto life, ſome vnto euerlaſting condemnation.

3. Queſt. *Of viſions in generall.*

1. Two waies did the Lord reueale himſelfe vnto his ſeruants, either by oracle and liuely voice, as he ſpake to Moſes face to face, Numb.12.6. or by viſion; wherein certaine repreſentations and ſimilitudes of things were exhibited for the more liuely demonſtration of that thing which was reuealed: in which viſions ſometime the truth it ſelfe of things to come was ſimply manifeſted without any other ſhadow, as Ezek. 40. ſometime vnder the ſimilitude of beaſts and other things, demonſtration was made, as here, c.7,8.

2. Viſions were ſhewed either vnto men waking, or ſleeping: and beeing waking they either ſaw them with their eyes, as Abraham was bid to behold the ſtarres, for ſo ſhould his ſeede be in multitude, Gen.15.5. or in the minde, as in a traunce: ſuch was the viſion of the

foure cornerd sheete which Peter sawe, Act. 10.

2. And visions also were declared vnto men by dreame, when they were a sleepe in the night: as vnto Iacob was shewed while he slept, that vision of the ladder, Gen. 28.

4. This vision which Daniel sawe was of both kinds: it was both a dreame, and a vision: it was shewed vnto Daniel partly in his sleepe, and partly beeing awake: God did giue a blessing vnto Daniels religious care to knowe the vision, *visione redintegrans id ipsum, quod ante per somnium exhibuerat*, renewing the same thing by vision, which he had exhibited before by dreame, *Iun.*

Quest. 4. *Of the time when this vision was reuealed vnto Daniel.*

v. 1. *In the first yeare of Belshazzar, &c.* 1. *Pererius* saith that this first yeare of *Belshazzar*, whom he supposeth to haue raigned 17. yeares, was 18. yeares before the deliuerance of Israel out of captiuitie, which was the 54. yeare of their captiuitie, and from the building of Rome, the 176. yeare, when *Tarquinius Priscus* was king of the Romanes: But *Pererius* in this reckoning committeth diuerse errours. 1. *Belshazzar* raigned not 17. yeares, but three yeares onely: as hath beene shewed before, cap. 5. quest. 51. 2. the 54. yeare of the captiuitie, was indeede the 18. yeare before their deliuerance, but the first yeare of *Belshazzar* was in the 68. yeare of their captiuitie, 3. yeare before they were deliuered. 3. the 54. yeare of the captiuitie did concurre with the 190. yeare after the building of Rome, in the raigne of *Seruius Tullius*, not of *Tarquinius Priscus*, as *Bullinger* well collecteth in his tables.

2. *Polanus* also is deceiued, which thinketh that this vision in the first yeare of *Belshazzar*, was 17. yeares before the ende of the captiuitie, for so long he thinketh *Belshazzar* to haue raigned: which was in the 3419. yeare from the beginning of the world, and 552. before the comming of Christ: But three yeares onely must be allowed vnto *Belshazzar*: *Berosus* giueth vnto him but 5. yeares, as *Metasthenes* reporteth him in his booke *de iudicio temporum*: and the 17. yeare before the captiuitie ended, was according to *Bullingers* account, in the yeare of the world 3408. *H. Br.* in his account much varieth for the yeare of the world, making the first yeare of *Belshazzar* to fall into the yeare 3470. In these accounts there is great vncertaintie, euery one following his owne coniecture.

3. Herein therefore I approoue rather *Bullingers* iudgement, that this first yeare of *Belshazzar*, was onely three yeares before the 70. yeares ended: for Daniel maketh mention onely of the third yeare of *Belshazar*, c. 8. 1. and now the time of their deliuerance approached, and was neere at hand, *Oecolamp.*

Quest. 5. *Why the vision of the fowre Monarchies is againe reuealed vnto Daniel, beeing shewed before to Nebuchadnezzar, cap. 2.*

1. The vision which *Nebuchadnezzar* saw was more obscure, *aspiciunt quidem aliquid impij, sed in caligine, vt nihil distingnant*, the wicked indeede see somewhat, but darkely, they cannot distinctly perceiue any thing: This vision which Daniel hath of the same thing is more distinct and manifest, *Calvin.*

2. An other reason of this repetition, is for more certaintie: as *Pharaoh* had two dreames signifying the same thing, *vt firmitatis indicium sit repetitio illa*, that the repeating thereof might be a token of the firmenesse and certaintie, *Pap. & sine noua repetitione non tam attenti essent Iudæi, &c.* without a renewing of that vision, the Iewes would not haue beene so attent vnto the propheties, *Calvin.*

3. Beside, it was requisite, that *Belshazar* and his people, the times beeing now much declined, should be admonished, as *Nebuchadnezzar* was: and therefore this vision is onely written in the Chalde, that they might be without excuse: the rest of the visions following are not imparted vnto them, because the Chaldes went on in their impietie, and shewed themselues obstinate, *Iun. in comment.*

4. And in respect of the people of God, it was necessarie, that the same vision in substance should be reuealed, now vpon the point of their deliuerance, that they should not promise vnto themselues a quiet state, no not after they were come out of captiuitie, but should knowe, that still they must be exercised vnder affliction, *Calvin, Genevens.*

Quest. 6. *What manner of vision this was which Daniel here had, and how it was reuealed.*

1. This prophetical vision was two wayes shewed vnto Daniel, first by a dreame, which

was ſent of God; and then this viſion was reuealed vnto him againe beeing awake: he ſawe it in his minde, *Polanus.* and therefore he calleth them the viſions of his head: *compoſita & ſobria mente ab ipſo viſa*, they were ſeene and perceiued of the Prophet with a ſober and well adviſed minde, *Bulling.* therefore he ſaith, *I ſawe a dreame*, he perceiued and vnderſtood: *Nebuchadnezzar* had a dreame, but he vnderſtood it not, *Calvin.*

2. This dreame came in the night: which ſignifieth as *Pellican, quod annuntiantur grauia*, that many heauie things are declared; for the night is taken in Scripture for tribulation: But this rather was the meeteſt time for ſuch viſions, when the mind was freeſt from all other incumbrances: and when the externall ſenſes are quiet, *faciliùs recipitur cognitio ſupernaturalium*, the knowledge of ſupernaturall things is more eaſily receiued, *Lyran.*

3. This viſion Daniel committeth to writing: ſome thinke, *eum repente exiliſſe ex lecto*, that he of a ſudden leaped out of his bedde, leaſt he ſhould forget the dreame: but that is a friuolous collection: hereby is ſignified, that Daniel knowing that this thing was reuealed vnto him, not for himſelfe, but for the generall vſe of the Church, committeth the ſame to writing, *Calvin.* And where it is ſaid, *Daniel ſpake and ſaid*, this is to be vnderſtood of the writing, as is euident in the firſt verſe; *he wrote the dreame, and declared the ſumme of the matter*, that is, in writing.

Queſt. 7. *What is meant by the fowre windes which ſtroue together vpon the Sea.*

1. *Hierome* by theſe fowre windes vnderſtandeth the good Angels, who are compared to the windes in three reſpects. 1. for their celeritie. 2. becauſe they are inviſible. 3. and are knowne onely of vs by their effects, as the windes are: and theſe good Angels doe ſtriue for the good of thoſe ſeuerall countries, ouer the which they are ſet: as the Angel which was preſident of Chaldea, laboured that the Iewes might remaine ſtill in captiuitie for the inſtruction of the Chaldeans: the Angel of the Hebrewes, endeauoured that they might be deliuered: But, neither haue the good Angels ſuch ſpeciall regiments aſſigned vnto them, neither are their endeauours contrarie each vnto other, neither doe any of them labour againſt the people of God, but they doe all miniſter for the elects ſake.

2. *Albertus Magnus* (ſo alſo *Hugo, Lyranus,*) vnderſtandeth here the euill Angels, which are ſaid to fight and ſtriue, becauſe they ſtirre vp men to ſtrife and contention: but theſe are called the windes or ſpirits of heauen, which title is not giuen vnto euill Angels.

3. *Pererius* by theſe fowre principall windes which doe blowe from the 4. corners of the earth, would haue ſignified the 4. Monarchies, whereof one was in the North, an other in the South, one Weſt, another Eaſt: But the fowre Monarchies and kingdomes are vnderſtood by the fowre beaſts, which riſe out of the Sea.

4. *Theodoret* vnderſtandeth by theſe windes, the great commotions and perturbations, *quæ in exortu cuiuſque monarchiæ extiterant*, which were raiſed in the beginning of euery Monarchie: for *Darius* and *Cyrus* by tumult of warre ouercame *Balthazar*: ſo did *Alexander* the great the laſt *Darius* of Perſia: And thus the Monarchies were tranſlated not without great vexation and trouble: ſo alſo *Bullinger, Oſiander.* but theſe ſtirres and commotions followe vpon the riſing of theſe beaſts, as procured by them: theſe windes goe before, and bring forth theſe beaſts.

5. *Pellican* by the windes vnderſtandeth the afflictions and perſecutions of the Church: but theſe beaſts were the cauſes of theſe afflictions: the windes goe before, and are the cauſes of their comming forth.

6. *Calvin* thinketh that Daniel, *ſimilitudinem notam omnibus aſſumit*, doth take a ſimilitude well knowne vnto all: for the windes doe not blowe ſo much vpon the ſolid earth, as vpon the liquid Sea: by this ſimilitude he ſheweth that the world ſhall be like a troubleſome Sea.

7. *Iunius* thinketh that mention is made of the windes, *quia Deus ſolitus eſt ſeruos ſuos præmiſſo ventorum impetu præparare*, becauſe God vſeth to prepare his ſeruants by ſending the windes before, when they receiue any viſions, as Elias was ſo prepared, 1. King. 19.

8. But beſide theſe alluſions, ſpecially by theſe words is expreſſed the miniſtrie of the Angels, who are compared to windes, Pſal. 104. 4. *which maketh the ſpirits or windes his meſſengers*, ſo Reuel. 7. 1. the fowre Angels are ſaid to hold the fowre windes of the earth, that they ſhould not blowe: not that particular countries are aſſigned to the cuſtodie of Angels; which conceite is refuted before: but hereby is ſignified, that the Angels are like the windes diſperſed euerie where in the world, as miniſters of Gods will, *Iun. Polan.*

9. Now

9. Now whereas it is expounded afterward what the beasts signifie, v. 17. but not what the words betoken, the reason is, the harder and hidden things are expounded, and some things are pretermitted, *tanquam per se manifesta*, as manifest of themselues, *Oecolamp.*

Quest. 8. *Of the description of these beasts in generall.*

1. The cause is set forth, which raiseth vp these beasts, the windes, which signifie the ministring spirits, which are as swift as the windes to expedite the businesse committed vnto them.

2. The place or subiect is expressed, where these windes blowe and worke, the world, which is compared vnto a Sea, in respect of the turbulent and changeable state thereof.

3. Then followeth a description of the effect, the bringing forth of these beasts, which are described, 1. by their number, they are fowre. 2. they are great. 3. by the manner, they ascend, by degrees these terrene Monarchies attained to their power and strength. 4. by the matter, they all came out of the Sea, they are all terrene and earthly. 5. by their fashion and forme, they are one vnlike an other.

Quest. 9. *Why the kings and kingdomes of the earth are likened vnto beasts.*

1. In that kings are resembled vnto beasts, it is not spoken in disgrace of the honourable calling of Magistrates, which is the ordinance of God: and in these Monarchies there were some good Princes, as *Cyrus*, *Artaxerxes*, which fauoured the people of God: 2. But because many of those great kings were Tyrants, and oppressed the people of God, they are tearmed beasts: as *Hierome* saith, *regnorum feritas bestiarum nomine demonstratur*, the crueltie of those kingdomes is shewed by the name of beasts. 3. So that which is essentiall in the calling of princes, namely, the institution and ordinance of God, is not here signified, but that which is accidentall in them, the abuse of their gouernement, which proceedeth not from the institutor, or institution, but from themselues, *Calvin. Polan.*

Quest. 10. *Of the agreement betweene this vision of the 4. beasts, and that of the image shewed to Nebuchadnezzar, cap. 2.*

1. As there the king sawe a great image, so here the Prophet nameth a great Sea. 2. here fowre beasts came vp, and there the image is compounded of fowre mettalls, gold, siluer, brasse, and yron, which represent the fowre great Monarchies and kingdomes. 3. as there the yron and clay feete had their toes, which in number are tenne, so the last beast here hath tenne hornes, v. 7. 4. there the kingdomes are likened to an image, and here they come out of the Sea, to shewe the mutable and changeable state of the world. 5. there a stone cut out of the mountaine without hands, breaketh the image in peices: here also one like the sonne of man taketh vpon him the kingdome, rule, and dominion, *Oecolamp. ex Euseb.*

But yet herein is the difference betweene these two visions. 1. both in respect of the manner: that which is but there obscurely propounded, is here more euidently handled, *Iun. commentar.* 2. and of the person: There Nebuchadnezzar had a dreame, but vnderstood nothing: here Daniel seeth a dreame, he hath a reuelation in his dreame, and the illumination of minde withall to vnderstand it, *Calvin.*

Quest. 11. *Of the first beast representing the Chaldean Monarchie.*

Concerning this Monarchie two things are declared. 1. The flourishing state. 2. and then the declining thereof.

For their prosperous state, they are compared vnto the lyon and the eagle. 1. The vulgar Latine readeth a *lioneſſe*, whereupon *Hierome* noteth two properties in the Chaldean Monarchie, *ingentem ferociam & libidinem*, their fiercenes and intemperate lust: for the lioneſſe is more fierce then the lyon, and verie insatiable and intemperate, not onely coupling with the Lyon, but with the *Hyena*, and the *Pardus*, whereof commeth that mixt kind of the Leopard: but the word here vsed, *arieh*, signifieth a lyon, not a lioneſſe: therefore that note hath no ground, which the *ordinar. gloss.* borroweth out of *Hierome*, that for crueltie this Monarchie is compared to a lyoneſſe, rather then to a lyon.

2. There are diuers names giuen vnto lions according to their age, *ghur*, is a lyons whelpe, *chephir*, a young lyon, *ghur shacal*, a middle lyon, *laish*, an olde lyon, *labi*, a decrepite lyon.

3. The Chaldeans are resembled to a lyon, as Theodoret thinketh, because it was both the most auncient, and first of all, and it continued longest, almost a 1300. yeares, as *Diodorus*, and *Ctesias Gnidius* write: but rather this comparison is made to shewe both the magnanimitie and courage of them, as likewise withall, their crueltie and rage: In the image, c. 2. the Chaldean state is compared vnto gold, and here to a lyon, which is the most excellent and heroicall beast: thus also the Prophets resemble the Chaldeans to a lyon, Isa. 5. 29. Ierem. 4. v. 7.

4. By the Eagles wings is signified the great celeritie and swiftnesse of the Chaldeans in their conquests and victories: so also doe the other Prophets liken the Chaldeans to a swift Eagle, Ierem. 48. v. 40. Ezech. 17. v. 3. by the two wings, are vnderstood, the Babylonian and Assyrian state, which now were both ioyned together, by the which this Monarchie was carried aloft aboue all others: *Melanct. Osiand.*

Then followeth a description of their declining estate, in these foure degrees. 1. the wings are pulled away: their dexteritie and courage is taken from them: the Chaldeans gaue themselues to idlenesse and pleasure: likewise the Persians pulled their wings, when they stripped them at once of all their dignitie and gouernement. 2. then it was reared from the earth: whereas they did flie aloft before, now it can scarce lift vp the head from the ground: the *Latine* readeth it was taken from the earth: but the Chaldean state remayned still after their wings were pulled, it was not vtterly dissolued. 3. then he was set vpon his feete as a man: they could no longer flie with Eagles wings, but stood vpon the ground as other ordinarie and priuate men. 4. and a mans heart was giuen him: they became timorous and fearefull, in so much that when the citie was besiedged, the Babylonians durst not looke out at their gates, *Iun. comment.* the Babylonians were tributarie to the Persians, and were their seruants to till their ground, and saluted them as their masters when they met them: they also maintained Cyrus garrison in Babylon: and so they which were lords before, became as ordinarie priuate men, *Polan. ex Xenophon.*

Aben Ezra, and *Hyppolitus* doe expound this of *Nebuchadnezzar: Lyranus* also, and the *ordinar. gloss.* do not mislike that interpretation, which *Hugo. Car.* and *Osiander* also follow; how his wings were clipped, and his pride abated, when he became as a bruit beast, depriued of his reason and vnderstanding: and when he was restored to his vnderstanding, he was as set vpon his feete, and had a mans heart giuen him againe, whereas he had a beasts heart before till 7. yeares were past: But because this is a description of the whole state and Monarchie, and *Nebuchadnezzar* was at this time dead, the former interpretation is better.

Quest. 12. *Where the Chaldean Monarchie here described must take beginning.*

1. Some thinke that the Assyrian Monarchie beganne in Nimrod, and so continued as *Diodorus Siculus* thinketh a 1300. yeares, vnto *Sardanapalus:* who was the last king of the Assyrians, and against whom conspired *Arbaces* a Mede, and *Phul Belochus* the gouernour of Babylon, at such time as *Iotham* raigned in Iudea, and *Pekah* in Israel: But exception
Gen. 4. 1. 5. may be made hereunto. 1. although Nimrod were mightie in his time, and raigned in Babel, yet not long after in Abrahams time, *Chedorlaomer* king of Elam or Persia, was greater then *Amraphel* king of Shinar, or Babylon, for Sodome and Gomorrha were subiects to the king of Elam. 2. *Herodotus* counteth but 520. yeeres for the whole time of the Assyrian Monarchie vnto Sardanapalus. *Pap.* But whether the Assyrian Monarchie continued so long, or not, we are not here to fetch the beginning thereof so farre for the application of this vision: for it is euident, that Daniel hath speciall reference to the state of that Monarchie then present.

de prapar. Euang. c. 15. 2. *Eusebius* thinketh that these Monarchies are here vnderstood, vnto the which the Iewes were subiect ἀπὸ τῆς τοῦ προφήτου χρόνων, from the times of this Prophet. And this seemeth the most probable, that this vision should beginne from the raigne of Nebuchadnezzar: for so in the vision of the image, c. 2. Nebuchadnezzar is expounded by Daniel, to be the head of gold, the first Monarchie.

3. *Pappus* beginneth the Assyrian and Chaldean Monarchie from the time of *Sardanapalus*: after whom the kingdome was deuided: *Arbaces* had *Media* and *Persia*, and *Phul Beloch Chaldea* and *Assyria*. 1. The first king then of the Chaldeans and Assyrians after the diuision of the Empire, was this *Phul*, who is supposed to haue raigned 48. yeares: to him

Menahem

Menahem king of Iſrael paied a 1000. talents of ſiluer which was impoſed vpon him, 2. king. 15. 19. 2. Next vnto him was *Tiglath Peleſer*, who ouercame Pekah king of Iſrael, and carried captiue all the land of Nepthali on this ſide Iordan, and all the countrey beyond, into Aſſhur, 2. king. 15. 29. he helped Ahaz king of Iudah againſt Pekah king of Iſrael, and Rezin king of Aram, 2. king. 16. 7. he is ſaid to haue raigned 23. yeares. 3. Then ſucceeded *Salmanazar*, who ouercame Hoſhea king of Iſrael, and tooke Samaria, and carried away the people captiue, 2. king. 17. 3. 6. he raigned 11. yeares. 4. *Senacherib* followed, who beſieged Ieruſalem in the time of Hezekiah, and loſt of his armie in one night by the ſtroke of an Angel an 185000. men: to him are giuen but 7. yeares. 5. *Senacherib* beeing ſlaine by his ſonnes, *Aſarchaddon* his ſonne ſucceeded, 2. king. 19. 37. who raigned 10. yeares. 6. About this time it ſeemeth that the Chaldeans ouercame the Aſſyrians, and *Berodach Baladan*, that ſent preſents to Hezekiah to congratulate for his recouerie, 2. king. 20. 12. had the whole Empire, who is held to haue raigned 40. yeares. 7. Next to him was *Ben Merodah* who raigned 21. yeares. 8. *Nabuchaadnezzer* the Elder followed, who ouercame Egypt, whome *Ioſephus* affirmeth to haue raigned but 21. yeares: but it is gathered that he raigned 35. yeares. *Bulling. Papp.* 9. After him was *Nabuchadnezzer* the Great, who raigned 45. yeares: he carried away *Iechoniah* priſoner in the 8. yeare of his raigne, and afterward tooke Ieruſalem, and put out Zedekiahs eyes, and bound him in chaines. 11. After him raigned *Euilmerodach* his ſonne, who tooke Iechoniah out of priſon in the 37. yeare of his captiuitie and impriſonment, 2. king. 25. 27. 12. The laſt of this race was *Belſhazzar*, in the third yeare of whoſe raigne was Babylon taken by Darius and Cyrus. Thus *Bullinger* and *Pappus* ſet downe the ſucceſſion of the kings of Aſſyria and Babylon.

4. But the Chaldean Monarchie in this viſion reacheth not ſo high, as either to the diuiſion of the Empire after *Sardanapalus*, or the alteration of the kingdome vnder *Berodach Baladan*: Daniel onely deſcribeth the ſtate of the Monarchie in his time, beginning at Nabuchadnezzer the great: as he expounded the like viſion of the image, c. 2. reſembling Nabuchadnezzer to the head of gold.

13. Queſt. *Of the ſecond beaſt: and why the Perſian Monarchie is compared to a beare.*

1. *Lyranus* thinketh they are ſo reſembled, becauſe the beare is leſſe cruell: and ſo the Perſians were more equall toward the people of God: but in this ſenſe, this viſion ſhould differ from the other, c. 2. where the armes and breaſts, which ſignifie the Perſian Monarchie, appeared to be of ſiluer, as inferiour to the firſt, which was of gold.

2. In diuers other reſpects then the Perſian ſtate is reſembled to a beare: as in their obſcure beginning: the Perſians were at the firſt a nation of no fame or renowne: like as the beare, is at the firſt but a rude lumpe of fleſh without any faſhion, which the damme by continuall licking bringeth to faſhion. *Perer. Pintus.*

3. Beſide, the beare is moſt patient of labour and hunger: all winter long they liue without food, beeing nouriſhed onely by ſleepe, as *Plinie* writeth of them, *lib.* 8. *c.* 36. So the Perſians were a moſt frugall nation, for the moſt part they liued onely of bread: and they dwelt among the mountaines, as wild beares ſeeking their food. *Perer. Hug. Card.*

4. The beare is of a weake ſight, and of a tender head, but of a vaſt and vnhanſome bodie, whereby is ſignified that the Perſians did fight rather with their vaſt and huge numbers, then with martiall ſtratagemes and policie, *Perer.* as *Cyrus* was ouercome of the Maſſagetes, and his head was cut off by *Thomyris*, hauing 200. thouſand men in his armie. *Piſiſtratus* beeing expelled Athens for his tyrannie, was ſent againſt Grecia by Darius, with an armie of an 100. thouſand footmen, and 10. thouſand horſemen: and was ouercome by *Miltiades* the Athenian captaine in the fields of Marathon, onely hauing a 11. thouſand men. *Xerxes* with 10. hundred thouſand men inuaded Greece, and was ouercome by Sea of Themiſtocles, and by land of Leonidas and Pauſanias with a ſmall number, and he himſelfe conſtrained to flee away in a ſmall boate. *Leonidas* at *Thermopyla* with 3000. men kept the ſtreights againſt all the Perſian armie: and with 300. men ſet vpon their hoaſt of 500. thouſand, and ſlue of them 20. thouſand; where he himſelfe alſo, and all his companie was ſlaine.

5. They were like vnto beares *ob barbariem*, becauſe of their barbarouſnes, *Calvin.* they were a ſauage and barbarous people brought vp in the mountaines: like as the beare is to the ſight a more vncomely and vnpleaſant beaſt, then a lyon.

6. But herein the fitteſt reſemblance is, the beare is, *typus barbaricæ & ferinæ crudelitatis*,

tis, a type of babarous and beastly crueltie, *Iun. Theodoret* hath speciall reference here vnto the cruell torments, which the Persians vsed, in fleaing of men, and pulling off their skinnes, and hewing them into peices: But generally rather is described the sauage and cruell nature of that nation (as it followeth in the rest of the vision) by the ribbes betweene the teeth, and their deuouring of much flesh.

Quest. 14. *Why the beare is said to stand vpon the one side.*

1. The vulgar Latine readeth, *in parte stetit*, it stood vp on a part: but the true reading is, it stood vpon one side, which the Hebrewes expound, that this Monachie was not so cruell against the Iewes, as the other: for diuerse of the Persian kings were beneficiall toward the people of God.

2. *Hierome* giueth this sense, they first rose vp on a part, that is, surprised the Chaldean kingdome, that they might more easily subdue the rest.

3. *Theodoret* referreth it to that part of the kingdome, which the Persians held still vnder the Romane Monarchie, though the dominion of *Egypt*, and *Asia minor*, and *Syria*, were taken from them: but in this vision the Persian Monarchie is described how it was in the time of the pride and glorie thereof, before it was dissolued by Alexander.

4. *Calvin*, and the *Geneuens.* following him, doe vnderstand it of the meane beginning of the Persians: *respicit obscura initia regni illius*, it respecteth the obscure beginning of that kingdome.

5. *Vatablus* vnderstandeth it of the taking of Babylon: that the Persians leaned on one side, they onely set themselues against the Babylonians, they spared the Iewes, so also *Pintus*.

6. But the best interpretation is, *it stood vpon one side, ex duobus lateribus, id est, distinctis regnis, vnum effectum est*, of the two sides, that is, two distinct kingdomes, there was one side, that is, one kingdome made: for the Medes and Persians ioyned together, *Iun. in commentar.* so also *Bulling. Iunius in his annotat.* followeth an other reading, retayning the same sense, *dominatum vnum erexit*, he erected one dominion: that is, subdued all other nations, and made but one dominion of them all: so also *Polanus:* the word *satar*, with a pricke on the left side ouer *sin*, signifieth a side, and so *D. Kimchi* readeth: but with a pricke on the right side, *shatar*, it signifieth rule and dominion: the first reading seemeth to be the fitter, because of the prepolition *lamed*, set before *lishtar, on the side*, which is omitted in the other reading.

7. *Oecolampadius* thus interpreteth, he stood vpon one side, that is, there was a place found for the Persians to be numbred among the cruel beasts: but this sense is not so proper.

15. Quest. *Of the three ribbes in his mouth, what they signifie.*

1. *R. Saadia* vnderstandeth three kings which succeeded Cyrus: but *Hierome* refuseth this interpretation, because there were more then three kings of Persia: *Osiander* also expoundeth by these three long teeth, three great kings of Persia, *Cyrus, Darius, Xerxes:* but it appeareth not, seeing there were 10. kings of Persia, or according to *Hierome* 14. kings, why these three should be vnderstood beside thereft: *Melanchon* vnderstandeth other three, *Cyrus, Darius, Artaxerxes.*

2. *Hugo* interpreteth these three teeth, which the Latine translateth, *three orders*, to be those three chiefe officers, which were set ouer all the kingdome, as we read, cap. 6. 2. so also *Apollinarius:* but these chiefe gouernours were the teeth rather of the beast, then the pray betweene the teeth.

3. *Hierome* vnderstandeth the three kingdomes, *Persia, Media*, and *Babylon: Hyppolitus* the Assyrians, Medes, and Babylonians.

4. *Calvin*, and so *Bullinger* thinke not good to define any certaine number by these three ribbes: but by three ribbes vnderstand *plures*, many: for so they subdued not one kingdome, but many: and the words following seeme to approoue this sense, *arise, and deuoure much flesh.*

5. *Oecolampadius* placeth not the force of the words, in the number of three: but in that they are said to be ribbes, *carnibus deuoratis arrodebat ossa*, the flesh beeing deuoured, he gnaweth the bones, not one onely, but three together, to shewe him to be vnsatiable.

6. *Iunius* in his commentarie, by the three ribbes, interpreteth, *ex omni parte*, that they shall deuoure on euerie side: because three wayes onely a beast vseth to gnawe bones, before, and

and on each ſide.

7. But in his *annotations* he vnderſtandeth by the three bones, *tres partes orbis habitabilis*, the three parts of the habitable world; into the which the Monarchie of the Perſians was extended: And ſo *Theodoret* expoundeth the three parts of the world, the Eaſt, North, and South: likewiſe *Polanus*.

Now of all theſe, the third expoſition of the three principall kingdomes, *Perſia*, *Media*, and *Chaldæa*, ſeemeth to be moſt probable: becauſe although Cyrus ſubdued many countries beſide, yet theſe were the three ſweeteſt bones, which he had firſt in his mouth: and after this he deuoured and deſtroyed much fleſh beſide.

Queſt. 16. *Who ſaid vnto him, ariſe, and deuoure, &c.* v. 4.

1. *Herome*, and *Lyranus* following him, with others, as *gloſſ. interlin. gloſſ. ordinar. Hug. Card.* doe interpret this of *Aſſuerus*, who was encouraged by *Haman* to deuoure and deſtroy the Iewes: But this being attempted onely by *Haman*, not effected, cannot be the meaning of theſe words, which ſhewe, that as this beaſt had alreadie a pray in his teeth, ſo he ſhould deuoure more.

2. *Pererius* thinketh it may be referred to *Cyrus*, who was inſatiable in his ambitious deſire, and his ende was anſwerable thereunto: for he beeing ouercome of Queene *Thomyris*, and 200. thouſand of his men ſlaine, ſhe cauſed his head to be caſt into a bowle of mans blood, vttering theſe reproachfull words of him, *bibe ſanguinem, quem ſitiuiſti, & cuius inſatiabilis ſemper fuiſti*, drinke thy fill of blood, which thou haſt thirſted for, and waſt thereof inſatiable, *ex Iuſtin.* But ſeeing this viſion containeth a generall deſcription of the whole Monarchie of the Perſians, it is not ſo fitly applyed vnto one.

3. *Calvin* thus expoundeth, they ſaid, that is, the Angels.

4. *Bullinger* ſaith, *cælitus iuſſio deſcendit*, that this commandement came from God: they were *inſſi à Deo*, bidden of God: The Perſians were raiſed vp of God, who, though not the author of their crueltie, yet concurred as a iuſt iudge, vſing them as his inſtruments in puniſhing the ſinnes of the world, *Pap. mandatum ei diuinitus, &c.* it was commanded him from God to enlarge his Empire, *Iun. annotat.*

5. As both theſe laſt ſenſes may be receiued, ſo yet further here may be vnderſtood the inſtruments whereby the kings of Perſia were ſtirred vp, to deſtroy and deuoure: as *Darius*, called alſo *Cyaxares*, and the *Hyrcanians*, together with *Gobryas* a gouernour of Aſſyria, did ſtirre vp *Cyrus* againſt the Babylonians, *Xenophon lib. 4. Mardonius* likewiſe perſwaded *Xerxes* to take in hand the warre againſt Grecia, but *Artabanus* diſſwaded him: in which warre, as *Oroſius* writeth, were conſumed in three battels and in three yeares, 10. hundred thouſand men. So that this Monarchie, thorough their ambitious deſire to rule, was the cauſe of the effuſion of much blood: as it is here ſaid vnto them, *ariſe, and deuoure much fleſh.* Oroſ. l. 3. c. 17.

6. So then all theſe concurred together, in ſetting vp this Monarchie, God is the author, the Angels as the chiefe miniſters, and then other inſtigators and ſetters on, as the inſtruments: like as the Chaldeans prouoked Nebuchadnezzar to caſt the three Hebrewes into the fierie fornace, cap. 3. and the Perſian gouernours cauſed Daniel to be caſt into the Lyons denne, cap. 6.

17. Queſt. *Of the Perſian Kings with whom the Perſian Monarchie beganne and ended.*

1. *Hierom*, whom the *ordin. gloſſ.* followeth, reckoneth vp 14. kings of Perſia. 1. *Cyrus*. 2. *Cambyſes*. 3. the *Magi*. 4. *Darius*, vnder whom the Temple began to be reedified. 5. *Xerxes* the ſonne of *Darius*. 6. *Artabanus*. 7. *Artaxerxes Longimanus*. 8. *Xerxes*, an other of that name. 9. *Socdianus*. 10. *Darius Nothus*. 11. *Artaxerxes Memnon*. 12. *Darius Ochus*. 13. *Arſes*. 14. *Darius* the laſt, whom *Alexander* ouercame.

2. Some doe number eleuen in this order. 1. *Cyrus*. 2. *Aſſuerus Artaxerxes*, which was *Cambyſes*. 3. *Darius Aſſyrius*. 4. *Artaxerxes pius*. 5. *Xerxes* the terror of Grecia. 6. *Artaxerxes Longimanus*. 7. *Darius Nothus*. 8. *Artaxerxes Memor*. 9. *Ochus*. 10. *Arſes*, or *Arſanes*. 11. *Darius Codomannus*, whom *Alexander* ſubdued: H. B. *in the ſhort viewe of the Perſian Monarchie*, following *Beroaldus*.

3. Some account not ſo many kings of the Perſians, as *Pappus* nameth all theſe before rehearſed, omitting *Arſanes* who ſucceeded *Ochus*.

4. But the beſt numbring of them, is that which *Iunius* in the argument of the bookes of

Ezra and Nehemiah, and *Bullinger* in his Chronicle tables followeth, who number 10. Kings of the Persians beside *Smerdes* the Magician, and his brother: and with them an eleuen. 1. *Cyrus*. 2. his sonne *Cambyses*. 3. then the *Magi*. 4. *Darius* the sonne of Hystaspis. 5. *Xerxes* his sonne, who inuaded Grecia with such an huge armie. 6. *Artaxerxes Longimanus*, so called as it seemeth because one hand was longer then an other. 7. *Darius Nothus*. 8. *Artaxerxes Memnon*, who committed horrible incest, and left behind him *Darius Ochus*. 9. This *Ochus* molested the Iewes: *Bagoas* his captaine polluted the Temple, and deprined them of the priuiledges graunted them by *Cyrus*, *Darius*, *Artaxerxes*: he was at last slaine by the same *Bagoas*. 10. Then this *Bagoas* set vp *Arsanes* the sonne of *Ochus*, and slue him also at the length. 11. The last was *Darius Codomannus*, whome *Alexander* vanquished. But *Smerdes* is rather to be omitted in this number, because he was an vsurper, and raigned but 7. moneths: and by the same reason also *Artabanus* must be fetched in, an other vsurper after *Xerxes*: and if *Smerdes* be admitted, *Xerxes* should be the 5. not the 4. king, as Daniel maketh him, c. 11. 2.

18. Quest. *Of the third beast, called a leopard, and of the description of the third Monarchie.*

There are foure parts of the description. 1. *à simili*, from the similitude and likenes of the *Pard*, or *leopard*: whereunto in diuers respects *Alexander* is compared. 1. The Leopard is noted to be subtile and craftie, lying in waite for them which goe by the way, as *Ieremie* saith, c. 5. 6. *A leopard shall watch ouer their cities, euery one that goeth out thence shall be torne in pieces*: so *Alexander* by subtiltie and policie preuailed much. 2. The leopard is very swift, as Habak. 1. 8. *Their horses shall be swifter then leopards*: So *Alexander* in a short time conquered the most knowne countries of all the world. 3. He is likened also to a leopard for his strength. *Polan*. 4. The *Panther*, *Pard*, or *Leopard* is full of spots, which either noteth the varietie of countreies and nations which *Alexander* subdued, *Hug*. or rather his variable and changeable nature, which was tempered both with excellent vertues, and notable vices. *Perer*. 5. The *Leopard* they say is taken by this meanes: it much coueteth and desireth wine, which beeing poured neere vnto their dennes, the sent thereof draweth them forth: and the hunters set not farre off, vessels of wine, which the beast drinketh, till he falleth a sleepe, and so is taken: And herein was *Alexander* like vnto the leopard, who died of surfeting, and drunkennes.

2. Then this beast is described by the adiuncts, it had foure wings. 1. Some hereby vnderstand *Alexanders* foure vertues. 1. his strength of bodie. 2. courage of minde, which feared nothing. 3. dexteritie and industrie. 4. his great liberalitie and clemencie. *Lyran*. *Perer*. 2. Some by the foure wings, and foure beasts, vnderstand the same thing, namely, his foure successors, *Melanct*. *Calv*. but then should something in this description be superfluous. 3. Hereby rather is signified *Alexanders* great celeritie, which is shadowed forth in the nature of the beast, but more liuely expressed by wings: & he is said to haue foure wings, not two, *quia nihil fuit velocius Alexandri victoria*, because nothing was swifter then *Alexanders* victories, *Hier*. for in 12. yeares he made conquest of all the famous kingdomes of the world: yea in sixe yeares, as *Hierome* testifieth, he subdued all Egypt, a great part of Europe, all Asia euen vnto India: in the first yeare of his kingdome he tooke the citie *Thebes*: in the 2. he ouercame Darius armies at *Granicum*: in the 3. yeare he againe ouercame Darius at *Issum*: in the fourth yeare he tooke Tyrus, when he had besieged it 7. moneths, and then in the 5. subdued Syria, and Iudea: in the 6. yeare he finally vanquished Darius at Arbela, and so possessed the Asian Empire. *Polan*.

3. Then this beast is set forth by the number of the heads, *the beast also had foure heads*. 1. *Iunius* hereby would not haue vnderstood foure kingdomes, but the great dexteritie of *Alexander*, in taking care for all the parts of his kingdome, as if he had had foure heads. *Iun. in comment*. 2. The most doe take them for Alexanders foure successors in the kingdome: *Cassander* in Macedonia, *Antigonus* in *Asia minor*, *Seleucus* in Syria, *Ptolome* in Egypt: so *Oecolamp*. *Perer*. *Papp*. *Calv*. with others: but these 4. kingdomes make the fourth beast, as afterward shall be shewed. 3. Wherefore better are here vnderstood the 4. chiefe captains of Alexander, which did aide him to atchieue his victories, and afterward gouerned the kingdome vnder *Aridæus* Alexanders brother, who beeing slaine, they diuided the kingdome among them: So *Hugo* saith, *quatuor dicit duces Alexandri*, he meaneth the foure captaines of Alexander, which afterward became his successors: so *Iunius* in his *annotations* vnder-

vnderstandeth *quatuor satrapia*, the fowre regements of the kingdome, which after *Alexanders* death should haue come vnto his two sonnes *Alexander* and *Hercules*, but they agreed to make *Aridæus Alexanders* brother king, and appointed *Antipater*, to be protector of the kindome: but at length, both *Alexanders* sonnes were slaine by *Cassander*, and *Aridæus* also: And then *Cassander* succeeded *Aridæus* in Macedonia, and after him *Antipater*: And the other three in their seuerall kingdomes, as is before expressed.

4. The last part of the description is from the efficient cause and author of this great dominion, which *Alexander* had, *it was giuen him of God:* and that he obtained not such great victories by his owne power or policie, but by the extraordinarie assistance of God, doth euidently appeare by these fowre arguments. 1. because he in a shorter time subdued more countries then other valiant captaines haue taken cities: as is before shewed in the second part of the description. 2. in that he with so small an host of 30. thousand, encountred with such great armies of the Persians, first, with an 150. thousand, then with 400. thousand, and last of all with 10. hundred thousand, which *Darius Codomannus* had gathered together against him. 3. *Alexanders* securitie is an euident argument also thereof, who the same day that *Darius* was ouercome, was so fast asleepe in his Tent, that all his captaines could not awake him, making a noise round about, for they durst not goe in. 4. *Alexander* himselfe also confessed as much, who meeting Iaddua the high Preist in his pontificall robes, and falling downe before him, and reuerencing him, being asked the reason of *Parmenio*, answered, that he worshipped not the man, but God in the man, who in the same habite had appeared vnto him, and encouraged him to goe on in his enterprise to ouercome Asia, and promised to lead his armies: thus *Iosephus* writeth, *lib.* 11. *Antiquit.* c. 8.

Quest. 19. *Why the fourth beast hath no name.*

1. The Hebrewes doe here imagine that although this fourth beast be not expressed by name, yet that it was a wild boare, whereby they would haue signified the Romane Empire which destroyed Ierusalem: and they alleadge that saying in the Psalme, 80. 13. *the wilde boare out of the wood hath destroyed it:* But seeing this last kingdome is described to be more fierce and cruell then the rest, it was not like to be resembled by the wild boare, which is not so terrible, as the other three beasts, the lyon, the beare, the Leopard, vnto the which the other three kingdomes are compared.

2. *Theodoret* applying this vision to the Romane Empire, thinketh that this is the reason why certaine beasts are before named, but none here: because in the other three kingdoms, there was a certaine forme of gouernement by kings; but in the Romane state the forme of gouernment often changed: they were gouerned 1. by kings. 2. by Consuls. 3. by the Tribunes of the people. 4. by Dictators. 5. by Emperours. But it shall euidently appeare afterward, that this vision is not to be extended to the Romanes.

3. *Hierome* giueth this reason: the beast is not named, *vt si quid ferocius bestijs supradictis cogitauerimus, hoc imperio Romanorum attribuamus, &c.* that if any thing can be imagined more cruell, then the forenamed beasts, it should be attributed to the Romane Empire: thus also *Lyran. gloss. ordinar.* with others: *Hieromes* reason here in generall is to be admitted, but he faileth likewise in his particular application to the Romane state.

4. *Pererius* hath this conceit, that if this last Monarchie here described, which he supposeth to be of the Romanes, should be represented by any certaine kind of beast, it is most like to be that, which *Aristotle* out of *Ctesias Gnidius*, saith is found in India, which he describeth in this manner: the name of the beast is *Mantichora*, it hath three rowes of teeth aboue and belowe: with lyons feete, and of bignesse and haire like to a lyon: with mans eares, a scorpions tayle: it maketh a noise like a trumpet: as swift as an hart: so wilde that it can neuer be tamed: it coueteth mans flesh most of all. Aristot. lib. 2. de histor. animal. c. 1.

But both it may be doubted whether any such beast is to be found in the world: and if there were, seeing the spirit of God hath not expressed any particlar kind, it were great presumption for vs to gesse at it.

5. Wherefore these two reasons may be yeelded, why no certaine beast is here named: both in respect of this description here made, *propter infinitam varietatem*, for the great varietie of the parts (borrowing of some beast one, and of some an other) it cannot be resembled to any certaine kind, *Iun. annot.* And in regard also of the signification: no beast can be named so cruell, *quod posset naturam ostendere istius bestiæ*, which can expresse the nature of

of this beast, *Calvin.* which can sufficiently portraite out vnto vs the crueltie of this fourth kingdome and gouernement. *Polan.*

Quest. 20. *Of the description of the fourth beast, in generall.*

It is described 1. by three adiuncts, it was fearefull, terrible, and strong. 2. by the effects, which are three, it deuoured, brake in peices, and stamped the residue vnder the feete. 3. by the dissimilitude and vnlikenesse which it had to the other beasts, *it was vnlike the beasts that were before it.* 4. by the parts, it had yron teeth, and hornes: the hornes are first set down in generall, it had tenne hornes, then there is a particular description of one horne, which is expressed by fowre arguments. 1. by the adiunct of the smalenesse, it is called *a little horne.* 2. by the manner of growing, it came vp among the other. 3. by the effects, three of the other hornes were pluckt away before it. 4. by the parts, it had *the eies of a man*, and a mouth, which is described by the effects, speaking presumptuous things.

Quest. 21. *Whether the Romane or Turkish Empire be signified by this fourth beast.*

1. The Rabbines by this fourth beast vnderstand the Empire of the Turkes, of which opinion are *R. Ab. Ezra*, and *R. Saadiah*; because mention is made afterward of one like the sonne of man, to whom power and dominion was giuen, which sheweth that the Messiah should raigne after this fourth kingdome should be dissolued, whom because they hold not yet to be come, they would haue this vision vnderstood of the Turkish Empire. And to make their opinion more probable, they ioyne the Greeke and Romane Empire together, comprehending them both vnder the third beast: And *Ab. Ezra*, doubteth not to call Alexander king of the Romanes. So by this deuise they would proue Christ Iesus not to be the Messiah, because he was borne vnder the third Empire.

Contra. 1. Herein the Rabbines shew their great ignorance in confounding the Greeke and Romane Empire: vnlesse it be because Constantinople was called newe Rome, and they finde that one of the Romane Emperours was called *Alexander*, which are slender reasons to confound the two Empires. 2. neither was *Alexander* knowne vnto the Romanes, who yet at time were of great power, and mightier then diuerse kings. 3. this vision cannot be applyed vnto the Empire of the Turkes: for it cannot be shewed, how he hath 10. hornes, that is, so many kings, nor what that little horne should be, before the which three other were pluckt away.

2. Some doe apply this vision to the Romane Empire alone, and that but vnto the first comming of Christ, as *Calvin.*

3. Some doe vnderstand the Romane Empire, that it shall continue to the ende of the world: as *Hierome* saith, that toward the ende of the world when the Romane Empire shall be destroyed, there shall rise tenne kings, which shall deuide the Empire among them: But neither of these opinions can stand: for whereas these kingdomes are described by the similitude of beasts, whose crueltie they should imitate toward the people of God; before the first comming of Christ the Romanes had not practised such crueltie against the Iewes, as that therein they should haue beene vnlike to all which went before them: neither yet is the Romane Empire to continue vnto the ende of the world, which was long since dissolued.

4. *Pappus* thinketh that both the Turkish tyranie, and the proud iurisdiction of the Popes of Rome, are described vnder this last beast, shewing how all the properties of the little horne agree vnto them both, in their small beginnings, their subtiltie and hypocrisie, their blasphemie against Christ and his gospel: Neither neede it seeme strange saith he, that two diuerse gouernements are signified by one horne, because they both propound vnto them the same ende and scope, the subuersion of the Church, and vse the same weapons in generall, crueltie, and blasphemie.

Contra. 1. This fourth kingdome shall be destroyed by the comming of the Messiah in the flesh, as was propheſied before in the vision of the image, c. 2. 44. and here also, v. 13. *one like the sonne of man came in the clouds*, which is to be vnderstood not of his second commming to iudgement, but of his first comming to finish the worke of our redemption, as shall be shewed more at large, when we come to that place: now neither Turke nor Pope were then head of the world, when the Sonne of man came in the flesh, nor diuerse hundred yeares

yeares after. 2. this fourth beaſt ſhould be more cruell, then any of the reſt toward the people of God then, for whoſe comfort this viſion was reuealed to Daniel: but the Romanes before the comming of Chriſt had beene more equall toward the Iewes, then any of the other Monarchies. 3. this horne came forth of the fourth beaſt: the beaſt ſignifieth but one Monarch or kingdome, as the other three before: therefore two kingdomes, and the ſame oppoſite the one to the other, cannot be comprehended vnder one horne: other reaſons why the Romane Monarchie is not vnderſtood neither in this, nor that other viſion tending to the ſame ende, c. 2. ſee at large, c. 2. queſt. 49.

5. Seeing then that the Romane Empire is here excluded, all that labour may be ſpared which *Perernus* taketh to ſhew wherein the Romane power conſiſted, by what meanes they attained vnto their large dominion, and whether iuſtly or vniuſtly, as impertinent to this place: yet it ſhall not be amiſſe, to take a ſhort viewe of that, which is ſet downe by him touching theſe three queſtions. 1. Their greatneſſe conſiſted, firſt in the largeneſſe of their dominion, which extended Weſtward to Spaine, Southward to Ethiopia, and Eaſtward to Armenia: in ſo much that *Appian* affirmeth, that the other three Monarchies had not the halfe part, of the Romane Empire. Secondly, in their prouiſion for warre: the Romanes had alwaies in a readines 200. thouſand ſootemen, 40. thouſand horſemen, 300. Elephants for warre, 3000. chariots, amour in ſtore for 300. thouſand, 2000. ſhippes, 1500. gallies, 80. great ſhippes: this ſtrength they were of vnder Adrian the Emperour, as *Appian* writeth. Thirdly, their ſtrength conſiſted in their riches and treaſure: they had of treaſure in a readineſſe in diuerſe places, 75. thouſand Egyptian talents: a talent of Egypt weighed 80l. which is equiualent to 8000. Italian peices of gold: the whole ſumme will amount to 600 times tenne hundred thouſand, that is, 600 millions of gold. 2. Touching the means whereby they enlarged their Empire, they were theſe. 1. the loue of libertie. 2. their ambitious deſire to rule. 3. their affecting of praiſe and renowne. 4. their militarie diſcipline. 5. their curteſie to their friends, and ſeueritie againſt their enemies. 3. Some part of their kingdome they got vniuſtly, as *Pompey* tooke Aſia from the rightfull kings: *Cyprus* they tooke from *Ptolome*, *Sardinia* from *Carthage*. Some countries were giuen and bequeathed vnto them, as Aſia by *Attalus* will, *Bythinia* by *Nicodemus* teſtament: the *Cyrenians*, and *Pentapolis* by *Ptolome*, *Lybia* by king *Appion*, *Perer*. But all this diſcourſe here is ſuperfluous, ſeeing in this place we haue nothing to doe with the Romanes, but as it is typically ſhadowed forth in the kingdome of the *Seleucians*.

Where the Rom. an power chiefly conſiſted.

6. It remaineth then that this fourth beaſt muſt repreſent the kingdome of Syria, wherein tenne kings ſucceeded one another, the laſt of which was *Antiochus Epiphanes*, who is the little horne here ſpoken of: That this interpretation is moſt probable, ſhall appeare in the handling of the ſeuerall parts of this viſion: neither is it new, taken vp by *Iunius* onely, *Polanus*, and others; but *Hierome* maketh mention of one *Polichronius*, who ſo vnderſtood it: and *Theodoret* alſo ſheweth the ſame to haue beene the opinion of ſome, though he reſolue vpon the Romanes: And yet we denie not but that typically alſo vnder the kingdome of the Seleucians, is ſhadowed forth the Monarchie of the Romans, as S. Iohn in the deſcription of the beaſt with ſeuen heads and tenne hornes, hath relation vnto this viſion, thereby implying the Romane Monarchie, Apocal. 13. 1.

Queſt. 22. *That the kingdome of Syria which was held by Seleucus, and his poſteritie, was the fourth beaſt.*

Pappus, who expoundeth this fourth beaſt of the Turke and Pope together, againſt this other expoſition taketh theſe exceptions.

Obiect. 1. *Seleucus Nicanor* is comprehended vnder the third beaſt, which is deſcribed with fowre heads: the beaſt is Alexander, and the fowre heads are his fowre ſucceſſors that followed after him, of the which *Seleucus* was one: he cannot be both a part of the third beaſt, and the fourth alſo.

Contra. He is comprehended in the the third beaſt, as then gouerning vnder that kingdome: for *Alexanders* 4. captaines, were at the firſt regents vnder *Alexander* and his ſucceſſor *Aridæus*: but he made the fourth beaſt, when he conſtituted and erected a kingdome to himſelfe, and his ſucceſſors: though the fourth beaſt had his beginning and firſt erection vnder the third, yet now the ſucceſſion and continuance of that kingdome may make the fourth beaſt.

Obiect.

Obiect. 2. They which reckon tenne kings of Syria, vnto *Antiochus Epiphanes*, doe inſert two of the Egyptian kings, *Ptolomeus Energites*, and *Ptolomeus Philopator*, otherwiſe they cannot make vp the number: for there be but eight in all beſide.

Contra. Though theſe two were kings of Egypt, yet by conqueſt they held for a time the kingdome of Syria: *Ptolomeus Energites* expelled *Seleucus Callinicus*: and *Ptolomeus Philopator* expelled: *Antiochus* the great, though they were diſpoſſeſſed againe of the kingdome; yet becauſe they did hold it for a time, they may be numbred alſo among the reſt of the kings.

3. *Antiochus Epiphanes* is one of the tenne hornes: he cannot then be the other little horne, that plucketh away three hornes before it, which maketh the eleuenth.

Contra. The little horne is the laſt of the tenth, it maketh not the eleuenth, the word is *acharee*, which the moſt tranſlate, *an other*, but it more vſually ſignifieth the *latter*, this little horne then, was not another beſide the tenne, but the laſt of the tenne.

Ob. 4. As in the third beaſt, the fowre heads doe not ſignifie 4. kindomes one after another, but fowre ſet vp all at once: ſo theſe tenne hornes muſt ſignifie ten kings or kingdomes all at once.

Contra. 1. Though theſe 4. heads, of the 3. beaſt doe here ſignifie 4. kingdomes raiſed vp together: yet alwaies it is not ſo: for Apocal. 17. 9. by the 7. heads, are ſignified 7. kings one ſucceeding another: as it is there ſaid, verſ. 10. *fiue are fallen, and one is, and one is not yet come.*

2. In this chapter the Angel expoundeth theſe 10. hornes of ſucceſſion: *the laſt ſhall riſe after them*, v. 24. the latter of theſe tenne ſhall be after the other, they were not then altogether.

3. Againe, it is there ſaid, v. 24. that theſe tenne hornes, ſhould ariſe out of one kingdome: But in one kingdome at one time there could not be 10. kings.

Ob. 5. After the aboliſhing of the fourth beaſt, the kingdome is giuen vnto the Saints, v. 27. but the Romane Empire came betweene the determination of the kingdome of the Seleuciaas, and the birth of the Meſſiah, in whome this ſpirituall kingdome of the Saints beganne.

Contra. It cannot be gathered out of the text, that immediately after the deſtruction of this beaſt, the Meſſiah ſhould come: but after *Antiochus Epiphanes*, who is intended by that little horne, though other of the Seleucians ſucceeded, yet none of them afflicted the people of God as he had done: they had peace and tranquilitie from thoſe forren Tyrants of Syria: and yet there remained ſome life in the other beaſts, though their kingdomes were taken away a long time before: as there was ſome reliques of the Babylonian kingdome in the *Armenians*, of the Perſian in the *Parthians*, of the kingdomes of Syria and Egypt, after their power and ſtrength was taken from them by the Romanes.

Ob. 6. The ende of the world and finall iudgement followeth after the deſtruction of the fourth beaſt: but ſo did it not after the diſſolution of the kingdome of the Seleucians.

Contra. That deſcription v. 9. is not of the finall iudgement at the laſt day, but of that which God exerciſeth in this world againſt the wicked: as Apocal. 4. 2. a throne likewiſe is ſet, and iudgement prepared.

Ob. 7. After the kingdome of the fourth beaſt, the dominion is giuen vnto the Saints: but the kingdome of the Seleucians fell vnto the Romanes.

Contra. The temporall kingdome was inueſted in the Romanes: but the ſpirituall kingdome, was giuen to the Meſſiah, and in him communicated vnto the Saints: of this ſpirituall, not of any temporall kingdome ſpeaketh the Prophet, v. 14. which is deſcribed, by the *vniuerſalitie*, all nations and languages ſhould ſerue him, and the *eternitie*, his kingdome ſhall neuer be deſtroyed.

Ob. 8. *Antiochus Epiphanes* is deſcribed by a little horne, which came forth of one of the fowre hornes of the goat, cap. 8. 9. which is taken for *Alexander*, and anſwereth to the third beaſt here: he therefore is comprehended vnder the third beaſt, he maketh not the fourth.

Contra. 1. That is a diuerſe viſion from this, they are not then to be confounded together: he may belong to the ſecond beaſt there, the goat, and yet make the fourth beaſt here. 2. This collection maketh ſtrongly, to proue *Antiochus* to be the little horne here, becauſe he is reſembled to a little horne there, and other parts of that viſion agree with this.

Obiect. 9.

Obiect. 9. Against *Antiochus* whom they would haue signified by this horne, the ships of *Chittim* are sent, c. 11. 30. but this beast is not destroyed by any humane power, but by the iudgement of God in the ende of the world, *Pappus.*

Contra. 1. It followeth not, because God is said here to iudge him, that therefore he vsed no humane instruments: God destroyed the kingdome of Syria, by stirring vp the Romanes against them. 2. this place is not to be vnderstood of the finall iudgment, as is shewed before.

Quest. 23. *Of the yron teeth, and other parts of the generall description of the fourth beast.*

1. They which vnderstand the fourth beast to be the Romane Empire: some by the yron teeth would haue signified the famous and valiant captaines, by whose meanes the Romanes subdued the nations: *dentes regni sunt principes fortissimi*, the teeth of the kingdome are the valiant captaines, by whose meanes the king deuoureth as with teeth, *gloss.* So also *Bulling.* Such teeth were *C. Fabricius*, who subdued *Pirrhus*, *M. Marcellus* conquered the Germans: *Paulus Æmilius Greece*, *Scipio Africanus Africa*: *Crassus* and *Pompey* the East, *Iulius Cæsar* the West: *Calvin* by the yron teeth vnderstandeth, *audaciam & inexplebilem cupiditatem*, their bouldnesse, and insatiable desire of dominion; *intelligitur Romani imperij crudelitas*, the crueltie of the Romane Empire is signified.

But this doth euidently conuince, that the Romanes are not here vnderstood at all: because this fourth beast should be more fierce and cruell then the rest against the people of God, the Iewes, as v. 21. *they shall make battell with the Saints:* But till the comming of the Messiah, the Romanes shewed themselues more equall toward the Iewes, then any of the former kingdomes.

2. Therefore by the yron teeth of the fourth beast, are better vnderstood the crueltie of the kingdome of the Syrians, exercised against the people of God: and more particularly by the teeth, are expounded, *duces & copiæ*, their armies and captaines, whereby they did bite and deuoure, and as it were grind the Iewes. And for this cause, this beast is said to haue nayles or clawes of brasse, v. 19. whereby they did rent and teare it sunder the people of God: for they are the speciall obiect of their crueltie.

Quest. 24. *Why it is said to stampe the residue vnder the feete.*

1. They likewise which referre this to the Romane Empire doe diuersely expound it. 1. *Bullinger* taketh it to be a phrase of speach taken from wanton beasts, which beeing full, what they cannot eate themselues, doe tread the rest vnder their feet: whereby he thinketh is signified the great insolencie and crueltie of the Romanes, in making hauocke and spoile of all. 2. *Oecolampadius* vnderstandeth it of their enuie, *quibus frui non poterat, aliis inuidens*, &c. what they could not enioy themselues, they stamped vnder their feete, as enuying that others should naue it. 3. *Calvin*, whom the *Genevens.* followe, doth expound it of this politike deuise of the Romanes, that what they could not quietly enioy in other countries, they would giue to other kings and rulers, whom they might vse at all times as their vassals: Thus they aduanced *Masinissa* in Africa, and gaue him great gifts, that by his meanes, they might haue Africa more peaceable. 4. the most doe thus vnderstand it: that whom they did not consume and destroy, *tributo & seruituti subijciebant*, they brought them vnder tribute and seruitude. 5. the meaning is, that those whom they vtterly destroyed not, they did as it were spurne with their feete, that is, by all meanes afflict and oppresse them, *Iun.*

Quest. 25. *Wherein this fourth beast was vnlike the rest*, v. 7.

1. They likewise which thinke the Romane Empire here to be shadowed forth, do make diuerse applications of it. 1. Some doe referre it, to the diuerse forme of gouernement among the Romanes, who were first gouerned by kings, then by Consuls, afterward by Tribunes, the *Decemviri*, Dictators; whereas the other Monarchies were perpetually ruled by kings, *Bulling. Osiand.* 2. An other sense is: because in the former beasts, *singula fortitudinum signa fuerunt, in hac omnia*, there were some particular signes of fortitude, but in this all together, *Hierome*, *Hugo.* 3. or *in imperio Romanorum omnia simul fuere regna*, &c. in the Romane Empire were ioyned together all those kingdomes, which were separated before: 4. It was *monstrum insolitum*, a strange monster, *Cal.* in respect of their straunge rising vp, and of their great power.

2. *R. Leui* thinketh, that this beast is distinct from the rest, to signifie, that it should continue a long time: true it is, that the Syrian kingdome continued 248. yeares longer then the Persian Monarchie, or the Chaldean, counting from the beginning of Nebuchadnezzars raigne: but it is not the quantitie or continuance of time, but the qualitie and condition, that maketh a thing like or vnlike.

3. Wherefore this vnlikenesse to all the rest, is vnderstood of the crueltie, wherein it should exceede all the rest toward the people of God: *præ tyrannidis granitate*, in the greatnesse and grieuousnesse of the tyrannie, it should be vnlike them, *Iun. annot. Polan.* And therefore in the vision of the image, c. 2. this last kingdome is resembled to the yron feete, which did breake and bruise all in peices.

Quest. 26. *Of the tenne hornes, what is signified thereby*, v. 7.

The diuerse opinions which are held concerning the interpretation of these words, are of two sorts, some by *tenne* vnderstand not precisely a certaine number, but an vncertaine and indefinite, they take tenne for many, as Num. 14. 22. *they haue tempted me tenne times*, Iob. 19. 2. *yee haue tenne times reproached me.* Some vnderstand according to the litterall sense, so many kings precisely.

1. Of the first sort. 1. Some by tenne kings vnderstand all the kings which should be in the Romne Empire, from the beginning to the ende thereof, vnto the comming of Antichrist; *numero isto denario vniuersitas Regum significata est, &c.* by this number of tenne is signified the vniuersall companie of the kings in the Romane Empire, *August. lib.* 20. *de ciuit. Dei.* c. 23. 2. Some by these kings vnderstand the seuerall prouinces and kingdomes which were gouerned by Proconsuls and deputies, the Romane Empire yet standing, *Calv.* 3. Some the kingdomes into the which the Romane Empire was diuided and dissolued: as first it was parted into the East and West Empire: in the East sprang vp the kingdomes of the *Persians*, *Saracenes*, and of other nations: in the West, of the *Gothes*, *Lombards*, *Hunnes*, *Bulling.* so also *Pintus*, *Sa*, *Oecolamp. Perer.*

But all these are deceiued. 1. in taking this number of tenne for a number indefinite: for seeing this number is diuided, as after mention is made of three kings, which shall be pulled away, a certaine and finite number must be signified: and if tenne did not betoken a certain number, the time should not be known, when the little horne, the last of the ten, should be expected. 2. The kings doe not signifie kingdomes, but so many kings out of one kingdome, as it is expounded, v. 24. *the tenne hornes out of this kingdome, are tenne kings that shall rise:* they must rise out of one kingdome. 3. neither can these tenne kingdomes, which they vnderstand, be raised after the dissolution of the Empire: for the beast is not destroyed, that is the kingdome dissolued vntill the little horne came vp, v. 11.

2. Of the second sort also there are diuerse opinions. 1. Some by tenne hornes vnderstand so many kings, which in the end of the world shall diuide the Romane Empire among them, and then shall the eleuenth horne rise vp, which they suppose to be Antichrist: of this opinion is *Hierome*, whom *Lyranus* followeth, *Hugo. gloss. ordinar. & interlin.* But, as *Oecolamp.* noteth, we finde this to be otherwise: for one part of the Romane Empire onely which is in Europe, we see to be diuided into tenne kingdomes: as *Portugall*, *Spaine*, *England*, *Fraunce*, *Denmarke*, *Suecia*, *Polonia*, *Bohemia*, *Hungaria*, *Naples*: the other parts of the Empire were deuided into more kingdomes.

2. Some vnderstand the 10. Prouinces, which were subiect to the Romane Emperour, gouerned by Consuls: as *Strabo lib.* 17. reckoneth tenne of them: But the Proconsuls and Deputies were not kings: and though they were as kings, they had their seueral prouinces as their kingdomes, but these kings must come out of one kingdome.

3. Some doe here number tenne seuerall kingdomes, into the which the Romane Empire was diuided: as some doe reckon these: *Italie*, *Spaine*, *Fraunce*, *Germanie*, *Illyricum*, *Grecia*, *Africa*, *Egypt*, *Asia*, *Syria*, *Melancthon.* Some doe for *Illyricum*, put *England*, numbring the rest which are before rehearsed, *Osiand.* Some doe name the tenne kingdomes in Europe before specified, *ex Pap.* But it is euident, that more then ten kingdomes are risen out of the Romane Empire, seeing so many are found onely in Europe.

4. Some then leauing this conceit of the Romane Empire, doe finde these tenne hornes, that is so many kings in diuerse kingdomes, putting together *Macedonia*, *Egypt*, *Syria*: this was the opinion of *Porphyrie* rehearsed and refuted by *Hierome*: for

for theſe kings muſt riſe out of the ſame kingdome, as theſe tenne hornes came out of one and the ſame beaſt.

5. Wherefore theſe tenne hornes, were indeede tenne kings of Syria, which the Seleucians held, one ſucceeding another, and theſe they were. 1. *Seleucus Nicanor*. 2. *Antiochus Soter*, who was in loue with *Stratonica* his fathers wife, whom he enioyed by the meanes of *Eraſiſtratus* his Phyſitian, and raigned, his father yet beeing aliue. 3. *Antiochus* called *Theos*, God, of the *Mileſians*, for deliuering them from the tyrannie of *Timarchus*; him his wife *Laodice*, the daughter of *Ptolome Philadelphus*, poiſoned. 4. *Seleucus Callinicus*, whom *Ptolome Euergetes* expelled his kingdome. 5. *Ptolome Euergetes*. 6. *Seleucus Ceraunus*, *Ptolome Euergetes* being expelled. 7. *Antiochus* the great the brother of *Ceraunus*, who had warre with the Romanes, and draue them out of Aſia. 8. *Ptolome Philopator*, who inuaded Syria, *Antiochus* the great beeing otherwiſe occupied and buſied, and held the kingdome a while. 9. Then *Philopator* beeing expelled by *Antiochus* and his ſons, *Seleucus Philopator* ſucceeded. 10. And *Seleucus* beeing ſlaine, then *Antiochus Epiphanes* the younger brother inuaded the kingdome: who was the little horne here ſpoken of, and did rage moſt cruelly againſt the people of God, *Iun. ann.* there were after him other of the Seleucians, that held the kingdome of Syria, but they had not that power ouer Iudea, which the other had; for *Antiochus Eupator*, and after him *Demetrius* the ſonne of *Seleucus*, attempted in vaine to ſubdue Iudea vnto their kingdome. *Polan.*

6. But here is ſome defference betweene *Iunius* and *Polanus* account of theſe tenne kings: *Iunius* maketh *Ptolome Euergetes* the fift, who expelled *Seleucus Callinickus*, and *Seleuchus Ceraunus*, the ſonne of *Callinicus* the ſixt: But *Polanus* omitting *Ptolome Euergetes*, maketh *Ceraunus* the ſonne of *Callinicus* the fift, and the ſonne of *Ceraunus* the ſixt, who beeing but a child, and not able to goueme the kingdome, after he had raigned two yeares, was poiſoined: But I rather followe *Iunius* for theſe reaſons. 1. ſeeing *Polanus* confeſſeth that *Euergetes* expelled *Callinicus*, and held the kingdome, he is as well to be counted among theſe tenne kings, as afterward *Ptolome Philopator*, who inuaded the kingdome vnder *Antiochus* the great. 2. *Seleucus Ceraunus* raigned himſelfe but three yeares, and next vnto him ſucceeded *Antiochus* the great: no mention is made in ſome Chronicles of *Ceraunus* ſonne comming betweene, *Bullinger.*

7. But againſt this interpretation of the tenne kings of Syria, thus it will be obiected. 1. *Lyranus* ſaith that theſe kings muſt not be vnderſtood *per ſucceſſionem vnius poſt alterum*, by the ſucceſſion of one after another, but they were all at one time, as the Angell expoundeth afterward.

Contra. 1. The contrarie appeareth by the Angels expoſition, that theſe kings ſhall one ſucceed another, as v. 24. the Angel ſaith, *tenne hornes out of this kingdome, are tenne kings that ſhall riſe:* now in one kingdome there cannot be tenne kings at once, euerie king hath his kingdome: 2. as the three kings which ſhall be ſubdued, are vnderſtood ſucceſſiuely, ſo are the tenne: but theſe followed one an other by ſucceſſion: as *Andreas* whoſe opinion *Hugo* reporteth, thus expoundeth, *altos duos ſibi ſuccedentes ſimiliter occidet*, he ſhal likewiſe kill two other kings ſucceeding one another. See further appendix exercit. 1. arge. 8.

2. *Pererius* obiecteth that in the Syrian kingdome, there were but eight kings in all vnto *Antiochus Epiphanes.*

Contra. There were but eight of that line: but two kings of Egypt, *Ptolome Euergetes*, & *Ptolome Philopator*, which held the kingdom by conqueſt, are to be numbred among them.

3. This fourth kingdome ſhall be more fierce and mightier, then any before it: but the kingdome of Syria was not mightier then *Alexanders*, *Perer.*

Contra. It is not ſaid ſimply to be mightier, or ſtronger, but in reſpect of the Iewes, whom they carried a more ſtrong and terrible hand ouer, then did Alexander who fauoured them.

4. It may be obiected, that this fourth beaſt ſhall deuoure the whole earth, and ſhall tread it downe, and breake it in peices, v. 23. but the kingdome of Syria did not ſubdue the whole earth.

Contra. By the whole earth is here vnderſtood the whole land of Iudea, as is expounded v. 25. he ſhall conſume the Saints of the moſt high: and ſo thinketh *R. Saadia*, that the whole earth is taken here for Iudea, which was brought into ſuch ſubiection vnto the kings of Syria, that *Memnon* in his Chronicle lib. 13. 14. calleth Antiochus warring with the Romanes, the king of Iudea.

Quest. 27. *Who is signified by the little horne, ver.* 8.

The diuerse opinions here conceiued about the interpretation of these words, are of fiue sorts. 1. Some apply them to the Empire of the Turkes. 2. Some vnderstand them of the Romane Empire. 3. Some of both ioyned together. 4. Some of Antichrist. 5. Some of the Syrian kingdome, and hold *Antiochus Epiphanes*, that cruell enemie of the Iewes to be this little horne. All these opinions shall now be examined in their order.

1. That this little horne should be the Turke, it is the opinion of *Melancthon* and *Osiander*, and of *Vatablus* and *Pintus*, among the Romanists: vnto whom they make all the properties of this little horne to agree: for as this is called a little horne, so Mahomet was of obscure beginning, who vnder the Emperors *Heraclius* and *Honorius*, about the yeare 600. by craft, cousenage, and sorcerie did drawe many after him: he is said to haue the eyes of a man, because he was most cunning to deceiue: he spake proud things: for Mahomet fayned that he had familiar conference with Angels, and that he was a great Prophet, and he said his lawe was better, then Moses or Christs.

Melancthon to the same purpose, sheweth, how these fowre things doe fitly agree vnto the Turkish Empire, the time of their rising vp, their doctrine, power, and place of their dominion.

1. For the time, they sprang vp, when the Romane Empire was decaying, and vnder the Emperours before named. 2. for their doctrine, they abolish the writings of the Prophets, and Apostles, they denie Christ to be the Sauiour of the world, and many horrible blasphemies doe they vtter against the Son of God. 3. their power exceedeth all other Monarchies: they haue vnder their Empire the most part of Africa, and a great part of Europe, and Asia. 4. For their place, they came from the North, from the mount *Caucasus*, as Ezekiel prophesieth that Gog and Magog shall come from the North, Ezeck. 39. 2.

But *Pererius* sheweth by these two arguments, that the Turke is not here meant to be this little horne. 1. because when Mahomet did rise, there were not tenne kings in the Romane Empire, it was not yet dissolued and deuided into tenne kingdomes, but remayned whole vnder the obedience of the Emperor. 2. This horne shall afflict the people of God a time, two times, and an halfe, that is three yeares and an halfe: but Mahomet and his followers, haue persecuted the Church of God many hundred yeares. 3. *Burgensis* addeth further this reason: that the Turke doth not make the fourth beast, which is the fourth Monarchie here described, nor that set forth in the Image, c. 2. because before the first comming of Christ, which is there spoken of, there was no mention at all of the Turkes and Saracenes: and the fowre Monarchies were absolute in their times, that no other kingdome was able to resist them: So is not the Turke, for he is encountred with other enemies equivalent vnto him: 4. But this further may disproue this opinion for the Turkes: this fourth kingdome shall make warre with the Saints and the people of God, which then were vnderstood to be the Iewes, the knowne people of God: But the Turkes are at this day great friends vnto the Iewes, of whom they borrowe the greater part of their religion. This little horne then vpon the reasons aforesaid, is not the great Turke, to whome by way of analogie many of the properties of this horne may agree, but historically it is not meant of him.

2. Of the second sort that here vnderstand the Romane Empire, is *R. Leui*, who sometime maketh the next after the tenth *Cæsar*, which was *Traiane*, to be this horne, sometime *Constantine:* But both of these were commendable Emperours: *Traiane* is renowned euen among the Gentiles, and *Constantine* was a vertuous and religious Emperour, as all our histories doe write of him.

3. *Calvin* would haue this little horne to be *Iulius Cæsar*, *Augustus*, and the other which succeeded him: But seeing that the tenne hornes are expounded to be tenne kings, the little horne beeing the last of the tenne, cannot be the first, nor the second, or the rest in order: *Iulius Cæsar* was the first Emperour, next to him was *Augustus*, and so the rest that follow.

4. *Oecolampadius* doth indifferently vnderstand this little horne to be both the Pope in the West, and the Turke in the East; which he expoundeth to be the beast with two hornes, Apocal. 13. 11. the one pushing in Europe by hypocrisie and deceite, the other in Asia and Africa, by tyrannie and violence, so also *Pap.* But v. 24. the Angel expoundeth the tenne hornes to be tenne kings of one kingdome: the Pope and Turke make not one kingdome, therefore they cannot both be this horne.

5. Some

5. Some apply this propheſie vnto Antichriſt, whom they ſuppoſe ſhall come in the end of the world after the Romane Empire is deſtroyed, and deuided among tenne kings: *Hier. Lyran. Hugo.* who out of *Andreas* reporteth, that this Antichriſt ſhall drawe the Iewes vnto him, and reedifie the Temple at Ieruſalem: But this is an olde dreame, that ſuch an Antichriſt ſhall come toward the ende of the world: this phanſie is receiued both of Turkes, who in their Alcaron ſpeake of Antichriſt that ſhall come, whom Chriſt ſhall deſtroy, and the Papiſts expect the like Antichriſt to come, three yeare and an halfe before the ſecond comming of Chriſt: Both of them are groſſely deceiued: for the little horne here deſcribed, ſhould make warre with the Saints, that then were the Iewes, whoſe commonwealth long ſince was diſſolued, and they through the world diſperſed.

6. *Bullinger* vnderſtandeth this little horne to be the Pope, ſhewing, how from ſmall beginnings that Sea did growe vp at the firſt, as a little horne, partly by the graunt of the Emperours, as *Boniface* the 3. obtained of the Emperour *Phocas* to be called the Vniuerſall Biſhop, partly by their pride and ambition: But ſtill this principle muſt be held, that Daniel deſcribeth here by this horne, a great enemie and perſecutor of the Iewiſh nation, the people of God then: therefore this viſion, although analogically it may be referred to the Pope the verie Antichriſt, of whom *Antiochus Epiphanes* might well be a type and figure, yet literally and hiſtorically it is not ſo intended.

7. But the Hebrewes of all other are the moſt malicious and abſurd, who moſt blaſphemouſly make *Ieſus Chriſt* our Bleſſed Lord and Sauiour, this little horne: for ſo they ſay, his beginning was ſmall and baſe, he came out of the fourth beaſt, he ioyned with the Romane Empire as appeared in *Conſtantine:* he ſpake preſumptuous things, in making himſelfe equall vnto God, and changed times, in abrogating the ceremonies of Moſes lawe, *ex Paul. Burgenſi.* But all this is malitiouſly and ignorantly deuiſed of the Iewes. 1. becauſe this horne is little at the firſt, it followeth not, that whoſoeuer is little and ſmal at the firſt, ſhould be this horne. 2. neither is the Romane Empire this fourth beaſt: and though the Imperiall authoritie did ſet forth and maintaine the goſpel of Chriſt, there is great difference betweene terrene dominion, and the ſpirituall kingdome of Chriſt. 3. our Bleſſed Sauiour was equall to his father as God, and as the true Meſſiah was to determine and aboliſh the legall ceremonies: The Iewes therefore thus obiecting, doe but bewray their own ignorance, concerning the true Meſſiah.

8. It remaineth then, that this little horne was hiſtorically *Antiochus Epiphanes*, who was the tenth king of Syria from *Seleucus Nicanor*, and yet typically alſo Antichriſt, as hath beene ſhewed in the former queſtions: and to him beſt agree all properties of the little horne, as ſhall be ſhewed in the queſtions next enſuing: Thus *Polychronius* interpreted this place, whoſe opinion *Hierome* miſliketh: *Iunius* thus expoundeth, and *Polanus* following him.

Queſt. 28. *Who thoſe three kings ſhould be, ſignified by the three hornes plucked away.*

Some doe take this number of three indefinitely for no certaine number, ſome do ſtrictly vnderſtand three as they are named: and each of theſe opinions hath diuerſe varieties and differences.

1. They which take it indefinitely. 1. Some by three kings vnderſtand many, R. *Leui* of many kings ſubdued by the Romane Empire, *R. Saadia* of the Turkiſh dominion, *Oecolampadius* of both: and the wearing of the Popes triple crowne ſignifieth his dominion ouer three, that is, diuerſe kings: But where diuerſe numbers are named, and there is a diuiſion of number: as here of tenne and three; there certaine numbers are vnderſtood: otherwiſe if the number of ten ſhould be taken indefinitely, and ſo the number of three; more ſhould not be ſignified by tenne, then by three, no certaine number beeing contained in either.

2. *Calvin* giueth this expoſition: This litttle horne tooke away three hornes, that is, a great part of the regall power and authoritie; which he thinketh was done, when *Auguſtus Ceſar* tooke from the Senate the authoritie of naming Proconſuls and Gouernours for the Prouinces: But whereas the Angel by the three hornes vnderſtandeth three kings, this is no proper ſenſe, to vnderſtand by theſe three kings, the authoritie of naming the Proconſuls, which were many; and this power was not extinguiſhed: though it were taken from the Senate, it remained ſtill in the Emperor: but theſe three hornes ſhall be quite pluckt away before this little horne.

3. They which take this number for three precisely. 1. Some, which doe vnderstand it of the Turke, name three kingdomes, which he hath surprised: but therein they agree not: *Melanchthon* setteth downe *Egypt*, *Syria*, and *Cilicia*: *Osiander*, and *Pappus*, *Asia*, *Grecia*, and *Egypt*: *Vatablus* nameth the Empire of *Constantinople*, and the kingdome of *Egypt* for two, the third is not yet subdued to the Turke, which he nameth not: But the Turke hath many more then three kingdomes vnder him.

4. They which imagine a certaine Antichrist to come in the ende of the world, vnderstand these three kings, of *Egypt*, *Africa*, *Æthiopia*, whom when Antichrist hath subdued, the other seuen shall yeeld themselues: so *Hierome*, whom *Lyranus*, *gloss. ordinar.* *Hugo*, *Pintus*, followe.

But this conceit of this supposed Antichrist, is confuted before, quest. 27. 5. and it is said that this horne shall pull away onely 3. hornes, not that he shall subdue all the tenne.

5. *Bullinger* making the Pope that Romane Antichrist to be this little horne, by the three kings would haue signified, *Leo* the 3. the Emperour of Greece, whome *Gregorie* the 2. excommunicated for condemning of images, and tooke from him the Exarchateship of *Rauenna*: and *Childerichus* king of Fraunce was deposed by Pope *Zacharie*: and Pope *Leo* the 3. obtained of *Charles* the Exarchateship and gouernement of Italie, the *Longobards* beeing ouercome, and their king *Desiderius* slaine: But this cannot be the meaning for these reasons. 1. this little horne signifieth one king specially, then it is not properly referred to many Popes, one succeeding another. 2. the Popes deposed and did excommunicate many more kings and Emperours beside these. 3. and these 3. hornes must be plucked away before the other, to make a way for the little horne, not after this horne is exalted.

6. *Polychronius*, who by this little horne rightly expoundeth *Antiochus Epiphanes*, yet is deceiued, in taking the *Persians*, *Aegyptians*, and *Iewes*, for these three hornes, *ex Oeco.* for the Egyptians had an horne by themselues, and the Iewes could not be an horne of this fourth beast, for they were pushed at by the beast, they had no hornes to push others withall.

7. *Porphyrius* likewise, taking this little horne to be *Antiochus Epiphanes*, yet erreth herein: these three kings he taketh to be *Ptolome Euergetes*, *Ptolome Philometor*, and *Artaxias* king of *Armenia*, whom *Antiochus* subdued: for although *Antiochus* raigned at the same time with *Philometor*, and ouercame him, (wherein *Hierome* is deceiued, who thinketh that *Philometor* was dead before *Antiochus* was borne, for they raigned 11. yeares together, one in Syria, the other in Egypt, *Perer.*) yet *Ptolome Euergetes* the Elder, was 40. yeares before *Antiochus*, and *Euergetes* the younger, was twentie yeares after him: therefore neither of them could be any of the kings subdued by *Antiochus*: And though he ouercame *Artaxias* king of *Armenia*, yet he tooke not from him his kingdome.

8. *Iunius* thinketh that these were the three kings whom *Antiochus* subdued and destroyed: *Ptolome Philopator*, whom he expelled out of Syria, ioyning with *Antiochus* the great his father, and *Seleucus* his brother: then he deposed *Seleucus*, and killed *Demetrius* his sonne, as he returned from Rome: But in this last is *Iunius* deceiued, for *Demetrius* the sonne raigned after *Antiochus Epiphanes*, therefore he was not killed by him, nor deposed: Neither could this *Demetrius* beeing an hostage at Rome, procure while *Epiphanes* liued, to be king of Syria, but after his death he was receiued by the Syrians, and first hauing killed *Lysias* tutor of *Antiochus Eupator*, the sonne of *Epiphanes*, and then *Eupator* himselfe, he got the kingdome: Thus *Ioseph. lib.* 12. *Antiquit. c.* 15. *Liuius lib.* 46. *Appian:* and *Demetrius* is none of the tenne hornes, quest. 26. therefore he could be none of the 3. hornes which were of the tenne: some other agree with *Iunius*, that these three forenamed were the three kings, but *Demetrius* they thinke was not killed, but onely deposed and kept from the kingdome. *H. Br.*

9. Therefore these three rather were the kings, *Ptolome Philopator*, expelled by *Antiochus Epiphanes*, *Antiochus* the great his father, whom he procured to be slaine in a certaine sedition, when his father went about to spoile the Temple of *Iuppiter Dodoneus*, the third was his Elder brother *Seleucus Philopator*, whose death he compassed likewise, *Polan*, and *Iunius* leaueth it as indifferent, whether *Antiochus* the great, or *Demetrius* be held to be the third king.

See more appendix. exercise 1. argum. 10.

Quest. 29. *Of other properties of this little horne.*

Why the horne is called little.

1. It is called *little*. 1. which some applie to the Turke in respect of his small and obscure beginnings, for Mahomet was of obscure and base parentage: *Pappus*, *Osiander*.

2. Some

2. Some vnderſtand it of the Pope, who at the firſt gaue himſelfe titles of humilitie, as *ſeruus ſeruorum*, ſeruant of ſeruants. 3. *Calvin* vnderſtandeth it of *Iulius Ceſar*, who refuſed to be called king, but Tribune of the people. 4. Some referre it to their Antichriſt, which ſhall come in the ende of the world, *qui ignobilis in obſcuro loco naſcetur*, who ſhould be very baſe, and borne in an obſcure place. *Hugo*. But theſe ſeuerall opinions we before confuted, qu. 26. qu. 27. 5. Therefore this is better vnderſtood of *Antiochus Epiphanes*, who is reſembled to a little horne, becauſe he was younger brother to *Seleucus Philopator*, and had no right to the kingdome, but it ſhould haue deſcended vnto Demetrius Seleucus ſonne.

2. *This little horne came vp among the reſt.* 1. Some vnderſtand here, that *inter ipſos & in terra eorum, &c.* that this little horne or King ſhall come vp among the other kings, and in their land, *Andreas ex Hugon.* But how can he come vp among the tenne kings, ſeeing three are plucked vp before him to make a way for him. 2. Some hold that theſe tenne kings ſhall come in the ende of the world, and that this ſhall be the eleuenth, whome they ſuppoſe to be Antichriſt. *Hierom. Lyran.* 3. But the meaning rather is, that it ſhall come vp among them, that is, be one of the tenne, *Iun.* and he ſhall come vp, as of himſelfe, intruding and vſurping: for *Antiochus Epiphanes* had no right to the kingdome, beeing the yonger brother: yet, though he be one of the tenne, he may be ſaid to be the eleuenth, as differing from all the reſt: ſee the like, Apoc. 17. 11. *The beaſt, that was, and is not, is euen the eight, and is one of the ſeauen.* Why it is ſaid to come vp among the reſt.

3. This little horne *had the eyes of a man.* 1. They which applie it vnto Antichriſt, doe thereby inſinuate, that he ſhall not be a deuill, as ſome thinke, but a man: though it be their opinion, that he ſhall be poſſeſſed of the deuill, who ſhall rule in him both in bodie and ſoule: the ſpirit of Sathan ſhall not be hypoſtatically ioyned vnto him, as the Godhead in Chriſt, but Sathan ſhall dwell in him, as in thoſe that are poſſeſſed, not tormenting him, but in ſtirring of him vp, and inſtructing him, and teaching him many hid things: thus *Hierome*. *Hugo* addeth further, that although Antichriſt ſhall be conceiued of the ſeede of his parents, yet the deuill ſhall enter into the wombe of his mother, *cuius virtute naſcetur puer*, by whoſe power the childe ſhall be borne: and ſo by theſe eyes they vnderſtand the wonderfull knowledge, and magicall ſcience, which ſhall be infuſed into him by Satan. But all theſe are mens fanſies concerning Antichriſt: in that he is ſaid to haue the eyes of a man, an humane not diabolicall ſcience is inſinuated. 2. *Pintus* expoundeth the eyes of a man, of carnall wiſdome, not ſpirituall. 3. *Vatablus* referreth it to the policie of the Turks. 4. *Bullinger* to the hypocriſie and ſubtiltie of the Pope. 5. *Oecolampadius* to both. 6. *Calvin* to the humanitie of the Emperours, that made themſelues in outward ſhew, as one of the Senators, but tooke all authoritie from them. 7. But it is a true deſcription rather of *Antiochus Epiphanes*: three properties are ſignified by theſe humane eyes: firſt, that he ſhould make an outward ſhew of humanitie, intending nothing els but deceit and crueltie; then hereby his ſubtiltie and cunning is expreſſed; and thirdly his couetouſnes and ambitious greedie deſire. *Iun. Polan.*

4. He *hath a mouth ſpeaking preſumptuous things.* 1. that is, Antichriſt ſhall make himſelfe God, and ſhall faine himſelfe to be the Meſſiah, *Hugo*. he ſhall ſpeake great things, promiſe more then he can performe. *Lyran.* 2. *Vatablus* vnderſtandeth it of the blaſphemie of the Turke againſt God, and his Church: ſo *Melanct. Oſiand.* 3. *Bullinger* of the blaſphemies of the Pope. 4. *Oecolampadius* comprehendeth the blaſphemies of them both: as the Turke denieth Chriſt to be the ſonne of God, and ſaith he was not crucified, but an other for him: he preferreth his law, before either Moſes, or Chriſts: So the Pope challengeth to be Chriſts Vicar in earth, that he can not erre, that he is the head and husband of the church, that he hath power to diſpoſe of the kingdomes of the earth, and giue them to whome he will. 5. *Calvin* vnderſtandeth the terrible threatnings of the Emperours of Rome againſt their enemies: who though they pretended humanitie, which is ſignified by their eyes, yet they were fierce and cruell.

5. But it is better vnderſtood of the blaſphemie of *Antiochus*, which he vttered againſt God and his people, as is extant in the hiſtories of him, *Iun. Polan.*

30. Queſt. *Of the deſcription of the glorious manner of Gods iudgement, expreſſed* v. 9. *to* v. 15.

Here firſt is ſet forth the forme and manner of the iudgement it ſelfe, v. 9. 10. then the execution, v. 12. to v. 15. In the forme of iudgement foure things are deſcribed, 1. he which

sate vpon the throne. 2. the throne it selfe. 3. the assistants. 4. the processe in iudgement.

1. He which sate vpon the throne is described by three essentiall properties. 1. his *eternitie*, he is called the Auncient of daies, which also sheweth his infinite wisdome, which is found in the auncient. 2. his *authoritie*, his garments were white: which *Hugo* applieth to Christs transfiguration in mount Tabor: But the white garment was a signe of authoritie, as Ioseph, when he was aduanced by Pharaoh, had a white garment put vpon him. 3. by his haire, which was as pure wooll, is signified his *innocencie* and *integritie* in iudgement.

2. First it is said, that thrones were set, in the plural: which some read, thrones were cast downe, vnderstanding the thrones and kingdomes of the former beasts, *Iun. Polan. Vatab.* but it is better interpreted, *thrones were set vp:* as the 24. Elders had their seates about the throne, Apoc. 4. 4. these thrones were set as inferiour seates for the Lords assistants the Angels, which title of honour is vouchsafed vnto them in Scripture, *Calvin.* then the throne of God is set forth by three properties; it is *fierie*, which sheweth that all things are manifest vnto God: it hath *wheeles*, which signifieth the celeritie of Gods iudgements: and a *fierie streame* issued forth, which sheweth the power of Gods iudgements, which none can resist, no more then the course of a streame can be staied.

3. The Angels, as Gods assistants in this iudgement, are described, 1. by their number, thousand thousands, and ten thousand thousands, a finite number beeing taken for an infinite. 2. by their office, they are saide to minister vnto God. 3. by their alacritie and readines, they stand before him, as readie at his becke to execute his will.

4. The processe is set forth, the bookes were opened: the bookes of euery mans acts; as Princes in their iudgements haue bookes and euidence brought forth: not that God needeth any information, as terrene Iudges, but to shew the equitie of his iudgement.

2. The execution followeth, which is of two sorts, in iustice, in condemning the beasts, v. 11, 12. and in mercie, in setting vp the kingdome of his sonne Christ and his Church, v. 13, 14.

31. Quest. *Whether the finall iudgement in the ende of the world be here described.*

1. Some thinke that the forme of the finall iudgement of the world is here set forth, as they which either by the little horne vnderstand Antichrist, who (as they imagine) shall come in the ende of the world, as *Lyran. Hug.* and likewise they which by the fourth beast vnderstand the Romane Empire, or the Turks, as *Bullin. Oecol. Osian.* But seeing this vision, and that of the *Image*, c. 2. in effect is all one: as there the stone cut out without hands, that dashed the image in pieces, signifieth Christ in his first, not in his second comming: for that stone grew into a mountaine and filled the earth, but after Christ commeth to iudgement, his kingdome shall be at the full, it shall not afterward encrease: see this confirmed by other reasons, c. 2. qu. 55. So this iudgement here described must be referred vnto Christs first comming. And if the fourth beast be the kingdome of the *Seleuciani*, as is before prooued at large, then these thrones must be set, when that beast was destroied.

2. *Burgensis* is of opinion, that the first vision concerneth the first comming of Christ, when he dashed the image in pieces, in that all idolatrie of the Gentiles was abolished at his comming: but this he referreth to the finall iudgement, when all the kingdomes and Monarchies of the earth shall be destroied, and Christ onely shall raigne. But *Thoring* taketh exception here to *Burgensis*, that all idolatrie was not abolished at Christs comming, seeing in many nations it continued long after Christs comming into the world, and yet in Asia, Africa, and some places of Europe is practised: This rather maketh against *Burgensis*, that seeing in this vision there is a description of the foure Monarchies, which were represented in that image, c. 2. that the same manner of iudgement by the comming of Christ, for the destruction of those Monarchies, is in both places signified.

3. *Calvin* misliketh that this place should be vnderstood of the second comming of Christ, and yet he holdeth this fourth beast to be the Romane Empire: both these can not stand together: for the Romane Empire was not iudged nor dissolued at the first comming of Christ.

4. Therefore by the iudgement of God here shewed in this manner to the Prophet, is better vnderstood the processe of the diuine iustice against these Monarchies, which were all dissolued before the first comming of Christ. In like manner is the iudgement of God described in the ouerthrow of *Senacherib*, which came against Ierusalem, Psal. 76. 9, 10. *Thou didst*

& ſo cauſe thy iudgement to be heard from heauen, &c. when thou O Lord aroſe to iudgement, to helpe all the meeke of the earth. Iun. Polan.

5. But yet we ſo vnderſtand here the iudgement of God vpon theſe kingdomes at the firſt comming of Chriſt, as that it is alſo a type and figure of the finall iudgement: *this iudgement beginneth at the firſt comming of Chriſt, Genevenſ.* and ſhall be perfected at his ſecond comming, when all the enemies of Chriſt and his Church vniuerſally ſhall be deſtroied.

32. Queſt. v. 9. *Who is ſaid to be the Auncient of daies, and how.*

1. Some vnderſtand here the perſon of the Father, becauſe mention is made, v. 13. of the ſonne of man, which approached vnto the Auncient of daies, *Polan.* ſo alſo the *ordinarie gloſſe* taketh it: But Chriſt is there called the Sonne of man, in reſpect of his humane nature: as he is God, he is the Auncient of daies, from all eternitie, as God the Father is, as he is called the *euerlaſting father*, Iſa. 9. 6.

2. Some by the Auncient of daies, vnderſtand Chriſt the Mediatour, *Chriſtus antiquus dierum introducitur*, Chriſt is brought in as the auncient of daies, who is the lambe that was ſlaine from the beginning of the world, *Oecolampad.* But Chriſt as the Mediator God and man, is deſcribed afterward, v. 13. where he is called the Sonne of man, and approacheth to the auncient of daies: the Sonne of man then, and that Auncient of daies, are not all one.

3. Wherefore by the Auncient of daies, the euerlaſting God is ſignified, *Iun.* the Father, Sonne, and holy Ghoſt, who were from all eternitie: for concerning the perſon of the Father, our Sauiour ſaith, *My Father iudgeth no man, but hath committed all iudgement to the Sonne*, Ioh. 5. 22. So *Hugo, Deus æternus iudicabit*, the euerlaſting God ſhall iudge: not God the Father onely by his ſonne, as *Oſiand.* but although the perſon of the Sonne onely ſhall appeare, *non deerit pater & ſpiritus ſanctus*, yet there ſhall not be wanting both the father, and the holy Ghoſt, *Vatab.*

4. God is ſaid to be the Auncient of daies, both in reſpect of his eternitie, who was from the beginning before all time, and ſhall continue for euer, Iob. 36. 26. *The number of his yeares can not be ſearched out:* And of his wiſdome it is ſaid, Iob. 12. 12. *Among the auncient is wiſdome, and in the length of daies is vnderſtanding.*

33. Queſt. *How God was ſeene of Daniel, who is inuiſible.*

1. God in his inuiſible nature, ſuch as he is in his diuine eſſence, was neuer ſeene of any. The Apoſtle calleth God the *King euerlaſting, immortall, inuiſible*, 1. Tim. 1. 17. *who dwelleth in light that none can attaine vnto, whome neuer any man ſaw, neither can ſee*, 1. Tim. 6. 16.

2. And yet, if God would not be ſeene at all, the Apoſtle would not haue ſaid of Moſes, *that he ſaw him which is inuiſible*, Heb. 11. 27. God then did ſhew ſome viſible ſignes of his preſence vnto his ſeruants, not beeing in deede any ſuch thing as he appeared, as fire, or any ſuch thing: but he reuealed himſelfe, *& indnit varias formas pro captu hominum, &c.* and put on diuers ſhapes according to mens capacitie, as it was fit for them to ſee God, and they were able to beare. *Calv. Polan.*

34. Queſt. *How iudgement is ſaid to be ſet, ſeeing God is Iudge from euerlaſting.*

1. The Lord applieth himſelfe to our weaknes and imbecillitie: for although the Lord be Iudge for euer, yet he doth not alwaies exerciſe iudgement: So then while the Lord ſuffereth the wicked to preuaile in the world, and deferreth their puniſhment, he ſeemeth vnto men not to ſit in iudgement: whereupon the ſeruants of God doe vtter theſe ſpeaches, Pſal. 10. 1. *Why ſtandeſt thou ſo farre off, and hideſt thee?* Pſal. 13. 1. *How long wilt thou forget me, O Lord?*

2. But when the Lord ſheweth himſelfe, and ſendeth forth his iudgements, then he ſeemeth to vs to ſit in his throne: as Pſal. 7. 6. the Prophet ſaith, *Ariſe O Lord in thy wrath, and lift vp thy ſelfe againſt the rage of mine enemies:* we doe not (ſo effectually) acknowledge God to be iudge, *niſi vbi reipſa ſe talem oſtenderit*, as when he ſheweth himſelfe ſo in deede. *Calv. Polan.*

35. Queſt. *What the fire ſignifieth, which iſſued from the throne.*

1. All things about the throne are fierie, to ſignifie that God is *ignis conſumens*, a conſuming

ming fire: he shall as a fire consume his enemies round about, *Hug.* 2. It also signifieth, *vtem inaccessibilem*, the light not to be attained vnto, wherein God dwelleth, *Pintus.* 3. *Deus voluit metum incutere prophetæ*, God by this terrible vision would strike a feare & reuerence into the Prophet, *Calvin.* 4. As fire is bright and giueth light, so hereby is shewed, that all things are knowne vnto God, and nothing can be hid from him: and that the iudgement of God shall be manifest to all the world. *Perer.* 5. His throne is compared to fire, *propter zelum veritatis*, for the zeale of the truth: he shall come to iudgement with zeale of iustice as hoat as fire, *Lyran.* 6. And as the fire hath two properties, it purifieth gold, and consumeth stubble: so God shall come as fire, *vt malos puniat, bonos purget*, to punish the euill, & to purge the good. *glosse inter.* 7. By the wheeles is shadowed forth, *incredibilis pernicitas*, his incredible swiftnes to iudgement, *Polan.* and they are fierie, *quod eius accessus impediri nequit*, because his comming can not be hindred, *Oecolampad.* 8. *A fierie streame issued and came forth*, wherein three things are signified, *pœnarum perpetuitas per fluvium*, the perpetuitie of the punishment of the wicked by the flood; *acerbitas per ignem*, the sharpnes thereof by the fire; *potestas per rapidum motum*, the power, in that it issueth, *Hugo.* like as the course of a streame can not be staied, *Polan.* 9. And three properties of the iudgements of God are here noted: they are *constantissima*, *perlustrantia*, *pervadentia omnia*, they are constant, as the flood alwaies runneth; they lighten all places, as the fire; and goe through euery where, as a flood still issuing forth, and running along. *Iun.*

36. Quest. *Of the number of Angels that ministred vnto God: thousand thousands, &c.* v. 10.

Some haue taken vpon them to scanne the number of the Angels, where there are diuers opinions. 1. *Athanasius* reporteth the opinion of some, that thought there were so many Angels as men, because of that place, Deut. 32. 8. which the *Septuag.* thus translate, *he appointed the number of the people, according to the number of the Angels*: But this text prooueth no such thing, which is thus truly translated, *he appointed the borders of the people according to the number of the children of Israel.*

Interr. quo resp. ad quæst. Antiochi.

2. *Gregorie* seemeth to be of opinion, that there are more men put good and bad together, then Angels good and bad: for first he setteth this downe, that there shall be as many men elected as Angels: but there are farre more men damned, then are saued: contrariwise he thinketh that there are more elect Angels then reprobate angels, as some would gather by that place, Apoc. 12. 4. how the dragon with his taile drew the third part of the starres of heauen: If then the elect men be equiualent in number to the elect Angels, and the reprobate men are more then the elect, but the reprobate angels are fewer then the elect Angels; it will follow that the number of men is greater, then of Angels. But this opinion is builded vpon an vncerten ground, that the number of the elect among men, is equiualent to the number of the elect Angels.

Hom. 34. in Euangel.

3. A third opinion is, that the number of Angels, farre exceedeth the number of men. *Athanasius* saith, that some thought, the Angels in number were more then men, as 99. to one: which they would gather out of that parable of the lost sheepe, when the shepheard left 99. to seeke that one. *Lyranus*, whome *Pererius* followeth, maketh this collection, that as the celestiall bodies the starres doe in bignesse farre exceede the things below, for one starre is bigger then the earth: in the same proportion because Angels doe not exceede men in quantitie, they doe exceede them, *incomparabiliter in numerositate*, without comparison in number.

4. But these things are more boldly then certenly affirmed: out of this place no such thing can be gathered: for it is agreed of all hands, that here a certen and finite number is put for an indefinite: as *Hierome* saith, *non quia ministrorum Dei numerus definitus sit, &c.* not that the number of Gods ministers is here defined, &c. but because a greater number can not be expressed by mans speech. Yet as touching this question, some things may certenly be resolued vpon, some things are doubtfull: 1. that the number of elect men is smaller then of the reprobate, is certen: for many enter in at the broad gate, and few finde out the narrow way, Matth. 7. 13, 14. 2. But the number of the elect Angels is greater then of those which fell: because the Prophet saith, when he shewed the young man the Lords fierie horse and chariots round about vpon the mountaines, *They that are with vs, are more then they which be with them*, 2. king. 6. 16. And in Scripture the good Angels are expressed in greater numbers, then the euill: we read in the Gospel of 12. legions of Angels.

Matth.

Matth. 26. 53. but of one legion of deuills, Mark. 5. 9. And in this place, tenne thousand thousands of Angels are named. These things are certen. These following are probable. 3. That the number of the Elect men is greater then of the euill and reprobate angels, as *Augustine* thinketh, that the angels which fell shall be supplied out of the numbers of the Elect: As our blessed Sauiour said vnto his Apostles, *Haue I not chosen you twelue, and one of you is a deuill*, Ioh. 6. 70. there was one deuill to 12. elect Apostles. 4. Likewise the number of the elect Saints may seeme to be greater then of the elect Angels, by that vision Apoc. 4. the foure beasts about the throne represent the blessed Angels, the 24. Elders the Saints. 5. It may be also coniectured, that the Elect Angels are more in number then the Saints which are at once vpon the earth; because two hosts of Angels attended at once vpon Iacob, Gen. 32. 1. when his brother Esau came against him, whereupon he called the place *Mahanaim*, the Lords hosts. 6. But whether the Angels good and bad, be equiualent in number to men good and bad, that liue at once vpon the earth, it can not be gessed at. And let this suffice of this question: It is not safe wading too farre without a bottome. Concerning the diuers offices and degrees of Angels, which *Pererius* taketh occasion here to note, it shall be discussed among the controuerses following. lib. 22. de ciu c. 1.

37. Quest. *What bookes these were which were opened*, v. 10.

1. *Hierome*, whome *Lyranus*, and *gloss. ordinar.* follow, vnderstandeth here two bookes, the one of life, which is held in Gods hand, the other of death, *qui tenebitur in manu accusatoris*, which shall be held in the accusers hand, which is the deuill. But 1. as *Augustine* saith, *non sic datur liber mortis, &c.* there is not found to be a booke of death, as there is of life; onely they which are elected are said to be written, and the reprobate not to be written in the booke of life. 2. And whereas *Pererius* answereth, that though there be no such booke of death with God, yet the deuill may haue such a booke: neither doth the deuill know who are saued, who condemned, and therefore he can haue no such booke: neither is there any booke mentioned in Scripture, but of the Lords writing, as Moses saith, Exod. 32. 32. *Raise me out of the booke of life which thou hast written.* 3. Apoc. 20. 12. there are other bookes saide to be opened beside the booke of life; then is not the booke of life here comprehended.

2. *Augustine* by these bookes, vnderstandeth the Saints which shall come with Christ to iudgement, in whose godly life and conuersation the good will of God appeared: and in them the wicked, as in bookes may see, what they should haue done: But by the opening of these bookes not onely the wicked, but the righteous are iudged: Apoc. 20. 12. *The dead were iudged of those things, which are written in the bookes.* lib. 2 de ciuit. Dei, c. 14.

3. *Beda* by these bookes which shall be opened in the day of the Lord, vnderstandeth the sacred Scriptures, according to the which mens doings shall be examined, and sentence giuen according to the same: But the Scriptures are called a booke, Apoc. 10. 9. not bookes.

4. *Calvin* by the opening of the bookes, would haue signified the manifestation of the knowledge of God vnto the world at the comming of Christ, which before lay hid: But here bookes are not opened for instruction vnto saluation, but for triall and examination vnto iudgement.

5. Therefore these bookes are better interpreted to be euery ones conscience, wherein all their doings good and bad are written: whereof S. *Paul* speaketh, *Their conscience also bearing witnesse, and their thoughts accusing one an other, or excusing, in the day when God shall iudge the secrets of men by Iesus Christ*, Rom. 2. 15. And thus are those bookes interpreted, Apoc. 20. 12. *The dead were iudged of those things, which were written in the bookes, according to their workes.* So *Hierome, conscientia & opera singulorum in vtraque parte, bona vel mala reuelabuntur*, the consciences and works of euery one shall be reuealed whether good or bad, &c. To the same purpose also *Rupertus*. As here the acts and workes of this fourth beast are examined before sentence giuen.

6. But as *Chrysostome* well noteth, these bookes are not opened, that God should receiue information thereby, to whome all mens hearts are opened: like as in earthly tribunalls, bookes are brought forth, *non solum vt princeps instruatur, sed vt iudicium iustum appareat*, not onely to informe the Prince, but that the iudgement may appeare iust, &c. So God openeth euery mans conscience, that they may themselues see and confesse, that their iudgement is most iust, whether to life or death. *Oecolampad.*

38. Quest.

38. Queſt. *Of the deſtruction of the fourth beaſt*, v. 11.

v. 11. *I beheld till the beaſt was ſlaine, &c. Hierome*, whome *Lyranus* followeth, vnderſtandeth this of the deſtruction of Antichriſt, in the ende of the world, whome Chriſt ſhall deſtroy with the ſpirit of his mouth: ſo alſo *Vatablus*, *Antichriſtus ſignificatur & eius membra*, Antichriſt is ſignified, and his members. But in this ſenſe this propheſie ſhould not yet be fulfilled, whereas it is euident, that all this was fulfilled before the firſt comming of Chriſt.

2. *Calvin* applying this to the Romane Empire, thinketh that the beaſt was deſtroyed when the Empire beganne to decay, which was immediatly after *Traiane* the Emperours time: for after that time, well nigh theſe 15. hundred yeares, *nullus Romano potitus eſt Imperio*, none hath enioyed the Romane Empire: But, though the ſtate of that Empire was ſomewhat empayred, yet it was not then wholly deſtroied, but continued in great power and glorie many hundred yeares after *Traians* time: but here the beaſt is ſlaine, and his body vtterly deſtroied.

3. *Bullinger* expoundeth this of the ruine of the Papall kingdome.

4. *Oſiander* of the decay of the Turkiſh dominion, togither with the Romane Empire: ſo alſo *Oecolampad.* expoundeth it of the deſtruction of the Pope and Turke togither, by that propheſie Apoc. 19. 20. of the taking of the beaſt, and the falſe prophet. But theſe propheſies muſt be diſtinguiſhed: Daniels extendeth to the firſt comming of Chriſt, Iohns Reuelation to the ſecond.

5. *Iunius* in his Commentarie, applieth this propheſie vnto *Antiochus Epiphanes*: his iudgement is ſet forth in three degrees. 1. *the beaſt is ſlaine:* the death of *Epiphanes* is foreſhewed, who hauing receiued euill tidings firſt at *Perſepolis*, then at *Elymais* fell into a grieuous and incurable diſeaſe, as is ſet forth, 1. Macchab. 6. 2. Macchab. 9. 2. *his bodie is deſtroyed:* his armies were ouerthrowne, and all his poſteritie rooted out: for *Antiochus Eupator* his ſonne raigned not aboue 3. yeares, and in him the whole familie of *Epiphanes* was extinct, and the kingdome returned to the right heires. 3. *his bodie is giuen to the burning fire:* whereby is ſignified the grieuous torments of his diſeaſe, which he endured, 2. Macch. 9.

6. But ſeeing *Antiochus Epiphanes* is the little horne of the fourth beaſt, and this iudgement belongeth to the whole beaſt; here rather is deſcribed the ruine and deſtruction of the whole kingdome of the *Seleucians*: the meaning then is this rather: 1. that the power of the *Seleucians* after *Epiphanes* began to abate, and their kingdome to be much moleſted by enemies without, the *Parthians* and *Armenians*, and by commotions within: and ſo the beaſt was ſlaine: then the bodie of the beaſt was deſtroyed: the kingdome beeing taken from the houſe of the *Seleucians*, and giuen to *Tygranes* king of Armenia, as *Iuſtine* writeth, *lib.* 40. And this bodie was giuen to the fire, when *Tigranes* beeing taken, the kingdome was diſſolued, and made a Prouince by Pompey. *Polan.*

See appendix in the ende of the booke, exercise 1. argu. 8. anſw. 3. & argu. 11. anſw. 1.

39. Queſt. v. 12. *When the other beaſts had their dominion taken away, and how their liues were prolonged.*

1. Some doe interpret theſe words by the time paſt, that before the deſtruction of this laſt beaſt, the other three had beene deſtroyed: ſo *Calvin*, *Vatablus*: *ante interitum quarta beſtiæ evanuerãt*, they had vaniſhed away before the ouerthrow of the fourth beaſt, *Oſiand.* And though mention be made hereof after the deſtruction of the fourth beaſt, yet the other beaſts were before remooued and taken out of the way, *Calvin.* But to what ende is it ſaid that after the dominion of the other beaſts was taken away, their liues were prolonged, if there had not beene ſome remainder of the other three Monarchies, the *Chaldean*, *Perſian*, and *Grecian*, after their dominion ceaſed.

2. Some on the contrarie ſide thinke, that here is ſignified a prorogation and continuance of other kingdomes, after the fourth beaſt is deſtroied: for after Antichriſt is deſtroied, *non ſtatim omnes reges ſiue onima regna ceſſabunt*, not preſently ſhall all the kings or kingdomes of the earth ceaſe, but they ſhall haue a time giuen them to repent, *Hugo.* But it is euident by the interpretation of the Angel, v. 26, 27. that after the dominion of the fourth beaſt is taken away, then all theſe dominions ſhall ceaſe, and all the kingdome and dominion ſhall be giuen to the people of God: Chriſt onely ſhall raigne.

3. *Bullinger* thinketh, that here is ſhewed a difference betweene the ruine of this fourth king-

kingdome, and the other three: *innuit nullum ex omnibus regnis tam horribilem consequutum esse exitum, &c.* he sheweth that none of all the other kingdomes, had so horrible an ende, as this last. True it is that there is a difference, for there was some remainder of the other Monarchies, after they were depriued of their dominion, but this fourth had nothing remayning, it was vtterly destroyed: yet this is not all: here is described the ende of all these kingdomes together: that although the Lord had forborne them a great while, yet at length they are iudged.

4. *Oecolampadius* and *Pellican* make this the meaning, that whereas in the dissolution of the other kingdoms, one still succeeded another, *post hunc quartum non sequutura alia*, after this fourth, which he expoundeth of Antichrist, there shall followe no other: But this according to our former exposition (the fourth beast beeing vnderstood to be the kingdome of the Seleucians) cannot stand: for the Romane Monarchie succeeded, which destroyed all the rest.

5. *Hierome*, whom the *ordinar. gloss.* followeth, so taketh this prophesie, as that together with Antichrist, *Romanum imperium, & alia omnia regna delabuntur*, the Romane Empire, and all other kingdomes shall be destroyed in the ende of the world: But this prophesie is not to be referred vnto the second comming of Christ, it must be vnderstood of his first comming, as is before shewed, quest. 31.

6. The *interlinear. gloss.* expoundeth these words, *their lines were prolonged*, of the elect and Saints, which should liue vnder the raigne of Antichrist: But here is no mention made of the Saints, but of the beasts, whose liues should be prolonged till the time appointed.

7. *Lyranus*, wheras it is said, *their lines were prolonged for a certaine time and season*, vnderstandeth by the first time, the persecution of the faithfull before the first comming of Christ, by the second the persecution following vnto the second comming of Christ: But it is euident; that all these fowre beasts must be destroyed before the Messiah should come in the flesh, and take possession at his ascension of his euerlasting kingdome.

8. Wherefore this is the meaning, that together with the fourth beast should be destroyed the remainder of the other kingdomes, and all should be dissolued by the Romanes: there was some reliques of the ancient Monarchies, after their dominion ceased, as of the Babylonians in the Armenians, of the Persians in the kingdome of the Parthians, of the Grecians in the kingdome of Macedonia, and Egypt: But all these were vtterly extinguished by the Romanes, *Iun. Pol. Perses* the last king of Macedonia was subdued by *P. Æmilius*, and the kingdome made a Prouince of the Romane Empire: & this was in the time of *Antiochus Epiphanes*, then some 90. yeares after that the kingdome of Syria was by *Pompey* reduced to the forme of a prouince: and some 50. yeare after *Augustus* ouercomming *Antonie* and *Cleopatra*, made a prouince of Egypt, *ex tabul. chron. Bulling.*

Quest. 40. Why it is said, v. 13. *one like the sonne of man.*

1. *Lyranus* thinketh that this note of similitude is added, *quia plus est quam filius hominis*, because Christ is more then the sonne of man, he is also the sonne of God: But the Prophet describeth here the figure of man, which he saw: the Godhead could not be figured.

2. *Pintus* giueth this sense: *quasi non similitudinem significat, sed certissimam confirmationem:* this word *as* or like, signifieth not here a similitude, but a most certaine confirmation, as the word is taken, Ioh. 1. 14. *we sawe the glorie thereof, as the glorie of the onely begotten sonne of the father.* But it cannot be so taken here, because Christ was not yet incarnate indeede.

3. *Oecolampadius* vnderstandeth this to be spoken of Christ now tryumphing in glorie, he was as the sonne of man, that is true man, but not now mortall and subiect to humane infirmities, as other men are, and therefore he is said to be like: he is not now altogether the same: But as yet the sonne of man had not taken vpon him our nature, with the infirmities thereof: therefore this cannot conueniently be vnderstood of the laying aside and putting off those infirmities.

4. The *ordinar. gloss.* expoundeth this by that place, Philippi. 2. 7. *He tooke vpon him the forme of a seruant, and was made like vnto man:* But in this place, as *Calvin* well noteth, *non loquitur de essentia naturæ humanæ, sed de statu*, the Apostle speaketh not of the essence of humane nature, but of the state and condition: that Christ came in a lowely state & condition, as the Apostle said before in the forme of a seruant: But the sonne of man

is here ſeene in the clouds, and in glory: his humble and abiect ſtate cannot be here ſignified.

5. *Iunius* in his commentarie giueth this ſenſe, *in ſimilitudine carnis peccati verus hominis filius*, the true ſonne of man in the ſimilitude of ſinnefull fleſh, as the Apoſtle ſpeaketh, Rom. 8. 3. And therefore he is ſaid to be as the Sonne of man.

6. But the better ſenſe is: that he is ſaid to be as the Sonne of man, becauſe he ſawe onely a figure of the ſonne of man: for at this time, when Daniel ſawe this, he was not yet the Sonne of man, but was to be borne, and become man in his time: *Bulling. quia nondum induerat Chriſtus carnem noſtram*, becauſe Chriſt had not yet put on our fleſh: yea after Chriſt was incarnate, when he was ſeene figuratiuely in viſion, he is ſaid to be as the Sonne of man, as Reuel. 14. 14. *I ſawe vpon the cloud one ſitting, as the ſonne of man:* becauſe he was not ſeene in his ſubſtance, but in figure onely.

Queſt. 41. *How he is ſaid to come in the clouds and approach to the Auncient of dayes, and when.*

R. Leui vnderſtanding this of the Meſſiah, by the auncient of dayes would haue ſignified him, that ſhall be at that time ouer the Romane Empire, and ſhall entreate him for his people, as Moſes did Pharaoh for the Iſraelites: But theſe Rabbines ſhewe themſelues herein malitiouſly blinde, and groſſely abſurd: to apply that to the terrene ſtate, which is here meant of Chriſts ſpirituall and eternall kingdome: and the auncient of dayes which is God, to make a mortall man: and the ſonne of man comming in the clouds, to vnderſtand in baſe and ſuppliant manner to come vnto a mortall Prince.

2. *R. Saadia* vnderſtandeth this alſo of the Meſſiah, that he ſhall come as was propheſied of him ſitting vpon an aſſe, that is, in great lowlineſſe, and in the clouds, armies of Angels ſhall attend vpon him, and that great dominion ſhall be giuen, as the auncient of dayes, that is, *ſicut domini filiorum hominum*, as they which are Lords among men, &c. But herein alſo is his errour: 1. he confoundeth the firſt comming of Chriſt, which was in humilitie, and his ſecond comming, which ſhould be in glorie. 2. he dreameth of a temporall kingdome. 3. he miſinterpreteth the *auncient of dayes*, which he applyeth to mortall men.

3. The moſt of the Chriſtian writers doe here vnderſtand the ſecond comming of Chriſt to iudgement: as *Lyran. Hugo. gloſſ.* So alſo *Oecolampad. Bulling. Pererius* granteth that in the viſion of the image, c. 2. the ſtone cut out without hands doth ſignifie Chriſt in his firſt comming: but here he thinketh that Chriſt is deſcribed comming vnto iudgement, becauſe ſo it is ſaid, Matth. 24. *then ſhall they ſee the Sonne of man comming in the clouds, &c.* And becauſe this apparition of the Sonne of man followeth after the deſtruction of Antichriſt.

But 1. Chriſt alſo aſcending to his father was taken vp in the clouds. 2. the little horne of the fourth beaſt, ſignifieth not Antichriſt, but typically and by way of analogie: it hiſtorically is meant of *Antiochus Epiphanes*, as is before ſhewed. 3. ſeeing the ſame Monarchies and kingdomes are deſcribed in the viſion, c. 2. and this, c. 7. the ſame deſtruction and extinguiſhing of the kingdomes in both places muſt be inſinuated. 4. neither is this aptly referred to Chriſts ſecond comming, but to that his cōming, which followed vpon the diſſolution of that fourth kingdome, which was of the Seleucians in Syria: as is ſhewed before, queſt. 22. and queſt. 26. 5. *Iunius* vnderſtandeth the approaching of Chriſt to the Auncient of dayes, of Chriſts aſcenſion vnto his father: but the comming in or with the clouds, he applyeth to Chriſts comming into the world, to finiſh the worke of our redemption, *deitas illius figuratur aduentu è nubibus*, his deitie is prefigured, by his comming out of the clouds, *Iun. annot.* ſo alſo *Calvin* thinketh the meaning is, that Chriſt though he were the ſonne of man, yet differed much from all mankind, &c. his beginning was from heauen, ours is from the earth.

6. But all theſe are better ioyned together, to ſet forth the glorious aſcenſion of our Bleſſed Sauiour: which type we ſee fulfilled, Act. 1. where Chriſt aſcended vp in a cloud: by this approaching to the Auncient of dayes, is ſignified his equalitie with his father: he approached *ad æqualitatem Dei patris*, to be equall to his father in the diuine eſſence, *Lyran. Bulling.* and to ſit at the right hand of God his father. *Vatab. they brought him before him*, that is, he offred and preſented himſelfe to his father: for ſo in the Chalde tongue the third perſon plurall is vſed imperſonally, *Iun.* or elſe the Angels reioycing at the aſcenſion of Chriſt, attended vpon him, when he aſcended in tryumph to his father, as *Iuſtine Martyr* expoundeth, *dialog. cum Tryphon. Polan.*

7. And

7. And that this part of the viſion is rather vnderſtood of Chriſts firſt comming into the world, and his returning to his father, then of his ſecond comming to iudgement, theſe two reaſons out of the text it ſelfe may perſwade. 1. becauſe this dominion is here giuen vnto Chriſt: but Chriſt receiued his kingdome at his reſurrection from the dead, when he ſaid to his Apoſtles, *all power is giuen vnto me in heauen, and earth: tunc regnum ſuum auſpicatus eſt*, then Chriſt beganne his kingdome, *Calv.* it was not deferred till his ſecond comming: *Oecolampadius* anſwereth, *nono modo datur illi gloria, quam in membris ſuis accipit, &c.* then after a newe manner glorie ſhall be giuen him, becauſe he ſhall receiue it in his members, &c. But it is euident, that this is meant of Chriſts receiuing this kingdome in himſelfe, though for his members: becauſe he is brought to the Auncient of dayes, as it were to ſit downe in the throne with him, which cannot be vnderſtood of his members. 2. the kingdome vnder the whole heauen is ſaid to be giuen vnto the holy people, v. 27. but the celeſtiall and heauenly kingdome cannot be ſaid to be vnder heauen: therefore it is not meant of the Church tryumphant in heauen, but of the Militant in earth.

8. And yet we ſo vnderſtand this of the firſt comming of Chriſt, as that we ſay with *Rupertus, in primo aduentu cœptum fatemur, quod in ſecundo conſummandum eſt*, we confeſſe this kingdome to beginne in the firſt comming of Chriſt, which ſhall be finiſhed in his ſecond, &c. and that Chriſts kingdome then tooke beginning he ſheweth by that text, Ioh. 12. 31. *now is the iudgement of this world, now ſhall the Prince of this world be caſt out.* Rupert. lib. 6. commentar. in Daniel. c. 12.

Queſt. 42. *That this kingdome could not be the kingdome of the Macchabees.*

v. 14. *And he gaue him dominion and honour, &c.* 1. *Porphyrie* by this kingdome vnderſtandeth, the proſperous gouernement of the Macchabees, who obtained diuerſe victories againſt *Antiochus*, and procured the libertie of their countrie. 2. But this cannot be. 1. *Theodoret* thus reaſoneth: this kingdome here giuen ſhall neuer be taken away: but this gouernement of the Macchabees continued not long: *Iudas* gouerned three yeares, *Ionathas* 31. *Simon* 8. yeares: but afterward the countrey of the Iewes was oppreſſed againe: And though we take the whole time of the Macchabees which ſucceeded, it continued not aboue an 126. yeares, till the time of Herod, who depriued them of the kingdome: to this purpoſe *Theodoret.* 2. this kingdome ſhall be ouer all the world: but the Macchabees onely ruled in Iudea, *Perer.* 3. whereas this Sonne of man commeth in the clowds, and approacheth vnto the Auncient of dayes, it cannot be ſhewed how this ſhould agree vnto mortall men.

Queſt. 43. *That this kingdome is the kingdome of Chriſt our Bleſſed Lord and Sauiour.*

1. The Iewes ſeeke by their cauils and ſhiftes to obſcure this cleare propheſie, and firſt obiect, that Chriſts kingdome is not here vnderſtood: Secondly, they argue, that Chriſt is that little horne, which came out of the fourth beaſt.

1. The firſt they would thus prooue. 1. the fifth kingdome muſt deſtroy the fourth beaſt, but Chriſt at his comming did not diſſolue the Romane Empire, it then moſt of al flouriſhed vnder *Auguſtus* and *Tiberius*. 2. the fifth kingdome muſt be diſtinct from the fourth: but the kingdome of Chriſt flouriſhed vnder the Romane Empire, beeing aduanced by *Conſtantine*, and other Chriſtian Emperours. 3. this fift kingdome ſhall be of all other the moſt mightie: but there are other kingdomes mightier then the Chriſtians, as the Turkiſh power. 4. this fift kingdome muſt continue for euer: but the kingdome of Chriſtianitie decreaſeth, and is more and more empayred.

2. That Chriſt is that little horne, out of the fourth beaſt, and ſo conſequently not this fifth kingdome, thus they obiect. 1. this horne was little in reſpect of the obſcure beginning, ſo was Chriſts riſing vp obſcure. 2. this horne ſpeaketh proud things: ſo Chriſt ſaid he was without ſinne, that he was the ſonne of God. 3. this horne changeth times and lawes: ſo Chriſt violated the Sabbath, and aboliſhed the ceremonies of Moſes. 4. and as this horne was to continue a time, two times, and an halfe, that is, three yeares and and halfe: ſo Chriſt preached iuſt ſo many yeares.

Contra. 1. Their reaſons vpon the firſt point are eaſily anſwered. 1. It is denied that the Romane Empire is the fourth beaſt, but rather the kingdome of the Seleucians in

Syria, which was destroyed before the comming of the Messiah. 2. And so Christs kingdome was distinct from the fourth, and from all other terrene kingdomes and dominions: they are earthly and temporall: Christs is spirituall and eternall: the Christian faith is maintained vnder the Romane Empire: yet it is farre differing from it: the Iewes here imagine, that this fift kingdome should be a temporall and externall kingdome in the world, such as they dreame of their Messiah, but therein they are deceiued: for our blessed Sauiour himselfe saith, that he came not to be ministred vnto, but to minister, Matth. 21. and he said to Pilate, that his kingdome was not of this world: yea the theefe who was conuerted vpon the crosse vnderstood as much, saying to Christ, *remember me when thou commest into thy kingdome:* therefore Christ had no temporall kingdome in this world, but spirituall, in which respect it was diuerse and distinct from all other earthly kingdomes: See more hereof cap. 2. que. 58. 3. And though this kingdome of the Messiah doth not alwaies shewe it selfe mightier in this world, in externall power, then other kingdomes: yet the spirituall power thereof farre exceedeth all temporall dominion; seeing euen those terrene powers, which persecuted the gospel of Christ, were by the power thereof subdued vnto the faith, as *Constantine* the Emperour, and other Christian Emperours and Kings, which maintained the Christian faith: according to the prophesie of Isay, 49. 23. *Kings shall be thy nursing fathers, and Queenes thy nursing mothers.* 4. though the terrene bounds and limits of those kingdomes, which professe the gospel of Christ, may sometime be enlarged, sometime empayred: yet the spirituall kingdome of Christ is not conquered, which triumpheth in the middes of the greatest trialls and afflictions of his seruants: and it is most certaine, though the Church of Christ may be translated from one kingdome to another, yet it shall remayne as long as the earth endureth, and after shall raigne in heauen for euer.

2. Concerning the other obiection, that Christ should be this little horne. 1. The most of these arguments are answered before, quest. 27. 7. to the which place I referre the Reader. 2. Christ violated not the Sabbath, but taught the right vse of the Sabbath against the superstitious obseruations of the Iewes. 3. though this little horne was to rage against the Saints, 3. yeares and a halfe, it followeth not because Christ preached no longer, that he should be this little horne: euerie meane Logician knoweth, what an inartificiall kind of reasoning it is to conclude affirmatiuely in the second figure: as thus: *this little horne shall rage 3. yeares and an halfe, Christ preached 3. yeares and halfe, Ergo, he is this little horne:* Beside there is great difference betweene raging and tyrannizing against the Saints, and preaching to the Saints: so that beside the fayling in the forme of the argument, they assume not right. 4. But that Christ no wayes can be this little horne, it is euident: for these hornes must be kings, and kings of the fourth kingdome or Monarchie, and it must plucke away three kings before it, but Christ was no king neither of the Syrian, nor Romane kingdome: neither can it be shewed how he remooued 3. kings before him. 2. and after this horne is taken away, it is said the Saints should haue the kingdome: but after Christ was put to death, the people of the Iewes were more afflicted, then they were before: and within fewe yeares their citie and Temple were destroyed by the Romanes: Therefore this their assertion, is most blaspemous and absurd, that Christ should be this little horne. 3. Those Rabbines are more reasonable, which doe vnderstand this kingdome of the Messiah, as *R. Iesua, Ab. Ezra, R. Saadia:* though herein they fayle in dreaming of a temporall kingdome, which should be raised by their Messiah.

Quest. 44. *That this kingdome giuen to the Sonne of man, shall not be in earth: against the Chiliastes.*

1. Some of the auncient writers were of opinion, that after 6. thousand yeares (for so long they held the world should continue, for euerie of the sixe dayes of the creation counting a thousand yeares) Christ should come, and raigne with his Saints a thousand yeares in all prosperitie in the earth: they should be raised from the dead (which they call the first resurrection) and liue in peace and all happinesse, marrying wiues, and begetting children: And after these thousand yeares Sathan should be let loose, and then should be the greatest persecution that euer was by Antichrist, after which time the dead should be raised to life, which they say is the second resurrection, and then the Saints should raigne with Christ in heauen for euer.

2. Of

2. Of this opinion was *Papias*, whom *Ireneus* affirmeth to haue beene one of Iohns diſciples: who for his antiquitie mooued others to embrace the ſame opinion: as *Iuſtinus dialog. cum Tryphon. Ireneus, Tertullian*, alſo as *Hierome* thinketh, *lib.* 11. *in Ezekiel, Victorinus in Apocalypſ.* *Lactantius* alſo, and *Seruius Sulpitius*: But the ſimplicitie of *Papias* gaue occaſion to this error, who vnderſtood *literally* thoſe things which the Apoſtles *ſpiritually* meant, of the glorie and peace of Chriſts kingdome: and ſo *Euſebius* giueth this teſtimony of *Papias*, that he was a man, *ingenij perquam tenuis*, of a verie ſlender wit, as may appeare by his writings.

3. The chiefe ground of this errour is by the miſtaking of that place, Apocal. 20. 2. *that Sathan ſhould be bound for a thouſand yeares:* and that the *Saints liued and raigned with Chriſt a thouſand yeares: this is the firſt reſurrection:* But this place maketh nothing at all for this opinion, as ſhall be ſhewed afterward.

4. *Cerinthus* the heritike had the like conceite of Chriſts raigning in earth a thouſand yeares, as *Euſebius* teſtifieth, *lib.* 3. *hiſtor. Eccleſiaſt. c.* 22. But herein they differed: *Cerinthus* thought, that men vnder this kingdome of Chriſt ſhould liue in carnall pleaſure and voluptuouſneſſe. This opinion *Auguſtine* alwaies miſliked, but he confeſſeth that ſometime he approoued the other, *lib.* 20. *de ciuit. dei c.* 7. Euſeb lib 3 hiſtor Eccleſ. c. 33.

Contra. But now briefely it ſhall be ſhewed how vaine and falſe this opinion is. 1. Our Bleſſed Sauiour himſelfe ſaith, that his kingdome is not of this world. 2. Chriſts kingdom is perpetuall, *it is an euerlaſting dominion, which neuer ſhall be taken away*, v. 14. but this kingdome which they imagine, ſhall be but for a thouſand yeares. 3. They which held this opinion, thought that the laſt of the ſixe thouſand yeares was begunne many yeares ſince: *Auguſtine* thought that in his time the laſt of the ſixe thouſand was entred, following the erroneous account of the Septuag. from the beginning of the world: and *Lactantius* who liued in Conſtantines time, thought that there were but 200. yeares remayning of the ſixe thouſand: In their opinion then, now the eight thouſand yeare ſhould be a foote, and yet their ſuppoſed kingdome is not begunne.

4. But as concerning that place in the Reuelation, it is greatly miſtaken by them: there are diuerſe expoſitions thereof. 1. *Pererius* by the firſt reſurrection vnderſtandeth the deliuerance of the ſoules from the bodies, & their receiuing vp into heauen: & by the thouſand yeares he would haue ſignified, taking a finite number for an indefinite, all that time, which the ſoules of the Saints ſhould reigne in heauen with Chriſt til his ſecond comming: But this cannot be the meaning: for after theſe thouſand yeares expired, Satan ſhall be looſe: now at Chriſts comming Sathan ſhall be more bound then euer he was, and receiue his euerlaſting doome. The thouſand yeares expounded, Apoc. 20 2. during which time Sathan ſhould be bound.

2. Some doe vnderſtand here the libertie which Chriſts Church ſhall haue in earth, but by a thouſand yeares they thinke no definite or certaine time to be expreſſed: but in propheticall predictions, numbers muſt be taken properly and literally, eſpecially, where a time is limited: as after theſe 1000. yeares Sathan muſt be let looſe: if now a certaine time be not defined, before his looſing the Church ſhould haue no certaine direction to expect it, and ſo they ſhould haue ſmall vſe of this propheſie.

3. Some doe vnderſtand here preciſely ſo many yeares, as are named: and ſome beginne the account from Chriſts natiuitie, and ende it in the time of Pope *Siluſter* the ſecond: *Genevenſ.* Some beginne in the 36. yeare after Chriſt, and extend the 1000. yeares vnto the time of *Hildebrand* called *Gregorie* the 7. that ſorcerer, whom Satan vſed as his inſtrument in oppreſſing the Church of Chriſt, *Iun. annot. in Apocalypſ.* But both theſe doe make the 300. yeares of perſecution vnder the Romane Emperours, a part of this thouſand yeares when Sathan ſhould be bound, which cannot be, for then Satan raged againſt Chriſt and his members.

4. Therefore theſe thouſand yeares for that reaſon muſt beginne, after the 10. perſecutions vnder the Romane Empire, in the time of *Conſtantine* the great: from thence Sathan was ſhut vp for a 1000. yeares, vnto the time of *Iohn Wickleffe*, and *Iohn Huſſe*: then beganne againe the generall perſecutions of Chriſts Church, *Fox Martyrolog. p.* 101. And by the firſt reſurrection is vnderſtood the renewing of the ſoule, and the riſing from dead workes by the preaching of the Goſpell: So S. Paul vnderſtandeth this firſt reſurrection, Rom. 6. 4. Coloſſ. 3. 1. and in diuerſe other places.

Quest. 45. *Of the excellencie of Christs kingdome beyond other kingdomes.*

1. It excelleth all other kingdomes in the continuance and diuturnitie: the spirituall kingdome of our Blessed Sauiour hath alreadie continued 16. hundred yeares, and shall indure vnto the ende of the world, and be perfited for euer to remaine in the next. Among earthly Monarchies, the kingdome of the Assyrians was of the longest time: but it reached not to a 1400. yeares: but the kingdome of Christ shall be euerlasting. 2. none of these terrene kingdomes was vniuersall ouer all the world: but all nations and languages haue beene subdued to the spirituall kingdome of Christ. 3. It excelleth in force and efficacie: other kingdomes haue but power ouer the goods and bodies of men: but this kingdome of Christ worketh vpon the soule and conscience. 4. Other kingdomes doe but intend the publike peace, and maintenance of ciuill societie: this kingdome deliuereth men from the dominion of sinne and Sathan, and planteth in them true veritie and pietie. 5. Other kingdomes haue beene enlarged by force and armes: but Christs kingdome hath beene propagated by humilitie and patience: Our Blessed Sauiour hath founded by his glorious passion, and his faithfull seruants the Martyrs, haue by their patient & constant sufferings propagated the church. 6. This kingdome in the excellencie of lawes and precepts farre surpasseth all other: if the Prophet Dauid spake such excellent things of the lawe of Moses, Psal. 19. 4. *The lawe of the Lord is perfect conuerting the soule, the testimonie of the Lord is sure, and giueth wisedome vnto the simple:* much more excellent is the Gospel of Christ: which is a perfect rule of righteousnesse, which was first preached by the Lord himselfe. 7. They differ in the ende: Terrene kingdomes doe but procure the outward peace and welfare of the people: but the gospel and kingdome of Christ doe bring the faithfull vnto euerlasting life. 8. Lastly, these kingdomes are diuerse in respect of their gouernours: These terrene dominions are ruled many times by vnwise, often by vniust, but alwaies by infirme, mortall, and weake men: But this spirituall kingdome of the Church, hath a Prince most prudent, most iust, most mighty: as the Prophet Esay describeth this Blessed Prince, by sixe titles: which may thus be sorted out to these properties before named: two of them shewe his power; he is *wonderfull* and *mightie*, two of them his wisedome, he is a *counsellour*, and the *Prince of peace*; by his heauenly wisedome procuring the euerlasting peace of his Church: and for his iustice, he is an *euerlasting father*, not as an hard Lord ouer his people, but gouerning them as a foster father: And all these three, his wisedome, iustice, and power, are comprehended in that one title, he is *the mightie God*.

Esay 9.7.

Quest. 46. *How the kingdome of Christ is said to be euerlasting, seeing it shall be deliuered vp vnto God*, 1. Cor. 15. 24.

1. Whereas the Apostle saith, *then shall be the end, when he hath deliuered the kingdome to God*, 1. Cor. 15. 24. and vers. 28. *And when all things shall be subdued vnto him, then shal the sonne also himselfe be subiect vnto him, that did subdue all things vnder him, &c.* Some vnderstand this of Christ in his members: *Sancti, in quibus viuit filius purissime agnoscunt Regem ac dominum*, the Saints, in whom the Sonne liueth, shall hartily acknowledge their Lord and king: and so Christ in his members shall be subiect vnto God: *Oecolampad.* But it is euident in the text, that the Apostle speaketh of Christ in his owne person: v. 24. *He shall deliuer the kingdome to God the father, when he hath put downe all rule, &c.* But Christ himselfe, and not his members, doth subdue and put downe all rule, &c.

2. Some doe thus interpret the Apostle, that Christ as man and head of his Church, shall be subiect vnto God, and deliuer vp the kingdome vnto his father, *Genuens.* who is said then to be subiect to his father as man, not that he was not subiect before, but because the Church which is his bodie, which shall be also subiect, is not yet perfect, *Beza.* This is most true, that the Sonne as man, is subiect vnto God: as *Augustine* saith, *Christus vt Deus nos cum patre subiectos habet, vt sacerdos nobiscum patri subiectus est*, Christ as God together with his father hath vs subiect vnto him, as he is the Priest, he is together with vs subiect to his father, *lib. 1. de Trinitat.* cap. 8. yet this doth not fully satisfie how Christ shall deliuer vp his kingdome; for as he is the Sonne of man, he is said here to haue an euerlasting kingdom, and he shall be adored and worshipped for euer, as the king of his Church.

3. Therefore this is to be vnderstood of the manner of his kingdome: that it shall not be administred in the next world as now, *per ministerium verbi & sacramentorum*, by the

miſterie of the word, and Sacraments, *Oſiand.* And that part of Chriſts kingdome ſhall ceaſe, which is exerciſed in the ſubduing and vanquiſhing of his enemies: for then there ſhall be no enemies at all to be ſubdued: this execution of Chriſts kingdome ſhall ceaſe: yet Chriſt ſhall remaine king of his Church for euer, to be adored of his Angels, and of all his Elect.

47. Queſt. v. 17. *Of the riſing of the foure beaſts.*

1. Where it is in the text, *theſe foure beaſts, are foure kings, Calvin* following the vulgar Latine, readeth *kingdomes*: but the word is *malchin*, kings: *malcutha* ſignifieth a kingdome, v. 18. But yet by Kings, we muſt vnderſtand kingdomes, *Iun. Vatab.* for there were diuers kings in the ſecond Monarchie of the Perſians, and in the fourth of the Seleucians. 2. It is ſaide, they ſhall ariſe, by a *ſynecdoche*, the greater part beeing taken for the whole: for the Chalde Monarchie was alreadie not onely riſen, but almoſt at an ende: the other three were yet to riſe, *Polan.* 3. They ſhall ariſe out of the earth: before it is ſaid out of the Sea: *ſed metaphorice poſuerat nomen maris*, the name of the Sea he put metaphorically: the earth in reſpect of the troubles thereof, is compared vnto a turbulent, and vnquiet ſea, *Calvin.*

48. Queſt. *Who ſhall poſſeſſe the kingdome of the Saints.*

v. 18. Some read, *they ſhall take the kingdome of the Saints of the moſt high.* 2. Some, *the moſt high Saints ſhall take the kingdome, &c. and poſſeſſe the kingdome for euer, yea for euer and euer.* 3. Some referre the firſt clauſe to the beaſts, that they ſhall take the kingdome, the ſecond to the Saints, who ſhall poſſeſſe it for euer.

1. They which ſo vnderſtand theſe words, as though theſe foure kingdomes which ſhould riſe out of the earth, ſhall poſſeſſe the kingdome of the Saints. 1. Some by the kingdome vnderſtand the earth, which is due vnto the Saints, and in *Abraham* was promiſed to the faithfull, which theſe foure Monarchies ſhall poſſeſſe for euer: that is, till the world be reſtored by Chriſt. *Geneveſ. Iun.* 2. Or it is ſaid for euer, in reſpect of the longing deſire of the Saints that are afflicted, who ſhall thinke the time very long before they be deliuered, *Calvin.* 3. Some doe thus interpret it: *for euer, yea for euer and euer*, that is, for diuers ages, ſhall theſe Monarchies keepe the people of God in ſubiection: for the Chaldeans held them and their countrey in bondage 70. yeares, the Perſians 207. yeares, the Seleucians 148. yeares, which make aboue 400. yeares: foure complete generations, *Polan.* But all theſe expoſitions are confuted by theſe two arguments. 1. becauſe it ſeemeth an hard ſpeech, that the wicked ſhould poſſeſſe the kingdome of the Saints for euer and euer: whereas the kingdome onely of the Meſſiah ſhall be euerlaſting, v. 14. 2. the kingdome of the Saints is not here taken for any earthly inheritance, but for a celeſtiall and ſpirituall dominion, as is euident, v. 22. 27. And therefore the other kingdomes are ſaid to riſe out of the earth, to ſhew a difference betweene this kingdome, and theirs: as the *ordin. gloſſ.* well obſerueth, *What ſoeuer is earthly, ſhall returne to the earth: Sancti non accipient regnum terrenum, ſed cœleſte*, the Saints ſhall not receiue an earthly kingdome, but an heauenly.

2. They which follow the ſecond reading, that the Saints ſhall take the kingdome. 1. Some referre it to the euerlaſting kingdome of heauen onely, which they ſhall receiue at the comming of Chriſt: *hoc erit in iudicio finali*, this ſhall be in the finall iudgement, *Lyran. poſt regna mundi finita, poſt mortem Antichriſti*, after all the kingdomes are at an ende, after the death of Antichriſt, *gloſſ. interlin.* But this fift kingdome the Saints ſhall receiue preſently after the diſſolution of the foure former kingdomes, which were ended before the firſt comming of Chriſt. 2. *Oecolampad.* likewiſe vnderſtandeth this fift to be the celeſtiall kingdome, where the faithfull ſhall raigne with Chriſt: But it is euident, v. 27. where it is ſaid, *the kingdomes vnder the whole heauen ſhall be giuen vnto the people of God*, that this kingdome of the Saints ſhall begin in earth: for the heauenly kingdome can not be ſaide to be the kingdome vnder heauen. 3. Some thinke that this kingdome of the Saints ſhall take place, while the other Monarchies doe yet ſtand; as vnder the fourth Monarchie of the Romanes the Church of Chriſt was propagated ouer all the world, *Pellican:* So alſo *Bullinger, Eccleſiam per omnes iſtas Monarchias in mundo futuram*, that the Church ſhall be in the world during all theſe Monarchies: which expoſition in part is true, that the Church of God, the ſpirituall kingdome of Chriſt, can not be extinquiſhed, or ouercome, but ſhall ſtill continue in the world, the very gates of hell ſhall not preuaile againſt it: yet herein it faileth, that they ſuppoſe theſe Monarchies ſhall ſtill haue dominion, when this fift kingdome

taketh place: whereas the contrarie is euident, v. 11, 12. that the fourth beaſt ſhall be ſlaine, and the dominion taken from the other three beaſts, before this kingdome ſhould be giuen vnto the Saints.

4. It remaineth then, that the fift kingdome, beeing the ſpirituall dominion of the Church, ſhall then beginne when the other foure kingdomes are extinguiſhed. And for the more certen and euident demonſtration hereof, theſe poſitions ſhall be here affirmed. 1. that the kingdome here ſpoken of, though the foure beaſts ſhall firſt take it, yet in the ende ſhall be poſſeſſed of the Saints, not that thoſe Monarchies ſhall poſſeſſe the kingdome of the Saints: ſo is it interpreted, v. 22. *The time approched, that the Saints poſſeſſed the kingdome.* 2. this kingdome of the Saints is begun here in this world, it is not deferred to the ſecond comming of Chriſt, though then it ſhall be perfited: as *Hugo* well interpreteth, *ab hoc ſeculo in quo regnant per gratiam, vſque in futurum ſeculum in quo regnabunt per gloriam*, their kingdome ſhall begin in this world, wherein they raigne by grace, and continue vnto the next world, wherein they ſhall raigne in glorie, &c. 3. this kingdome of the Saints in Chriſt ſhall beginne after the diſſolution of the foure former Monarchies, as is before ſhewed.

49. Queſt. *Why they are called the moſt high Saints*, v. 18.

1. The vulgar Latine readeth, which *H. Br.* followeth in his commentarie, *Saints of the moſt high God:* but beſide that the word high, *ghelonin* is in the plural, and ſo muſt be ioyned with Saints, the other word (*God*) is not in the text. 2. Some by the high Saints, vnderſtand the Angels: but that can not be, for v. 27. they are interpreted to be the holy people of the moſt high: the Saints in earth. 3. neither by the high Saints, can God himſelfe be vnderſtood: the Scripture vſeth not in the plural number ſo to ſpeake of God. 4. ſome thus read, the Saints of the high things: that is, to whome belongeth the inheritance of the high and heauenly things, *Iun. Polan. Calvin.* But it is better ioyned as an *epithete* to Saints: they are called the high Saints: as v. 27. *the people of the Saints moſt high:* they are moſt high, in reſpect of all other people in the world, in reſpect of the moſt high Prince the Lord Chriſt, to whome they belong, and in regard of the moſt high inheritance of heauen, which appertaineth vnto them.

50. Queſt. v. 20. *How the horne called before little, is ſaid to be in ſhew greater then the reſt.*

1. Before in the viſion it is ſaide to be a little horne in reſpect of the obſcure, baſe, and meane beginning: for ſo *Antiochus Epiphanes* beeing the younger brother, had no right nor title to the kingdome, and in this ſenſe he was a little horne. 2. But the euent conſidered, how afterward *Antiochus Epiphanes*, proud *Antiochus*, who of ſome is rather called *Epimanes*, madde *Antiochus*, exceeded all other of the *Seleucians* in greatnes, he is in this reſpect ſaid to be greater in ſhew then the reſt. So both are true, but not in the ſame time.

51. Queſt. *How this little horne is ſaid to chaunge lawes and times.*

1. *Hierome*, by changing times and lawes, vnderſtandeth that Antichriſt ſhall aboliſh and take away all religion: ſo alſo *Lyran.* he ſhall abrogate the worſhip of God, *& ſibi illum cultum vſurpabit*, and ſhall vſurpe vnto himſelfe that worſhip, making himſelfe God. But Antichriſt which was prophecied of, and is now come into the world, ſhall not be an open and profeſſed enemie vnto all religion, but rather through hypocriſie and vaine ſhew of religion, ſhall deceiue many: and therefore the Apoſtle ſaith, he ſhall come with lying wonders, 2. Theſſ. 2. 9.

2. *Calvin* vnderſtanding the Romane Emperours to be this little horne, giueth this ſenſe, that *omnia iura humana & divina peruertent*, they ſhall peruert all lawes humane and diuine: as *Auguſtus* cauſed altars to be erected vnto him, though otherwiſe a ciuill Prince: *Tiberius* neglected all religion: *Caligula* threatned to baniſh *Iuppiter* their great god into Greece, and would often ſmite his image with his fiſt: *Domitian* wiſhed that all the people of Rome had but one necke, that he might ſmite it off at once: he would haue made his horſe Conſul. But though theſe things may by way of analogie be thus applied, yet hiſtorically, as hath beene ſhewed at large, this prophecie was fulfilled before the comming of the Meſſiah into the world.

3. *Bullinger*, with others, ſhew how this is practiſed by the Pope of Rome, to chaunge lawes

lawes and times: for he canonizeth Saints, and erecteth holy daies vnto them: appointeth faſt, and faſting daies for religion: he chaungeth lawes, as commanding adoration of Images, which is forbidden by the law of God: reſtraining mariage, which God hath made free for all: taking away the cuppe in the Euchariſt, which Chriſt in the inſtitution of his laſt ſupper appointed to be vſed.

4. Others doe verifie theſe things in the Turke, who endeauoureth what he can to aboliſh all Chriſtian religion: he thinketh to doe it: laboureth what he can to extirpate the Goſpel of Chriſt, but he can not. Theſe two laſt expoſitions alſo we refuſe vpon the former reaſon. Theſe applications by way of analogie we miſlike not: but this prophecie had the hiſtoricall accompliſhment before the birth of Chriſt.

5. Wherefore this is a true and liuely deſcription of *Antiochus Epiphanes*, how he attempted to change times, to aboliſh the feſtiuals of the Iews, & to prophane their Sabbaths: the rites alſo and ceremonies of Moſes law he abrogated, defiling the Temple and the altars, and ſetting vp moſt abominable idols, as is ſhewed at large, 1. Macch. 1. 46. &c. Antiochus ſent his letters to Ieruſalem and the cities of Iuda, *that they ſhould follow the ſtraunge lawes of the countrey: that they ſhould forbid the burnt offerings, and the ſacrifices, and the offerings of the Sanctuarie: and that they ſhould defile the ſabbaths, and the feaſts, and polute the ſanctuarie, and the holy men: and to ſet vp altars and groues, and chappels of idols, and offer vp ſwines fleſh, and vncleane beaſts, &c.* The like reporteth *Ioſeph. lib.* 12. *Antiquit. Iudaic. c.* 6. It is very euident now by comparing the hiſtorie of the Macchabees with the prophecie of Daniel, that all theſe things were moſt truly and properly fulfilled in the raigne of *Antiochus Epiphanes*, which are here deſcribed of this little horne.

52. Queſt. *What is meant, by a time, times, and a part of time.* v. 25.

1. Some by theſe termes vnderſtand, not any certaine definite time, but take it at large, for a certaine ſeaſon not determined. 2. Others vnderſtand preciſely a certen prefixed time.

1. Of the firſt ſort, 1. ſome doe vnderſtand, *longam durationem*, a long continuance of time, yet certaine and determined with God, *Papp.* So *Bullinger* calleth it, *præfinitum tempus ſoli Deo cognitum*, a time defined, but onely knowne vnto God: to the ſame purpoſe alſo *Calv. Genevenſ. Melanct.* 2. *Oecolampad.* alſo here defineth not any certaine time, but giueth this reaſon, of three times and an halfe, which maketh halfe a propheticall weeke, *dimidiat Deus hebdomadam*, God halueth the weeke, becauſe he will not be angrie for euer: as our bleſſed Sauiour ſaith, that for the Elects ſake thoſe daies ſhall be ſhortned. But it is euident, that a certaine time is here prefixed and limited: and that by times, yeares are ſignified, as c. 4. in the viſion of the great tree, by ſeauen times, are vnderſtood ſeauen yeares.

2. They which vnderſtand here a certen time, 1. ſome would haue hereby ſignified ſo many yeares, as there be daies in 3. yeares and an halfe: as *R. Levi* ſaith, that the deſolation of the Temple ſhall continue a 1335. yeares, which number of daies Daniel hath, c. 12. 12. But the groſſe blindnes of theſe Rabbins is euident to all the world: for ſince the laſt and finall deſolation of the Iewes Temple by the Romanes, there are paſt aboue a 1500. yeares. 2. *Oſiander* applying this prophecie to the Turke, by three yeares and an halfe, which containeth in his eſtimate a 1178. daies (but it commeth to a 1278. daies) vnderſtandeth ſo many yeares from the firſt riſing of Mahomet in the yeare 613. ſo long he thinketh the Turkiſh tyrannie ſhall rage: but it is not neceſſarie, that all the halfe time ſhould be fulfilled: it ſufficeth that the tearme exceede ſomewhat a thouſand yeares. But this can not hang together, that if the account be of ſo many yeares, an hundred or two ſhould be cut off from the reckoning, for this were to make the prophecies very vncerten.

3. Now ſome preciſely here would haue vnderſtood three yeares and an halfe, which time they limit for the tyrannie of Antichriſt in the ende of the world, *Hierom. Lyran. Hug.* But this is an vncerten and vnprobable opinion, that Antichriſt ſhall raigne iuſt three yeares and an halfe before the comming of Chriſt: for, 1. then it might be geſſed at what time Chriſt ſhould come to iudgement, if we may come ſo neare as within 3. yeares and an halfe. 2. S. *Paul* ſheweth that the Romane Empire onely letted the comming of Antichriſt, 2. Theſſ. 2. 7. which beeing long ſince diſſolued, the Empire beeing tranſlated to Germanie, and the name thereof onely left, Antichriſt muſt be alreadie reuealed to the world.

4. The hiſtoricall ſenſe then is, that the very time is here deſcribed how long *Antiochus* ſhould

ſhould be ſuffered to change the times and lawes in polluting the Temple, and aboliſhing the ſacrifices, which was iuſt three yeares and tenne daies: for this deſolation beganne in the 145. yeare of the kingdome of the *Seleucians*, the 15. day of the moneth *Chiſleu*, 1. Macch. 1.57. and in the 148. yeare, the 25. day of the ſame moneth *Chiſleu*, the true worſhip of God was reſtored, and ſacrifices offered. And 80. daies after that, which maketh in all 1290 daies, on the 25. day of the moneth *Xanticus* the laſt but one, in the ſame yeare 148. *Antiochus* confirmed the Iewes lawes and manner of worſhip: 2. Macch. 11.33. *Iun. annotat.* The hiſtorie then beeing ſo correſpondent vnto the prophecie, we neede not ſearch any further for the right meaning thereof.

53. Queſt. *What is meant by the halfe or diuiding of time*, v. 25.

The word properly ſignifieth a diuiding, and ſo conſequently a part: *phelag* is deriued of *phalag*, to diuide: whence *Peleg* had his name, becauſe in his time the earth was diuided, Gen. 10.25. whereupon ſome doe read, *a part of time*, *Iun. Polan. Montan.* or *diuiding of time*, *Geneuenſ.* the Latine following the *Septuag.* readeth, *dimidium καιρου*, halfe of time, which reading becauſe it is retained and vſed Apoc. 12.14. is not to be refuſed.

1. Some now by this diuiding of time, vnderſtand not any ſet tearme, as *Calvin*, who thereby thinketh to be ſignified, that thoſe daies ſhould be diuided, that is, ſhortened for the Elect ſake. *Melanct hon* thus interpreteth, that when the Turke is come to the height of his power, *ſubita fiet inclinatio*, there ſhall be a ſudden change and inclination. But if *time* doe ſignifie a yeare according to the propheticall phraſe, as c. 11.13. *the times of yeares beeing expired*, then the halfe or part of time, ſhall ſignifie the halfe, or part of a yeare.

2. *Hierome* by the halfe, vnderſtandeth iuſt ſixe moneths, and ſo 3. yeares and halfe maketh an 1260 daies, Apoc. 12.6. which is all one with 42. moneths, Apoc. 11.2. *Pint.* But 3. yeares and an halfe make iuſt 1278. daies: counting 15. daies ouer in the 3. yeares, and 3. daies ouer in ſixe moneths: therefore preciſely there are not by this account 3. yeares and an halfe.

3. *Iunius*, whome *Polanus* followeth, by this part of time noteth to be ſignified ten daies onely: but that cannot be the diuiding or halfe of time, which reading is before approoued becauſe of that place, Apoc. 12.14.

4. Wherefore rather this place is expounded by that Dan. 12.11. *from the time that the daily ſacrifice ſhall be taken away, ſhall be a* 1290 *daies:* So that it is counted the halfe of time, beeing much about it, though it ſometime come ſhort, as in the ſumme of a 1260 daies, there want 18. daies of 3. yeares and an halfe, and ſometime ſhoote ouer, as in 1290 daies there are 12. daies more then three yeares and an halfe.

54. Queſt. *How this kingdome is ſaid to be giuen to the holy people*, v. 27. *which is ſaid* v. 14. *to be giuen to the Sonne of man.*

1. Becauſe firſt and principally this kingdome is giuen vnto Chriſt, as the firſt borne of euery creature, and in him communicated vnto the Saints his members: there is no contradiction betweene theſe two places: for ſo both the ſpirituall kingdome, as likewiſe the Prieſthood is in this life graciouſly communicated by Chriſt our head vnto his members: as the Apoſtle ſaith, Apoc. 1.6. *He hath made vs Kings and Prieſts to God euen his father:* As alſo through Chriſt his members are made partakers of his euerlaſting kingdome: as our bleſſed Sauiour ſaith, Luk. 12.32. *Feare not litle flocke, it is your Fathers will to giue you a kingdome.*

2. Here then that cauill of the Iewes may eaſily be remooued: who by this would gather, becauſe the holy people are here mentioned, to whome this kingdome is giuen: that by the Sonne of man, verſ. 14. the Meſſiah is not vnderſtood, but the whole poſteritie of Abraham, and ſo likewiſe here: But whereas the Prophet ſaw one as the *ſonne of man*, that can not be applied to Abrahams poſteritie, who could not be ſaid to *be as man*: they were then men beeing and exiſting: but Chriſt is ſaid to be as the Sonne of man, becauſe he was not yet incarnate: this viſion was *præludium incarnationis, &c.* a forewarning of his incarnation. So then v. 14. the author and foundation of this ſpirituall kingdome which is giuen vnto the Church is ſignified: for vnleſſe Chriſt did ſit at the right hand of God, and had all power giuen vnto him, the Church ſhould haue no kingdome at all. *Calvin.*

3. An other cauill alſo of *Barbinel* may be anſwered, who will haue this vnderſtood of

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an earthly and terrene kingdome, *the kingdome vnder the whole heauen is giuen vnto them:* for this ignorant Rabbin maketh a difference betweene *beeing in the earth, and of the earth:* the ſpirituall kingdome of Chriſt is in the world, though it be not of the world, Ioh. 18.36.

4. And whereas this kingdome is generall ouer all the earth, it muſt be extended further, then *ad primum exordium*, to the firſt beginning: for the Goſpel of Chriſt was not at the firſt preached ouer all the world, but was receiued onely of a few: it was in proceſſe of time propagated into all parts of the world, *Calvin.*

4. *Places of doctrine.*

1. Doctr. *Of the authoritie of Scripture.*

v.2. *Daniel ſpake and ſaid.* Daniels writing is here called his ſpeaking, whereby we are giuen to vnderſtand, that the writings of the Prophets and Apoſtles ought to be receiued with no leſſe reuerence, then if we had heard them ſpeake with their owne mouthes: So S. *Paul* ſaith to Timothie, that the *holy ſcriptures were able to make him wiſe vnto ſaluation:* and they were able *to make the man of God abſolute and perfect to euery good worke*, 2. Tim. 3.15.17. *Polan.*

2. Doctr. *The Church in this world ſubiect to affliction.*

Becauſe all theſe Monarchies and kingdomes are deſcribed by theſe foure beaſts, which deuoure and deſtroy, beeing therefore reſembled to cruell and ſauage beaſts, the lyon, beare, leopard, hence it is euident, that the portion of the Church of God in this world is, to be ſubiect for the moſt part to the violence and rage of oppreſſors: to the end, that they ſhould not looke for their kingdome or inheritance in this world, but ſeeke for their peace and true comfort in Chriſt: Ioh. 16.33. *In the world ye ſhall haue affliction, but be of good comfort, I haue ouercome the world. Bulling.*

3. Doctr. *The Sonne of God equall vnto his Father.*

v.13. *He approched vnto the Auncient of daies.* By this kind of ſpeach is ſignified, that Chriſt the Sonne of man according to his humanitie, is equall vnto the Father, touching his Godhead, as ſitting together in the throne with him: as Apoc.5.6. *The Lambe ſtood in the middes of the throne.* And whereas the kingdome is here ſaid to be giuen vnto the Sonne, that is to be referred to the time of his diſpenſation, and comming in the fleſh, which glorie and kingdome he receiued as man, but it was his owne as God from the beginning: as Ioh. 17.5. our bleſſed Sauiour thus praieth, *Glorifie me, thou Father, with the glorie which I had with thee, before the world was. Bulling.*

4. Doctr. *Of the vocation of the Gentiles.*

v.14. *That all people, nations, and languages ſhould ſerue him.* This is an euident teſtimonie, that the Gentiles ſhould be conuerted vnto the faith and knowledge of Chriſt, and ſo be ſubiect and obedient vnto him: as *Tertullian* by this inuincible argument ſheweth that Chriſt is the true Meſſiah, *in quem enim alium vniuerſæ gentes crediderunt, quam in Chriſtum?* vpon whome els haue all the nations beleeued, then in Chriſt? and he reckoneth vp the Parthians, Medes, Egyptians, Germanes, Britaines, Scythians, and many other nations in the remoteſt parts of the world toward the North and South, and Eaſt countries, which haue receiued the faith: whereas all other kingdomes and dominions haue beene confined. The kings of Babylon and Perſia raigned from *India* to *Æthiopia*, yet had limits and borders of their kingdome: neither did Alexander conquer all Aſia: the Romane Empire was defended in their borders with garriſons: But the kingdome of Chriſt is not limited or confined to any place, according to that propheſie in the Pſalm. 2.8. *Aske of me, and I ſhall giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion:* to this purpoſe *Tertull. l.7.cont. Iudæos.*

5. Doctr. *Of whome the kingdome of Chriſt conſiſteth.*

v.18. *The high ſaints, or the ſaints of the moſt high ſhall take the kingdome.* The Church of God then conſiſteth of the Saints and elect, which are ordained to euerlaſting ſaluation. So our Sauiour calleth them his flocke for whome his Father had prepared a kingdome, Luk.12.32. And againe he ſaith, *I pray not for the world, but for thoſe whome thou haſt giuen me*, Ioh.17.9. they then which are of the world, are not of the Church of Chriſt: Hypocrites then,

then, heretikes, misbeleeuers, carnall liuers, way well be in the Church, but they are not of it: as S. *Iohn* saith, *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs*, 1. Ioh. 2. 19.

5. *Places of controuersie.*

1. Controv. *The Church is not discerned by the greatnes and bignes thereof.*

v. 3. *Foure great beasts came vp.* These foure beasts signifying foure kingdomes, are said to be great: they were large and mightie in dominion, as the *Persian* Monarchie had vnder it an 127. Prouinces, yet all these kingdomes were enemies to the people of God: So then the Church of Christ is not to be measured by the bignes and greatnes of it: our Sauiour calleth his flocke, a little flocke, Luk. 12. 32. and few *there be, that finde the way vnto life*, Matth. 7. 14. Vniuersalitie then and multitude is not a sure and infallible note of the Church, as the Romanists would haue it. *Nicolaus* the 1. thus wrote vnto *Michael* the Emperour, *Numerus pusillus non obest, vbi abundat pietas, nec multiplex prodest vbi abundat impietas*, a small number doth not hurt, where pietie aboundeth, nor a great doth not profit, where impietie aboundeth. See hereof more, *Synopf. Centur. 1. err. 20.*

2. Controv. *Whether the Saints shall iudge the world.*

v. 9. *The thrones were set.* Hence *Pererius* inferreth, that beside Christ, there shall be other, *quasi iudicis assessores*, as assistants of the Iudge: as our Sauiour saith, that his Apostles shall sit vpon 12. seates, and iudge the 12. tribes of Israel: But it is euident out of the Scripture, that Christ onely shall be Iudge of the world: for the Father hath committed all the iudgement to the Sonne, Ioh. 5. 22. But the Saints are said to iudge the world, not as Iudges to giue sentence, *sed iudicant vt testes*, they iudge as witnesses: *Bulling*, their life and doctrine shall be the condemnation of the world. In this sense our Sauiour saith, that his word shall iudge those which receiue it not, at the latter day, Ioh. 12. 48. that is, it shall be a witnes against them. *Hugo* hath here this distinction, *Deus pater iudicabit per authoritatem, filius per sententiæ prolationem, sancti per assensum & approbationem*, God the father shall iudge by his authoritie, the Sonne by pronouncing the sentence, the Saints by their assent and approbation, &c.

3. Controv. *The vulgar Latine translation not authenticall.*

v. 10. Whereas it is in the originall *ribo riban*, ten thousand times ten thousand, the Latine translator readeth, ten thousand times an hundred thousand. *Pererius* would excuse it thus: that the interpreter did not so much respect the words, as the minde of Daniel, which was to expresse an infinite multitude of Angels, putting a finite number for an infinite. *Contra.* But an interpreter is tied to the very words, which he translateth. It is one thing to interpret, an other thing to expound or comment. Interpreters must not take vnto themselues that libertie in following the sense, to leaue the text, and depart from the words of the originall.

4. Controv. *Of the diuers orders of Angels.*

v. 10. Whereas it is saide, a thousand thousand ministred vnto him, and ten thousand thousand stood before him: Hence *Pererius* would prooue that there are two sorts of Angels, some that minister in beeing sent abroad into the world to dispatch the affaires committed vnto them; other stand by as assistants, not beeing sent forth as the other, but they attend to know the will of God, and to giue direction vnto the ministring spirits. And further, they assigne the foure higher orders which are *Seraphim, Cherubim, Thrones, Dominions*, to the Angels assistant, and the fiue inferiour, *Angels, Arkangels, Vertues, Powers, Principalities*, to the ministring Angels. But whether sort be more in number, the assistant or ministring spirits, it is not agreed among them. *Gregorie* thinketh that the number of ministring spirits is greatest, *lib. 17. moral. c. 9. Dyonisius Areopagita*, cited by *Pererius*, is of the contrarie opinion, that the higher the Angels are in degree, the more they exceede in number.

Contra. 1. Here is no distinction of the offices of diuers sorts of Angels, but onely a description of their office and ministerie: they stood before the Lord to minister: for so is this phrase of standing vsed, c. 1. 19. *They stood before the king*: and the Apostle saith, *Are they*

they not all miniſtring ſpirits: which *Pererius* interpreteth that they doe not all miniſter immediatly, but ſome immediatly by others: but this interpretation is taken awa, by the words following, *ſent forth to miniſter*. Then all the Angels are ſent forth to miniſter, as it pleaſeth God to employ them: they doe not ſtand ſtill before the Lord as informers of the reſt. 2. This difference then of Angels, ſome miniſtring, ſome aſſiſtant, being taken away, the other queſtion is ſuperfluous, which ſhould exceede the other in number. 3. And concerning thoſe nine orders of Angels, it is but a curious conceit: thoſe ſeuerall names doe ſhew, that there are degrees, and diuerſitie of gifts among the Angels, but ſo many diſtinct orders can not thereupon be granted. See more hereof, *Synopſ. Centur. 2. err. 1.*

5. Controv. *The glorious perſons of the Trinitie are not to be repreſented by any image.*

v. 9. *The Auncient of daies did ſit.* From this place the Romaniſts inferre that it is no more inconuenient to picture and expreſſe by image the Trinitie, or any perſon thereof, as they did ſometime appeare, then it was for them ſo to appeare: But there is great difference betweene the appearing of the Trinitie in ſome viſible ſhape, as God the father as an auncient man, the Sonne in the ſhape of a young man, and the holy Ghoſt in the likenes of a doue, and the picturing of them. 1. The one was Gods ſpeciall diſpenſation, but the other is forbidden to make any image to be worſhipped. 2. this apparition did not continue, but eftſoone vaniſhed away, but pictures are permanent, and ſo are dangerous. 3. the apparition was made onely to the Prophet here, but pictures are ſeene and beheld of all, which are in danger to ſtumble at them: the argument then followeth not, becauſe it pleaſed God ſo to appeare, therefore he may be ſo deſcribed and pictured. 4. the apparition was a figure of Gods ſpeciall preſence, but ſo is not an image: God is not declared thereby more to be preſent, then where there is no image at all.

6. Controv. *Againſt the Vbiquitaries which hold an omnipreſence of Chriſts humanitie.*

v. 14. *And he gaue him dominion and honour.* Hence the Lutherans would inferre, that the very eſſentiall power of the deitie is communicated vnto the humane nature: and ſo conſequently this propertie to be euery where, and in all places at once.

Contr. 1. They imagine, that this power was giuen onely to the humane nature of Chriſt: whereas it was giuen vnto his whole perſon, in reſpect of the office of his Mediatorſhip: this dominion was giuen to Chriſt θεανθρώπῳ, God and man. 2. Whereas this great power they would haue giuen by Chriſts diuine nature to his humanitie: it is euident out of the text, that it was giuen by the Auncient of daies vnto the Sonne of man. 3. And becauſe in the text it is called an euerlaſting dominion, they hereby vnderſtand that dominion, which was without beginning, and ſhall be without ende: whereas this dominion giuen vnto Chriſt God and man, had a beginning with his incarnation, but ſhall haue no ende: and this is euident, v. 27. where this kingdome which is communicated vnto the Saints the members of Chriſt, is alſo called euerlaſting: yet that kingdome hath a beginning. *Polan.* 4. Beſide, that which is finite, can not be capable of that which is infinite: the humane nature then of Chriſt can not receiue the infinite power and omnipotencie of the deitie. *Pappus* anſwereth, that although in it ſelfe it be not capable, yet by the power of God, to the which nothing is impoſſible, it may be made capable of that infinite power and glorie. *Contr.* Gods power indeede is infinite, and he is able to doe more then he doth or will: the queſtion is not of Gods power, but of his will and purpoſe: which is, that our bleſſed Sauiour, as he hath aſſumed our very fleſh, with the naturall properties thereof, ſo he ſhould reteine them ſtill: as the Apoſtle calleth him *the man Ieſus Chriſt*, 1. Tim. 2. 5. 5. Thoſe things which are peculiar and proper vnto a thing, can not be communicated really vnto an other thing, without the deſtruction thereof: it is proper to the diuine nature to be *infinite, omnipotent, omnipreſent*, and to the humane, to be finite, and in one place at once: if now the humane nature ſhould become *infinite, omnipotent, omnipreſent*, it ſhould looſe the properties of the humane nature. *Pappus* againe anſwereth, that there may be a reall communication of properties without the deſtruction of the thing: as yron made redde hoate keepeth the properties of yron ſtill, as the thickeneſſe, the heauineſſe, and ſuch like. *Contra.* 1. The properties of the fire are not communicated really to the yron, but certaine effects onely: for if the yron had the very propertie of heate, it would continue hoate ſtill, the fire beeing taken from it: and if the fire ſhould impart the properties of lightneſſe to

the yron, it should be no more heauie, but the very nature thereof would be changed. 2. Like as then the bodie as long as it liueth is animated by the soule, beeing quickned with agilitie, vital spirits, and heat, yet the soule communicateth not the essentiall properties thereof vnto it: so the humane nature of Christ is glorified, and in a manner deified by the Godhead, yet each of the natures reteine their essentiall properties still.

7. Controv. *That diuturnitie and long continuance without interruption, is no infallible note of the Church.*

lib. 4. de Eccles. militant. c. 6.

v. 14. *His dominion shall be an euerlasting dominion.* *Bellarmine* inferreth from hence, that the Church is discerned and knowne by the durable state and continuance thereof. *Contra.* This is spoken of the spirituall and inuisible kingdome of Christ, begunne in this life, and perfected in the next. It followeth not because the Vniuersall Catholike Church of Christ, which is not alwaies visible in the world, is perpetuall; that a particular visible church should be alway discerned by this marke and note. 2. for euen idolatrous kingdomes, as that of the Assyrians, which is held to haue continued aboue a thousand yeares, for diuturnitie may compare with any visible Church.

8. Controv. *That the dominion of the Pope is temporall rather, then spirituall.*

Whereas the Hebrewes to prooue the Romane Empire, which they imagine to be the fourth, and the kingdome of Christ to concurre together, to auoid, that the fift kingdome should not be Christs, which was to destroy the other foure; doe giue instance of the Bishop of Rome, who receiued his authoritie and preheminence from Constantine, and other Christian Emperours, and doth now crowne and confirme the Emperour. *Burgensis*, and *Pererius* concurring with him, doe answer, to auoide this obiection, that the Pope, *non tam corporaliter, quam spiritualiter toto orbe regnet*, doth raigne rather spiritually, then corporally throughout the whole world: as appeareth in his power of binding and loosing. *Contr.* This answer is insufficient and vntrue. 1. for the Popes dominion medleth more with temporall, then spirituall things: as in making warre, in taking vpon him to depose and set vp kings, and to dispose of their kingdomes. 2. and though he challenge to himselfe the chiefe stroke in the censures of the Church, as in suspending, excommunicating, he vseth them onely for the augmentation of his temporall dominion: he intendeth not thereby mens saluation. 3. So in effect, though vnder an other colour, the Pope exerciseth the Imperiall authoritie, as beeing risen vp out of the ruines of the old Empire: as it is saide in the Reuelation, c. 13. 12. *he did all that the first beast could doe before him.*

9. Controv. *That Antichrist is alreadie come.*

lib. 3. de Rom. Pontif. c. 16.

Bellarmine to auoid this, vseth diuers euasions. 1. he saith, that before Antichrist should come, there should be ten kings, which should diuide the Romane Empire among them.

Contr. This appeareth to be false out of the text. 1. these ten kings must beare rule ouer the Saints before the comming of the Messiah, and the erection of the fift kingdome, v. 25. they shall consume the Saints. 2. their kingdome must be destroied before Christ come, v. 11. 3. after the destruction of them, the kingdome of Christ must be set vp thorough the world (which was by the preaching of the Gospel:) but this is done alreadie.

2. He saith, that the little horne is Antichrist, which should come before the ende of the world.

Contr. This also is confuted by the same reasons. 1. this horne is one of the ten kings, which should beare rule ouer the Saints, v. 25. which then were vnderstood to be the Iewes the people of God. 2. this horne must be destroied before the kingdome of Christ be erected, v. 11. 3. this horne was *Antiochus Epiphanes*, as is before shewed, who prefigured and shadowed forth Antichrist.

3. He saith, that this little horne shall arise from the nation of the Iewes. *Contr.* It ariseth among the other hornes, which were interpreted to be kings of the fourth beast and Monarchie, therefore not from the Iewes.

4. He addeth, that by fraud and deceit he shall obtaine the kingdome of the Iewes. *Cont.* But the text sheweth, v. 21. that he shall make warre against the Saints: he shall then ouercome them by force rather then fraud.

5. Further he saith that this little horne, which he taketh for Antichrist, shall ouercome three kings of Lybia, Egypt, Aethiopia. *Contr.* It is euident in the text, v. 8. that the three kings which shall be subdued, shall be out of one and the same kingdome, v. 22. 24. *the tenne*

hornes

hernes out of this kingdome are tenne kings.

6. Likewise he saith, that this horne shall subdue also the other seuen, after it hath ouercome the three. *Contra.* But no such thing is affirmed in the text: 2. neither can it be so, seeing these tenne kings are to succeede one an other, the tenth and the last could not rise vp at the same time with the other tenne.

7. An other of *Bellarmines* positions is, that this Antichrist should raigne but 3. yeares and an halfe, v. 25. *Contra.* 1. This was literally and historically fulfilled in *Antiochus Epiphanes*, as is before shewed. 2. Antichrist which was to come into the world, must rise immediatly after the dissolution of the Romane Empire, which onely letted while it stood, the manifesting and appearing of Antichrist, 2. Thess. 2. 4. Therefore the Romane Empire beeing now long since dissolued, Antichrist hath bin a good while manifested in the world.

6. Morall obseruations.

1. Obseruat. *The bed must be kept vndefiled.*

v. 1. *There were visions in his head vpon his bed.* God vsed to reueale himselfe vnto his seruants vpon their bed, as beeing the fittest place for heauenly meditation, when the soule was sequestred from all worldly affaires. Therefore must we take heede, that the bed be not defiled with any vncleane pollutions, as are the beds of adulterous fornicators and wanton persons: we should with Dauid water our couch with teares, there meditate vpon God, not make it a place of wantonnes and vncleannes.

2. Observ. *The conscience must be carefully kept and watched ouer.*

v. 10. *And the bookes were opened.* These are the bookes of euery mans conscience, which are Gods faithfull witnesses and records in man: as the wise man saith, *The light of the Lord is the spirit* (or breath) *of man, and searcheth all the bowels*, Prov. 20. 27. that is, mans conscience is as the Lords lanterne, whereby he searcheth our secrets: let vs therefore take heede what we write in these bookes of our conscience: for whether it be good or euill, there it will appeare either to accuse or excuse vs.

3. Observ. *The word of God, and the ministers thereof to be resorted vnto for our instruction.*

v. 16. As Daniel to vnderstand this dreame went to one of the Angels, which stood by: so now because we haue no such accesse vnto Angels, we must haue recourse to the ministers of Gods word, which are said to be Angels of the Churches, Apoc. 1. 2, 3. So Christ sent Paul to Ananias for further direction, Act. 9. and the Angel sent Cornelius to Peter, Act. 10.

4. Observ. *Of the terror of the day of iudgement.*

v. 15. *I Daniel was troubled in my spirit, &c.* If Daniel was so perplexed seeing the manner of Christs iudgement but in vision, how much more terrible shall be the iudgement it selfe: then all things which are now hid and secret, shall be brought to light: like as packes and fardels of wares are not opened till they come vnto the faire or market, then the things hid before, are openly shewed: so all secrets shall be reuealed in that day: the terror of that day should perswade men to take heede, what wares they lay vp in their heart and conscience, for then all shall be disclosed.

CHAP. VIII.

1. The Argument and Methode.

IN this Chapter is set forth, 1. a vision of the Persian and Grecian Monarchie, to v. 15. 2. the interpretation thereof, thence to the ende.

In the first we are to consider, 1. the circumstances of the vision, both the time, when this vision was shewed, the person to whome, and the place where, v. 1, 2. 2. the substance of the vision, to v. 15. which consisteth of three parts, set forth vnder the resemblance of a ramme, a goate, and a little horne which grew out of one of the foure hornes of the goate.

1. The ramme is described by his beginning, his progresse, his ende. In the beginning these things are expressed, 1. the place, where this ramme appeared, by a riuer. 2. the parts, it had two hornes, which are set forth, 1. simply, by the adiunct of their height, 2.

comparatiuely, with relation one to the other, the one was higheſt, and laſt in time, v. 3. In the progreſſe it is ſhewed how he preuailed, both by the place, he puſhed into all quarters, and by the effects, none could withſtand him, v. 4. The ende of this beaſt is ſhewed in the deſcription of the goate following.

2. The goate is deſcribed, 1. generally, by the place, he came from the Weſt, the effects, he went ouer the earth: the qualitie, he went ſwiftly not touching the ground. 2. particularly by the horne: which is ſet forth, 1. by the beginning, it came vp betweene the eyes. 2. the progreſſe and ſucceſſe, in running vpon the ramme, and ouercomming him, trampling vpon him, v. 7, 8. 3. the ende, this horne was ſuddenly broken, and foure came vp in the ſtead thereof, v. 8.

3. The little horne is deſcribed by the effects, which are three: 1. his attempts againſt the nations in the world, v. 9. 2. againſt the Church, called the hoſt of heauen, v. 10. 3. againſt God himſelfe: where 1. the effects are rehearſed to be three, againſt the ſacrifice, the Sanctuarie, v. 11. the truth, v. 12. 2. the time is declared, how long, which is expreſſed by way of queſtion, (where is ſhewed, who asked, of whome, and what, v. 12.) and anſwer, v. 14.

Then followeth the ſecond part, containing the expoſition of this viſion: where are ſet forth, 1. the preparation, v. 15. to 18. 2. the expoſition it ſelfe, to v. 26. 3. the effects, which it wrought, v. 27.

1. In the preparation are to be conſidered, 1. the perſons expounding: the principall, one like a man, the leſſe principall Gabriel, to whome the other ſpake, that he ſhould expound the viſion. 2. the perſon, to whome the viſion is ſhewed: how he was affected with feare, v. 17. and how he was comforted both by the voice, and by the geſture of the Angel that touched him.

2. The expoſition is generall, v. 19. then particular, 1. of the ramme, v. 20. 2. of the goat, 21. with the foure hornes, 22. 3. of the little horne: 1. his beginning, v. 23. his progreſſe, preuailing, and proſpering, ſet forth by the effects: ſee the particulars, qu. 32. his ende, *he ſhall be broken downe without hand*, v. 25.

3. Then followeth the effect, Daniels feare, v. 27. after the Angel had ſummed and ratified the viſion, v. 26.

2. *The text with the diuerſe readings.*

1. In the third yeare of the raigne of Belſhatzer the king, there appeared a viſion vnto me, *euen* me Daniel, after *that*, which appeared vnto me in the beginning. *B.* (*at the firſt. G.*)

2 I ſaw in a viſion, (or *I looked to the viſion, I.*) and ſo it was, that as I ſaw it, I was at Shuſhan in the palace (*in the towne or caſtle. L. V. S. in the chiefe citie. A the firſt rather*) which is in the Prouince (not *the citie. L.*) of Elam, and me thought (*I ſaw. H.*) in the viſion, that I was by the riuer (not *gate. L. S. vbal ſignifieth a riuer*) of Vlai (not, *of the court. S.*)

3 Then I lift vp mine eyes, and beheld one ramme ſtanding before the riuer (*before Vbal. S. but it is no proper name*) which had two hornes (*hornes. L. S. but it is in the dual number*) and theſe two hornes *were* high: but one was higher then an other (*the ſecond. H.*) and the higheſt came vp laſt.

4 I ſaw the ramme puſhing againſt the Weſt, (*the ſea. H. S.*) and againſt the North, and againſt the South, ſo that no beaſts might ſtand before him, (*withſtand him. I.*) nor any could deliuer out of his hand (not, *nor could deliuer out of his hand, G. B. L. as referring it to the former clauſe, that the beaſt could not deliuer out of his hand: for the word (deliuering, matzil) is in the ſingular*) but he did as him lifted (*according to his will. H.*) and became great.

5 And as I conſidered, behold an hee goat *B.* (*a kid of the goates, H. that is, a young luſtie goate*) came from the Weſt ouer the whole earth, and touched not the ground (*and no man touched him in the earth. I. but the firſt is better to ſhew the celeritie of this praunſing and conquering goate*) and this goate had a notable horne *I. L. an horne that appeared. B. G. an horne of viſion.* H. betweene his eyes.

6 And he came vnto the ramme, that had the two hornes, whome I had ſeene ſtanding by the riuer, (not *before the gate. L. or before Vbal. S.*) and ranne vnto him in his fierce rage

(*rage*

(*rage with might. H.*)

7 And I ſaw him come neare vnto the ramme, and being mooued (*mooving himſelfe. H.*) againſt him, he ſmote the ramme, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and trampled on him, and there was none that could deliuer the ramme out of his power (*hand. H.*)

8 Therefore the goat (*kid of the goates. H.*) waxed exceeding great, and when he was at the ſtrongeſt, his great horne was broken, & there grew vp for it foure notable ones, *B.* (*that appeared. G.*) toward the foure winds of heauen.

9 And out of one of them came forth a little (not *a ſtrong. S.*) horne, which waxed very great toward the South, and toward the East, and toward the pleaſant land. (*againſt the ſtrength. L. tzebi ſignifieth deleſtable, pleaſant, and thereby is meant Iudea.*

10 And it extolled it ſelfe *I. L. S.* (*grew vp, B. G. extended it ſelfe. V.*) againſt the hoaſt of heauen, and caſt downe to the earth *ſome* of the hoaſt, and of the ſtarres, and trampled on them.

11 And it extolled it ſelfe (*or magnified*) euen vnto the prince (*againſt the prince. G.*) of the hoſt: for from him (*from whome. B. G.*) was taken away the daily *ſacrifice*, and the place of the Sanctuarie was caſt downe.

12 And the hoſt was deliuered vp to ſinne againſt the daily *ſacrifice I. V.* (better then *power was giuen vnto it ouer the daily ſacrifice for the iniquitie. L.* or *a time ſhall be giuen him ouer the daily ſacrifice for iniquitie. G. and ſo Mercer. in c. 7. Iob. v. 1. but the word (tzaba) muſt be here taken as in the former verſe, to ſignifie an armie, the hoſt of the Lords people. ſee further hereof qu. 21. following*) and it ſhall caſt downe the truth to the ground, thus ſhall it doe and proſper.

13 Then I heard one of the Saints ſpeaking, for one of the Saints ſpoke vnto *phelmoni*, *S. Br. B.* (that is, *to an excellent one. V. to one that hath ſecret things in account or number. I. to a certaine one. G. L. the Hebrew word is better ioyned, becauſe of the ambiguous ſignification. ſee qu. 22.*) ſaying, How long *ſhall endure* the viſion of the daily *ſacrifice*, and the iniquitie of deſolation, to giue both the Sanctuarie and hoſt to be trampled vpon? (*to be a trampling. H.*)

14 And he ſaid vnto me, Vnto the euening and morning, two thouſand, and three hundreth: (*that is, ſo many dates*) then ſhall the Sanctuarie be reſtored (*cleanſed. B. G. L. S. be iuſtified. H.*)

15 Now ſo it was (*B. G. det.*) when I Daniel had ſeene the viſion, and ſought for the vnderſtanding, that behold there ſtood before me, as the ſimilitude (*ſight or ſhew. H.*) of a man.

16 And I heard a mans voice betweene Vlai (that is, *betweene the banks of that riuer*) which called and ſaid, Gabriel, make this man to vnderſtand the viſion.

17 So he came, where I ſtood: and when he came I was afraid, and fell vpon my face: then he ſaid vnto me, Vnderſtand, O ſonne of man: for in the limited time (not *in the end after the captiuitie. V. the ſenſe rather then the words*, not *in the laſt times. G. time of the end. H. which is called* (v. 19. *moghed ketz*) *the appointed time of the ende*) *ſhall be* the viſion.

18 Now as he was ſpeaking vnto me, I was *at* in a ſlumber (better then *ſleepe. G.*) *falling* on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſaid, Behold, I will ſhew thee, what ſhall be in the laſt wrath (or *vnto the laſt or extreamitie of wrath. I.*) for in the appointed time of the ende *H.* (not *the ende of the time appointed. G.* or *the time appointed hath his ende. L.*) *it ſhall be.*

20 The ramme which thou ſaweſt hauing two hornes, *are* the kings of the Medes and Perſians.

21 And the hairie (*B. G. L. det.*) goat is the king of Grecia, and the great horne which *is* betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood vp for it, are foure kingdomes (not *foure kings. L. S.*) which ſhall ſtand vp of *his* nation, but not in his ſtrength.

23 And in the latter part of their kingdome, *S.* (not *after their kingdome. L. for Antiochus raigned before the kingdome was diſſolued*, or, *in the ende of that kingdome. V. B. G. which Ab. Ezra reſtraineth to the ende of their kingdome ouer Iudea, which Antiochus Epiphanes had the laſt dominion of. R. Saadiah vnderſtandeth the kingdome of the foure ſucceſſors of Alexander, but their kingdome was ended an 100. yeares before Antiochus raigned: this fell out*

then toward the latter part of the kingdome of the Seleucians. Iun. readeth, in the proceeding of this kingdome) when the wicked are come to the full. *B. V.* (not, *when rebellious are conſummed. G. conſummated rather, the word is (tamam) to make perfect; to conſummate)* a king of an impudent *L. I. V.* (*ſtrong. H. fierie. B. G.*) countenance, and vnderſtanding hard ſentences (that is, *craftie, V. or warie. I.*) ſhall ſtand vp.

24 His power ſhall be mightie, but not by his owne ſtrength (*his ſtrength, G. B. that is, Alexanders: but the meaning is rather, that he ſhall grow ſtrong, but not by his owne ſtrength*) and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the mightie, and the holy people. (*people of holy things. H.*)

25 And through his policie (*vnderſtanding. H.* not *according to his will, L.*) he ſhall cauſe craft to proſper in his hand, and he ſhall extoll (*or magnifie. I.*) himſelfe in his heart, and by peace (not *plentie. V. L. craft. S. (ſhalvah) peace, proſperitie*) ſhall deſtroy many: he alſo ſhall ſtand vp againſt the Prince of princes, but he ſhall be broken downe (as *egges. S. ad.*) without hand.

26 And the viſion of the euening and morning, which is declared, is true: therefore ſhut them vp (*ſeale. L. S. B. G. but the word ſignifieth to ſhut vp*) the viſion, for it is for many daies. *I. S.* (not *after many daies. L. B. G.*)

27 And I Daniel was ſmitten with ſicknes (*ſmitten and ſicke. H.*) *certaine* daies: but I roſe vp, and did the Kings buſines, and I was aſtoniſhed at the viſion, but no man vnderſtood it: (not, *there was none to interpret it. L. for the Angel had interpreted it to Daniel.*)

3. *The queſtions and doubts diſcuſſed.*

1. Quæſt. *The difference betweene this viſion and the former.*

1. In the former there was a deſcription of foure kingdomes: here the Chaldean and Babylonian is omitted, *quia mox abolendum erat*, becauſe it was now at hand to be aboliſhed, *Calvin.* which may be the cauſe why hitherto from the ſecond chapter Daniel had written in the Chalde tongue, becauſe thoſe things concerned the Chaldean ſtate, which were reuealed to Daniel: now he vſeth the Hebrew tongue, becauſe theſe things which follow in this propheſie, ſpecially concerned the people of God, as of their great affliction vnder *Antiochus*, in this chap. and c. 11. and of the comming of the Meſſiah, c. 9. firſt then this differeth from the former viſion, c. 7. *vt pars à toto*, as a part from the whole, *Calvin.* 2. In the former viſion there is a large deſcription of the kingdome of Chriſt, which is omitted here. 3. Here is a more particular explication of ſuch things, as ſhould befall the people of God vnder *Antiochus*, as likewiſe c. 11. which is but briefly touched before. *Perer.*

2. Queſt. *Of the time of this viſion.*

In the third yeare of the raigne of Belſhazar, &c. 1. *Pererius* thinketh, that this was 14. yeares before the taking of Babylon by the Perſians, for he giueth vnto Belſhazars raigne 17. yeares: ſo alſo *Ioſeph. lib.* 10. *antiquit. c.* 12. 2. *Iunius* and *Polanus* following *Beroſus* and *Metaſthenes*, which make Balthazar to raigne 5. yeares, thinke this viſion was ſhewed vnto Daniel three yeares before the deſtruction of Babylon. 3. But the third opinion of the Hebrewes is more probable, which *Oecolampad.* and *Pellicane* follow, that this viſion was in the third and laſt yeare of *Belſhazar*: for the next time which is noted of Daniel, was the firſt yeare of *Darius*, c. 9. 1.

3. Queſt. *What manner of viſion this was.*

v. 1. *A viſion appeared vnto me, &c.* Whereas there are two ſorts of viſions, ſome are ſhewed vnto men in a traunce, when they are waking, as that viſion of the foure cornered ſheete which *Peter* ſaw, Act. 10. ſome are reuealed in ſleepe, as *Ioſeph* was admoniſhed by an Angel in a dreame, Matth. 1. 1. Some thinke, that Daniel had this viſion as the former, becauſe he ſaith, *after that which appeared vnto me at the firſt*: as making no difference betweene this viſion, and the former, which was ſhewed vnto Daniel by night vpon his bed: *Perer.* following *Theodoret.*

2. But it is more probable, that this viſion was ſent to Daniel, now beeing awake: one reaſon is, becauſe ſimply it is called a viſion: there is no mention made of ſleepe: which is alwaies expreſſed, when the viſion is reuealed by dreame, *Oſiand. Oecolampadius* addeth this reaſon further, that becauſe Daniel made good vſe of the former viſion, remembring it, and committing the ſame to writing, *ampliorem gratiam accipit*, he receiueth greater grace, and

that

that which was before ſhewed by night, now *vigilans certiſſime agnoſcit*, he knoweth moſt certainely beeing awake.

Queſt. 4. *How Daniel is ſaid to be in Shuſhan*, v. 2.

1. *Dyoniſius Carthuſianus* is of opinion, that this is an inexplicable queſtion, how Daniel at this time could be at *Shuſhan*, which was the chiefe ſeate of the kings of Perſia. 2. Some doe make it indifferent, whether Daniel were here corporally, or in viſion onely, *Bul.* But the obiections which afterward followe doe ſhewe that either of theſe cannot be indifferently held. 3. *Pererius* and *Pintus* following the Latine text, reſolue that Daniel was there corporally, and that it is like the prouince *Suſiana* at this time belonged vnto Chaldea: but the text ſaith otherwiſe, that it was in the prouince of *Elam*, which was in Perſia: *Ioſephus* hath the like opinion, that Daniel beeing at *Suſa*, with ſome of his companions went into the field, and there ſuddenly roſe a great earthquake, which ſcattered his companions from him, and he was left alone, and then ſawe this viſion of the ramme and the goat: But no ſuch thing is expreſſed in the text, and therefore this report of *Ioſephus* hath no ground.

4. It remaineth then, that Daniel was in the palace of *Shuſhan*, onely in viſion: as afterward, c. 10. 4. he was beſide the great riuer *Hiddekell:* corporally Daniel was not there vpon theſe reaſons. 1. becauſe Daniel could not goe whether he would beeing a captiue, and therefore it is not like he could be ſuffered to be in his enemies countrey. 2. he was by allegeance bound to the king of Babel, and by Gods ordinance was to ſerue him, till the years of captiuitie were expired, Ierem. 27. 7. 3. Daniel was in Babylon at the taking thereof by *Darius*, it is not like that he could be permitted to come and go to the profeſſed enemies of the Chaldeans. 4. And that he nameth the third yeare of *Belſhazar*, it is euident he was then vnder the gouernement and dominion of the Chaldeans. 5. Beſide the manner of ſpeach ſheweth as much: *when I ſawe, I was in the palace of Shuſhan*, that is, in my viſion I thought I was there, as *Vatablus* interpreteth: Daniel then was in *Shuſan* not corporally, but ſpiritually by viſion: And this viſion anſwereth to the euent, becauſe there theſe things ſhould come to paſſe, the Perſian kings ſhould there be conquered: for Alexander tooke that rich citie and ſpoyled it.

Queſt. 5. *Of the citie Shuſhan, by whom it was builded, and whence ſo named.*

1. *Strabo* writeth that the citie *Suſa*, as he calleth it, was firſt builded by *Tithonus* the father of *Memnon: Diodorus lib. 2. c. 6.* maketh *Memnon* the firſt builder of it, whereupon the citie was called a long time *Memnonia. Plinie lib. 6. c. 27.* ſaith it was built by *Darius Hyſtaſpis:* But it is euident out of the text here, that Darius, which followed after theſe times could not be the builder of it. It may therefore thus be, that the citie was firſt founded by *Memnon*, and then afterward enlarged by Darius.

2. *Strabo* alſo ſaith, *lib.* 15. that it was Cyrus chiefe citie, both becauſe it was nearer vnto other prouinces, which he had ſubdued: and for the honour of the *Suſians*, that were moſt faithfull to the Perſians, and neuer fell from them.

3. It was ſo called of *Suſan*, which ſignifieth a lilie, of the pleaſantneſſe of the ſituation: as *Athenaus* noteth, *Iun. Pol.* of this *Shuſhan*, was the whole prouince called *Suſiane*, *Bullin.*

Queſt. 6. *Of the ſituation of the citie Shuſhan.*

1. It is here ſaid to be ſituate in the region or prouince of Elam: *Hierome* readeth, following *Symmachus*, in the citie of Elam: for the word *medinah*, ſignifieth both a prouince and a citie, both the place to the which lawes and iudgements are giuen, & the place from whence they come, that is from the chiefe citie: But it is here taken for a prouince: for how could one citie be ſaid to be within another. 2. *Hierome* further affirmeth, that this *Suſan* was the chiefe citie of the Prouince of *Elam*. But *Strabo*, *Theodoret*, *Ioſephus*, doe make it a part of *Perſia: Plinie* doth deuide the region *Suſiane*, from *Elemais* by the riuer *Euleus*, and maketh two Prouinces of them, lib. 6. cap. 27. But all theſe may thus be reconciled: that both thoſe regions on the one ſide and on the other of the riuer *Vlai*, were all one, and belonged to the Prouince of *Elam:* but afterward the *Suſians* growing famous, they were diſtinguiſhed into two prouinces, and both belonged to *Perſia*, *Perer.* 3. This *Elam* was ſo called of *Elam* one of the ſonnes of Sem, Gen. 10. 22. of whom the inhabitants were called *Elamites*,

mites of whom we reade, Act. 2. 9. *Parthians, Medes, Elamites.* 4. Some take *Shuſhan* and *Ecbatane* for the ſame citie, *hiſtor. Sholaſt.* but that cannot be, for *Ecbatane* was the chiefe citie of the Medes, *Iudith* 1. 1. but *Suſhan* was the chiefe citie of Perſia: *Hierome* alſo is in the ſame error: for he ſaith that Daniel built that great tower at *Suſan*, where the kings of the Medes and Perſians were buried: whereas *Ioſephus* ſaith he built it at *Ecbatane* in Media, who in the ſame place euidently diſtinguiſheth betweene *Ecbatane* and *Suſan*, making them two diuerſe cities, *Ioſephus, lib.* 10. *cap.* 12. So that either *Hieromes* memorie herein fayled, or els he tooke both thoſe cities for one. 5. The Perſian kings had beſide an other citie called *Perſepolis*, where they had a moſt ſumptuous palace made of white marble, the pillars were of gold, the roofe or ſealing ſet forth with gliſtering ſtarres: which goodly Palace, *Alexander* at the inſtigation of his concubine, cauſed to be ſet on fire. 6. Of this Princely palace of Suſan, where the kings of Perſia made their abode, mention is made, Neh. 1. 1. Eſther. 1. 1.

Queſt. 7. *Of the Riuer Vlai, where Daniel had this viſion.*

V. 2. *I was by the riuer Vlai.* 1. *Hierome* readeth *by the gate Vlai*, as cities haue diuers gates, which are named by their ſeuerall names, as the gate *Carmentalis* in Rome: ſo alſo *gloſſ. ordinar.* but the word *Vbal*, doth not ſo ſignifie. 2. *Theodotian*, whom *Theodoret* followeth, maketh it a proper name, *by Vbal Vlai.* 3. But the better reading is, by the riuer *Vlai*: for ſo *Vbal* ſignifieth a riuer: and *Plinie* maketh mention of the riuer *Eulæus* that runneth by *Suſa*, and compaſſeth that moſt famous temple of *Diana* there: the water of which riuer was had in ſuch price, that the Perſian kings onely vſed to drinke of it, and whither ſo euer they went, they had of this water carried with them, *Plin. lib.* 6. *c.* 27.

Queſt. 8. *Why Daniel nameth himſelfe in the firſt perſon.*

1. It is the manner of the Prophets, in their ſeuerall viſions to expreſſe their names, as Iſay. 2. 1. and 6. 1. ſo alſo Ierem. c. 1. 1. c. 2. 1. and in diuerſe other places: as Daniel in this place ſaith, *a viſion appeared vnto me, euen vnto me Daniel*, and the reaſon is, becauſe the truth of ſuch propheſies and viſions dependeth vpon the credit of thoſe Prophets, to whome they were onely reuealed: but it is otherwiſe in matters of hiſtorie, where the author need not inſert his owne name, ſeeing the credit of hiſtories relyeth not vpon the authoritie of the writer, but vpon the euidence and truth of the things themſelues. 2. Therefore that is a weake exception, which *Dyoniſius* of *Alexandria* taketh to the booke of the Reuelation, that it was not written by Iohn the Euangeliſt, but by ſome other, becauſe the Euangeliſt verie ſparingly nameth himſelfe in the goſpel: and when he doth ſo, he deſcribeth himſelfe in the third perſon, *the diſciple whom Ieſus loued:* for as is before ſhewed, there is great difference betweene the writing of propheſies and hiſtories: the Reuelation beeing prophetical, it was fit the Euangeliſt ſhould expreſſe his name for the credit of thoſe viſions, as the other Prophets vſe to doe in their propheſies.

Queſt. 9. *Why the kings of Perſia are compared to a ramme, v.* 3.

There are three parts of this deſcription. 1. from the ſimilitude or compariſon: they are likened to a ramme. 2. by the parts, the two hornes. 3. by the effects, their preuayling toward the Weſt, North, and South.

Concerning the firſt, there are diuerſe opinions, why the Perſian Monarchie ſhould be reſembled to a ramme. 1. *Theodoret* alleadgeth this reaſon, *ſicut aries ſua lana granatur*, as a ramme is loaded with his fleece, and at the length is killed for his fleſh and fleice: ſo the Perſian Monarchie abounding in wealth, at length became a prey: But the *Perſians* are likened to a ramme in their flouriſhing and proſperous ſtate, when as yet they rather preyed vpon, then were a prey vnto any. 2. *Lyranus* from the Hebrewes thinketh the kingdome of the Medes to be expreſſed by a ramme, a gentle beaſt, *quia non multum erat infeſtum Iudæis*, becauſe it was not much troubleſome to the Iewes. But hereby the kingdome not of the Medes onely, but of the Perſians is ſignified, who were grieuous to the people of God. 3. *Rupertus* to the ſame purpoſe ſaith, the kings of Perſia were as rammes, *quia lanis ſuis, id eſt, opibus, eundem populum fouit, &c*, becauſe with their riches as with wool, they cheriſhed the ſame people of the Iewes: But the moſt of the Perſian kings, though ſome were more equall, did ſuffer the Iewes to be pilled and polled. 4. *Calvin* yeeldeth this reaſon, we know,

knowe, *quam ignobile fuerit Perſarum exordium*, how baſe and meane the beginning of the Perſians was. 5. But that other reaſon of *Calvin* better ſatisfieth, that here the kingdome of *Perſia* is ſet forth comparatiuely, as hauing relation to the kingdome of Grecia, likened to a goate, *quia multo fuit agilior, & origo obſcurior*, becauſe his agilitie was greater, and his beginning more obſcure, *Calvin*. And the ramme bringeth a great companie with him, but of ſheepe: ſuch were the multitude of the Perſians, as ſheepe before *Alexander*, *Oſiand*.

Queſt. 10. *Who are ſignified by the two hornes, whereof one was higher then the other.*

1. Some here doe vnderſtand certaine particular perſons, as *Melanchthon* interpreteth *Cyrus* to be this ramme, hauing both Medes and Perſians in his armie, as the two hornes thereof: Some vnderſtand this ramme to be Darius, *gloſſ. interlinear. Hierome*, whom *Lyran. Hugo, Calvin. Genevenſ.* follow, maketh *Darius* king of the *Medes*, and *Cyrus* king of Perſia, theſe two hornes, whereof the latter was the greater: for *Cyrus* grewe to be greater then *Darius*. 2. *Theodoret* expoundeth theſe two hornes to be two families of the Perſian kings, the one of Cyrus, which was extinguiſhed in *Cambyſes* his ſonne, the other of *Darius Hyſtaſpis*: But neither of theſe opinions can ſtand: for the goat fighting with this ram, brake his two hornes: *Alexander* ouercame *Darius*, long after the time of the firſt *Darius* and *Cyrus*; theſe then could not be the two hornes: neither was this laſt Darius of either of thoſe kindreds, but was elected to the kingdome for his valour, as writeth *Iuſtinus lib.* 10. though *Diodorus lib.* 17. make him the ſonne of *Darius Arſanes*, who ſucceeded *Ochus* his brother. 3. Wherefore by theſe two hornes are better vnderſtood the two kingdomes of the Medes and Perſians, this grewe to be the greater in power, though the other were the more auncient: thus the Angel expoundeth afterward, v. 20. theſe two hornes are the kings of the *Medes* and *Perſians*: Thus interpret *Oecolampadius, Pellican, Oſiand. Iun. Polan.*

Queſt. 11. *Of the greatneſſe and proſperous ſucceſſe of this ramme.*

v. 4. *I ſawe the ramme puſhing againſt the Weſt, and againſt the North, &c.* 1. The kingdome of Perſia beeing in the Eaſt, did extend it ſelfe vnto the other three parts of the world, toward the Weſt, as *Babylon, Cappadocia, Aſia minor, Grecia*; toward the North, as *Lydia, Armenia, Albania*, and other Northerne countreys; toward the South, as *Arabia, Æthiopia*: and this anſwereth to the former viſion, c. 7. 5. where the beare, which ſignifieth the Perſian Monarchie, had three ribbes or morſells in the mouth. 2. no beaſts were able to withſtand them: for though the Babylonians had combined themſelues with the Egyptians, Thracians, Grecians, and other nations, and were in league with *Creſus* king of Lydia, as *Herodotus* teſtifieth, *lib.* 1. yet all would not helpe: as the Prophet Ieremie ſaith, *the ſtrong men of Babel ceaſed to fight, they became as women*, Ierem. 51. 30. 3. whereas it is ſaid, *he did what he liſted*, this muſt be vnderſtood of the *Perſian Monarchie* in generall, for ſome of their kings in the end had but hard ſucceſſe, as *Cyrus* with his armie was ſlaine by Queene *Tomyris*, and *Xerxes* was foyled of the Grecians, and conſtrayned with ſhame to flee away: yet notwithſtanding theſe particular loſſes, the Monarchie continued ſtill, and increaſed in power, *Calvin. Oecolamp.*

Queſt. 12. Of the meaning of theſe words, *as I conſidered*, v. 5.

The *Latine* tranſlation reading, *I vnderſtood*, giueth occaſion here of queſtion, how Daniel is ſaid to vnderſtand this, whereas afterward v. 16. the Angel Gabriel maketh him vnderſtand it: 1. *Hierome* thus interpreteth, that he had a generall vnderſtanding: he was inſtructed by the former viſion, hereby to vnderſtand the change and commutation of kingdomes: ſo alſo *Lyran. gloſſ. ordinar. Theodoret* expoundeth it of Daniels deſire to vnderſtand. 2. But all this queſtion and doubt is remoued by the right tranſlating of the words: *I conſidered*, or marked, the word is *mabin, eram perpendens*, as I weighed and conſidered, *Montan.*

Queſt. 13. *Why the kingdome of the Grecians is reſembled to a goat.*

1. *Pererius* thinketh the Grecians are ſo reſembled, *ob ſagacitatem & acumen ingenij*, for their ſubtiltie and ſharpeneſſe of wit: as the goat is noted to haue a ſharpe and piercing eye.

eye. 2. Some thinke that the Grecians are here taxed for their wanton games and playes, to the which they were giuen: as the goat is knowne by his skipping and leaping, *Melanct. Bulling.* 3. *Polanus* thinketh becauſe Daniel ſawe a *kid of the goates*, as the words are, that is, a young ſucking kid, that the weakeneſſe of the Macedonian ſtrength is thereby ſignified, which was farre inferiour to the power of the Perſians. 4. *Iunius* and *Pictus* thinke *Alexanders* youth to be thereby inſinuated, who was not aboue 20. yeare old, when he tooke in hand theſe warres. 5. *Iunius* further noteth hereby the education of *Alexander* in all liberall artes: becauſe he is reſembled to a ſucking kid: But the perſonall qualities and properties of *Alexander*, are ſet forth in the horne, the goat ſignifieth the kingdome it ſelfe of Grecia. 6. Some doe by this reſemblance note the intemperancie of the Grecians: whereof this was an euident argument, that a certaine cõmon ſtrumpet among the Greekes, hauing ſet vp a building for a publike and common vſe, one added this title, *ex intemperantia Græcorum*, by the intemperancie of the Greekes, *Oſiand.* And as this was the fault of the whole nation, ſo the like vice raigned in their kings: *Philip* was ſlaine for his Venerie, and *Alexander* died of a ſurfet, or as ſome thinke, was poiſoned at a banket, *Melanchthon. Lyranus* further addeth this ſtorie; that there was a virgin ſent to *Alexander*, which had beene nouriſhed with poiſon, to the intent, that *Alexander* comming vnto her might be poiſoned: but *Ariſtotle* perceiuing it by her geſture, and the caſting of her eyes, gaue *Alexander* warning thereof: he alleadgeth for this ſtorie the booke *of the ſecrets of ſecrets*, but it ſeemeth to be of no great credit. 7. But the beſt coniecture why this ſimilitude is vſed, is that of *Theodoret*, *quia ariete velocior eſt hircus*, becauſe the goat is nimbler then the ramme: ſo alſo *Calvin*, and this reaſon is warranted by the text, *he touched not the ground*, which ſignifieth the great celeritie which *Alexander* and the Grecians vſed, as though he touched not the ground as he went: as the goat skippeth and bounſeth as he goeth: for ſo *Alexander* made ſuch haſt, as that he ſeemed to runne, or rather flie ouer the world, in the ſpace of ſixe yeares ouerrunning the moſt famous kingdomes: He beeing asked how he obtained ſuch great victories, made anſwer, μηδὲν ἀναβαλλόμενος, he deferred no opportunitie: And when he was to encounter with *Darius* armie at *Granicum*, *Parmenio* perſwaded him to ſtay till the next day; but he preſently paſſing ouer the riuer, ſet vpon the Perſians with happie ſucceſſe.

Queſt. 14. *Of Alexander the great, ſignified by the horne betweene the eyes, his birth, education, exploits, death, and ende.*

1. *Alexander* was borne, not as *Solinus* in the 385. yeare after the building of Rome, which falleth into the 103. Olympiad: nor as *Oroſius* in the 402. yeare of the building of Rome, which was after the 107. Olympiad: But *Euſebius* better caſteth the time, who placeth *Alexanders* death at 33. yeares of his age, in the firſt yeare of the 114. Olympiad: ſo that his birth falleth out in the 1. or 2. yeare of the 106. Olympiad: ſo alſo *Perer. Bullinger* in his tables of chronologie: the ſame day that he was borne, the Temple of *Diana* at Epheſus was ſet one fire, which the Magicians interpreted to ſignifie, that one was then borne which ſhould ſet fire on all Aſia.

2. *Alexander* at 15. yeares of age was committed by his father to *Ariſtotles* tuition and inſtruction, with whom he ſpent 5. yeares in the learning of artes and other knowledge meete for a king, *Iuſtin. lib.* 12.

3. At 20. yeares, not 24. as *Oroſius*, *Alexander* beganne his raigne, the firſt yeare he ſubdued *Thracia*, *Grecia*, and other countreys adioyning, the ſecond yeare he ouercame *Darius* at *Granicum*, and ſo poſſeſſed Aſia: the 3. yeare he vanquiſhed the Perſians againe in the ſtreights of Cilicia: in the 4. yeare he went into *Phenicia*, *Egypt*, *Iudæa*, and came to Ieruſalem, where he met *Iaddua* the high prieſt, and adored him, and was encouraged by a viſion to goe againſt the Perſians: in the 5. or rather the 6. yeare he finally vanquiſhed *Darius*, and all the power of the Perſians: the 6. yeeres following he ſubdued many nations euen vnto the riuer *Ganges*, and the Indian Ocean.

4. Concerning the time and yeares of his raigne, they were neither (as *Euſebius*) ſixe, or as *Diodorus*, ſeauen: or as *Arrianus* eight, or as *Linius* thirteene, as *Tertullian* tenne, or as *Strabo*, an eleauen: *Iuſtinus* giueth vnto him, 14. yeares, *Clemens Alexandrinus* 18. yeares, *lib.* 1. *ſtromat.* But he raigned 12. yeares and odde moneths, as *Theodoret*, ſo alſo *Bulling. Perer.* and ſo is it teſtified, 1. Macchab. 1. 6. that *Alexander* raigned 12. yeares.

5. He

3. He died at Babylon ſome write of a ſurfet, ſome of poiſon, in the yeare of his age 32. as *Hierome*, not 34. as *Iuſtinus*, or 33. as *Rupertus*: he liued 32. yeares, and raigned 12. yeares and odde moneths.

Queſt. 15. *Of the victorie of Alexander againſt Darius, deſcribed by the goats ouercomming of the ramme.*

1. *Alexander* encountred *Darius* forces in three great battels, firſt at *Granicum* where with 32000. footemen, and 4050. horſemen, he ouercame 600000. Perſians. After that *Alexander* diſcomfited Darius hoſt at *Iſſum* in Cilicia, conſiſting of 300000. footemen, and an 100000. horſmen, in which battel there were ſlain 80000. footemen, & 10000. horſmen, and 40. thouſand taken priſoners, among the which were Darius wife, his ſiſter, and daughters: The third & laſt battel was at *Alexanders* returne out of Egypt, where he built the famous citie *Alexandria*, when at *Arbela*, *Darius* met him with 400000. footemen, and an 100000. horſemen, where the power of Perſia was fully ouerthrowne: and *Darius* was ſlaine by *Beſſus* one of his owne captaines, whom *Alexander* for that fact commanded to be rent aſunder, beeing tied to the toppes of trees, *Oroſius lib. 3. c. 16. 17.*

2. So *Alexander* broke the two hornes of the ramme, that is, ouercame the power of the Medes and Perſians: firſt at *Iſſum* he ſubdued the Perſian forces, then in the laſt battel he conquered the Medes with other Northerne nations, as the *Caſpians*, *Iberians*, *Albanians*, whom *Darius* had hired to aſſiſt him in this battel, *Iun. Analyſ.*

3. Whereas it is ſaid, there was none to deliuer the ramme out of the power of the goat, thereby is ſhewed, that there was no meanes, by force or other to helpe Darius: for in theſe 3. battels Darius brought not leſſe then 15. hundred thouſand againſt *Alexander*, and yet it auayled him nothing: Darius alſo attempted *Alexander* with promiſe of great gifts, and of part of the kingdome, and the mariage of his daughter: But *Alexander* would accept of no conditions, vnleſſe Darius would haue reſigned vnto him the whole kingdome: he anſwered him, that the world could not beare two kings, *Oecolamp.*

4. He is ſaid alſo *to caſt him downe to the ground, and ſtampe vpon him*, that is, *Alexander* made none account of the Perſian glorie, and riches, who at the inſtance of his concubine, cauſed the moſt goodly pallace in the world at *Perſepolis* to be ſet on fire, *Calvin.*

Queſt. 16. v. 8. *Of the breaking of this great horne, and of the death of Alexander.*

Three things are worthie of obſeruation in *Alexanders* death. 1. the time. 2. the cauſes. 3. the manner of his death.

1. When *Alexander* was at the greateſt, and was returned from the conqueſt of the Indians, as of king *Porus*, and *Ambira*, and purpoſed to paſſe ouer into Greece, and into the Weſt parts, he died in the way at Babylon, where embaſſadours from all nations in the world expected him, from *Carthage*, and *Africa*, *Spaine*, *France*, *Sicilia*, *Sardinia*.

2. The cauſes of this ſudden iudgement which befell him, may be thought to be the great vices, which he fell into in the laſt three yeares of his raigne, hauing in the former 8. yeares, ſhewed himſelfe an example of a good prince: Theſe fowre great ſinnes he was touched withall, crueltie, he killed diuerſe of his friends in his drunkenneſſe, which was another vice: then he was giuen vnto luſt and wantonnes: his pride alſo was ſuch, that he would be worſhipped as a God, and made himſelfe *Iuppiter Ammons* ſonne: for which cauſe he commaunded *Caliſthenes* to be killed, becauſe he refuſed to worſhip him: for theſe his great enormities the diuine iuſtice ouertooke him, and iudged him.

3. The manner of his death ſome thinke was by poiſon: but the moſt agree that he died of a ſurfet: he feaſted at a Phyſitians houſe a Theſſalian, one of his friends, and continued all the next day quaffing and drinking vnto midnight, and thorough this diſtemperature he fell into a burning feuer, and after fewe dayes died at Babylon, and had no time to returne into his owne countrey: thus write of him, *Iuſtinus*, *Arrianus*, *Curtius*, *Plutarke*.

Queſt. 17. *Of the fowre hornes which came vp in the ſtead of this great horne.*

1. Theſe fowre hornes were fowre kingdomes into the which the Monarchie of *Alexander* was diuided: in the Eaſt *Seleucus Nicanor* obtayned the kingdome of Babylon, and Syria: in the Weſt *Caſſander* and *Antipater* the kingdome of Macedonia: in the North *Antigonus*

tigonus held *Asia minor*, in the South *Ptolome* obtained Egypt. 2. the Rabbines doe not agree among themselues what these fowre hornes should be: Some of them as R. *Saadiah* maketh these the fowre hornes, one *Romanus* at *Rome*, the second *Alexander* in *Alexandria*, the third *Arideus* in *Achaia*, the fourth *Antiochus* in *Antiochia*: *Ab. Ezra* thinketh they be the fowre kingdomes, of *Rome*, *Egypt*, the land of *Israel*, *Persia*: But both these opinions are euidently conuinced by the text: for the Angel afterward interpreteth these fowre hornes to be fowre kingdomes which should stand vp of the nation of the Grecians, v. 22. 3. *Pererius* also is deceiued, who appointeth but three succeſſors to *Alexander*, *Ptolome* in *Egypt*, *Seleucus* in *Syria*, and *Antigonus* in *Macedonia*, whereas he succeeded in *Asia*, and *Cassander* after *Antipater* in *Macedonia*.

Quest. 18. *When these fowre kingdomes did arise, after the great horne was broken.*

1. The author of the historie of the Macchabees affirmeth, that *Alexander* beeing sicke, parted his kingdome among his seruants, while he was yet aliue, 1. Macchab. 1. 7. But this is contrarie to all other historiographers, *Iustinus*, *Diodorus*, *Curtius*, *Arrianus*, *Orosius*, *Iosephus*: who all affirme that this was the cause of the long warre among *Alexanders* captaines after his death, because he had appointed none to succeede him. 2. *Pererius* to iustifie the Apochryphall storie of the Macchabees, thus helpeth the matter, that *Alexander* being at the point of death, when he could not speake, did resigne his ring vnto *Perdiccas*, to whom the rest of the captaines at the perswasion of *Aristonus* did yeeld the chiefe dominion, and so in that by his authoritie the fowre kingdomes were diuided to the rest, it was in effect done by *Alexander*, who had resigned the kingdome vnto *Perdiccas*, while he liued: But this agreeth not with the true historie: for after *Alexanders* death, not *Perdiccas*, but *Arideus* the brother of *Alexander* succeeded, and *Perdiccas* was but viceroy: neither was there any peaceable diuision of the kingdom, but after much contention and bloody warres, wherein 15. of *Alexanders* captaines were slaine, *Polan.* 3. Some thinke that presently after *Alexanders* death, the captaines made this distribution among themselues, and diuided the kingdome into fowre parts, *gloss. ordinar.* but that is not so: for after *Alexanders* death, *Philippus Arideus* succeeded, and *Perdiccas* was protector or viceroy, vntill *Roxane Alexanders* wife had brought forth *Alexander* his sonne, and then *Philistio* was protector of the kingdome: But *Arideus* was killed by *Olympias Alexanders* mother; and *Alexander* his sonne with *Roxane* his mother, and *Hercules* an other son of *Alexanders* with *Barsane* his mother were killed by *Cassander*: so immediately after *Alexanders* death this diuision could not be made. 4. Wherefore the truth is, that a long time after *Alexanders* death, there was contention among *Alexanders* captaines for the kingdom, *Orosius* saith 14. years: And then these fowre captaines preuayling, diuided the kingdome among them as is shewed in the former question: And as *Eusebius* writeth the kingdome of Syria begunne the 11. yeare after the death of *Alexander*.

Quest. 19. *Who was this little horne, v. 9.*

1. This little horne was *Antiochus Epiphanes*, that is, noble or famous *Antiochus*, or rather as *Polybius* calleth him, *Epimanes*, the furious or madde *Antiochus*: he came out of one of the fowre hornes, namely, of *Seleucus Nicanor*, beeing the eight of that race, which are thus reckoned, *Seleucus Nicanor*, *Antiochus Soter*, *Antiochus Theos*, *Seleucus Callinicus*, *Seleucus Ceraunus*, *Antiochus Magnus*, *Seleucus Philopator*, and then succeeded *Antiochus Epiphanes* brother to the said *Seleucus*, and younger sonne to *Antiochus* the great. 2. *Hierome* then is here deceiued, who maketh this *Antiochus* the sonne of *Seleucus Philopator*, beeing indeede his brother. 3. He is called a little horne, not in respect of other kingdoms, then whom he was mightier: but in these respects, 1. because he had no title to the kingdome at the first, beeing the younger brother, and *Seleucus* his elder brother had also an issue male *Demetrius*, *Polan.* 2. he was a long time an hostage at Rome, and liued as a priuate man, *Perer.* 3. he was of a seruile and flattering nature, and had no princely qualitie, and condition in him.

Quest. 20. *Of the outrages committed by Antiochus Epiphanes signified by this little horne.*

Three effects are described. 1. his attempts against other nations. 2. his violence against the people of God. 3. his blasphemie and profaneneſſe against God himselfe.

1. He attempted much against the South, namely, against Egypt, vpon this occasion:

Ptolo-

Ptolomeus Epiphanes married *Cleopatra* daughter vnto *Antiochus* the great, ſiſter vnto this *Antiochus Epiphanes*, by whom he had *Ptolome Philometor*, who being a child, *Antiochus* tooke vpon him the tuition of him and his realme: but vnder that colour his meaning was to hold the kingdome of Egypt to himſelfe: Then the Egyptians craued helpe of the Romanes, who ſent *Caius Popilius*, who diſcharged Antiochus out of Egypt, making a circle with his rod at his feete, requiring Antiochus preſent anſwer before he went any further.

2. He raged alſo againſt the people of God the Iewes, whoſe countrey is called the pleaſant land, becauſe of the knowledge and worſhip of God, as it is in that ſenſe called the ioy of the whole earth, Pſal. 48. 2. In two expeditions which he made againſt Egypt, in both of his returnes from thence he inuaded Ieruſalem, and put the Iewes to the ſword. At the firſt time he was receiued by *Iaſon* the high Prieſt, and in his ſecond returne by wicked *Menelaus:* Thus he raged againſt the hoſt of heauen, the people of God, who are as the Lords hoſt militant here in earth: and he caſt down ſome of the ſtarres to the ground, which ſome vnderſtand generally to be the people of the Iewes, *Hugo.* ſome the chiefe and famous men, *Cal. Polan.* But rather by ſtarres are vnderſtood the excellent profeſſors of the Church, whom he cauſed ſome to forſake their faith, ſome to be tormented, as the mother with her 7. ſonnes, 2. Mace. 2. 7. thus the caſting down of the ſtars is vnderſtood, Apoc. 12. 4. *Bulling.*

3. Then followeth the third effect, his prophaneſſe and irreligion againſt God, who is called the prince of the hoſt of his Church, hereof there are fowre wicked and vile fruites. 1. the daily ſacrifices ſhould be taken away, with other ceremonies of religion, the Sabbaths violated, Gods ſeruice and worſhip intermitted. 2. The Sanctuarie was defiled, and the abhominable Idol of *Iupiter Olympus* ſet vp in the place of the worſhip of God. 3. many of the Iewes reuolted from the faith, and ſo the *armie*, that is the Church militant was betrayed into the hands of *Antiochus*, v. 12. 4. he caſt downe the truth, that is deſtroyed the lawe, defacing and burning the bookes of the law, 1. Macchab. 1. 59. *Bulling.*

Queſt. 21. Of the meaning of theſe words, v. 12. *the armie was giuen vp with the daylie ſacrifice by iniquitie.*

There are diuerſe readings of this verſe. 1. Some tranſlate the word, *tzeba*, *time*, thus reading, *a time ſhall be giuen ouer the daylie ſacrifice for the iniquitie, Calv. Mercer. in Iob.* 7. v. 1. *Genev.* But ſeeing the ſame word *tzeba* is taken for an hoſt or armie, v. 10. it is not conuenient to alter the ſignification here. 2. Some other reade, *robur ei datum eſt, &c.* power was giuen him againſt the dayly ſacrifice, &c. ſo the *Latine* and *Perer. Pint. Pap. Oſiand.* but this reading likewiſe is refuſed vpon the former reaſon, becauſe the ſame word is otherwiſe taken before. 3. It remaineth then that this is the true ſenſe and reading: *the hoſt was giuen vp with the dayly ſacrifice (Bul. Vat.) or againſt the daily ſacrifice, I. Pol. by iniquitie or treachery.* 4. This defection, treacherie, or iniquity, ſome vnderſtand generally of the Iewes & iniquitie of the people, for the which they were puniſhed, and depriued of the daily ſacrifice, *Cal. Genev.* ſome referre it more ſpecially to the ſinnes of the Prieſts and people (in corrupting and defiling of the ſeruice and worſhip of God) committed againſt the daily ſacrifice, for the which they were worthily deliuered vp, *Vatab.* But here ſeemeth to be ſpeciall relation to the treacherie of the Prieſts, by whome the citie and temple was betraied, as firſt by Iaſon, afterward by Menelaus, who buying the high Prieſts place for money, neglected the Temple and the ſeruice thereof, tranſgreſſed the lawes, and preferred the games and plaies of the Gentiles, as is more at large declared, 2. Macch. 4.

22. Queſt. *Of the meaning of the word Palmoni*, v. 13.

1. Some reteine the Hebrew word *Palmoni*, as the *Septuag.* but it was not a proper name of this great Angel, to whome the other Angel ſpake, it was a title rather or epithete giuen him, that *admirable or excellent Angel*, as *Vatab.* 2. Some doe take this word as deriued of theſe two words, *peloni almoni*, which ſignifieth a certaine one vnknowne: as Ruth 4. 1. *peloni almoni, ho, ſuch an one, come hither:* But this Angel beeing ſpoken vnto as the ſuperiour, and the other Angel which asked the queſtion beeing ſet forth by the title of holy one; it is not like that this great Angel the reuealer of ſecrets, ſhould be expreſſed by ſuch a meane tearme. 3. Therefore this *palmoni*, is vnderſtoode of Chriſt, who is the reuealer of ſecrets: and it ſignifieth one which hath things ſecret in number or account, *Iun.* ſome deriue it of *pala*, wonderfull, and *almoni*, a certaine one: ſo it ſhould ſignifie one admirable or wonderfull, *Oecolampad.* ſome of *pala*, and *ghalam*, which ſignifieth to hide, *he that hideth things ſecret*, *Polan.* but the beſt deriuation is, of *pala*, wonderfull or ſecret, and *manah* to number: ſo *Palmoni* is he which hath all ſecrets in number

and account, *Pap.* and so interpreteth *Iunius.*

Quest. 23. *What Angel that was, vnto whom one of the Angels spake.*

1. This whom Daniel calleth one of the Saints, was no doubt one of the Angels, and most like to be the Angel Gabriel, because he is bidden afterward by name to cause Daniel to vnderstand the vision, *Bulling.* 2. But concerning the other, who is called *Palmoni*, vnto whom the Angel spake, some question is who it should be: *Perer.* and *Pintus* do suppose it was some superiour Angel: and thereupon *Pererius* would ground his speculatiue conceit of the Hierarchie of Angels, that some are inferiour and ministring spirits, some are superiour and giue direction vnto the other. 3. But this great Angel, called *Palmoni*, was (no doubt) Christ himselfe the Prince of the Angels: for so he is called, *Isay.9.7. peleh*, wonderfull, whence this name *Palmoni* is deriued, *Cal. Bulling.* 4. Now this Angel that asked the question, did it not of any curiositie, as the disciples enquired of Christ, Act. 1. and therefore are reprooued, but the Angel for the instruction of Daniel, for the common good of the Church, desireth to knowe this secret.

Quest. 24. *Of the time prescribed, v. 14. of 2300. dayes, how it is to be taken.*

1. R. *Leui* by so many dayes would haue vnderstood so many yeares, beginning from the time of Saul, which he calleth the morning, because then the kingdome of Israel flourished, and by the euening he vnderstandeth the taking away of the kingdome: from thence to the third reparation of the Sanctuarie he would haue counted 2300. yeares, when he saith the Temple should be built the third time againe, and after that neuer to be destroyed: But this Rabbine herein is a false Prophet, for from Sauls raigne there haue runne 2600. yeares, and yet this their third Temple, which they dreamed of, is not raised. 2. *R Saadia* by these 2300. dayes would vnderstand so many moneths, for so he counteth an 180. yeares from the beginning of the kingdome of the Greekes vnto Antiochus: whereas it is euident, 1. Mac. 1. 21. that Antiochus came against Ierusalem in the 143. yeare, *Oecol.* and beside, whereas it is said in the text, *vnto the euening and morning*, it is euident, that neither moneths or yeares are here to be vnderstood, but so many naturall dayes: *Cal. Theodoret* by the euening vnderstandeth the beginning of their calamitie, by the morning the ende thereof: but the phrase of Scripture sheweth, that thereby the naturall day is comprehended, which consisteth of the day and night. As Gen. 1. throughout the chapter, *the euening & morning were the first day*, and the second day, so the rest. 3. It remaineth then, that by these 2300. dayes, so many daies precisely must be vnderstood, which make 6. yeares 3. moneths & 20. dayes, counting 365. dayes to a yeare, *Bulling.* 4. Some doe here reade onely a 1300. dayes, *Osian.* So also reade *Montanus*, and *Pagnin*: but the Hebrewe word *alephaym*, beeing put in the duall number, signifieth two thousand, *Vatab. Iun. Polan. Oecolamp.*

Quest. 25. *When this tearme of 2300. beganne and ended.*

1. *Melanct hon* beginneth this tearme in the yeare of the kingdome of the Greekes, an 145. and endeth it in the yeare 151. when Nicanor and his armie were destroyed, and the whole land recouered: but seeing euident mention is made, that Antiochus began to afflict Ierusalem in the 143. yeare, 1. Mac. 1. 21. this tearme must not take beginning after that: and seeing also that all this desolation is prophesied to happen vnder Antiochus Epiphanes, who was this little horne, this tearme must not be extended after the death of Antiochus, who died in the 149. yeare, 1. Mac. 6. 16.

2. Some do begin this tearme in the 143. yeare, when Antiochus went proudly into the Sanctuarie, and tooke away the golden altar, 1. Mac. 1. 23. And so this tearme of 6. yeares, shall determine in the 148. yeare when *Iudas Macchabeus* recouered the citie, & purged the Temple: then the 3. moneths and odde dayes are counted ouer and aboue to finish the purging & sanctifying of the Temple, *Bull. Pererius* extendeth them to the death of Antiochus, which was in the 149. yeare. But this account cannot stand: for from the beginning of the 143. yeare, to the purging of the Sanctuarie by *Iudas*, which was in the ninth moneth *Chi-*
* 1. Macch. 4. 52. *slew*, the 25. day, in the 148. yeare*, is not 6. yeares, there wanteth 3. moneths and 5. dayes.

3. *Calvin* will haue the sixe yeares to ende in the moneth *Chislew*, in which moneth the temple was polluted: but 3. moneths after the moneth *Chislew*, the sixe yeares beeing expired, it was cleansed, in the moneth *Adar*: and he noteth for this 1. Macchab. 4. 36. But there is no such thing obserued cõcerning any particular time: the contrarie is euident in the 52. v. following, that in the moneth *Chislew* (not *Adar*) the temple was cleansed, in the 148.
2. Maccha. 1. 57. yeare, as three yeares before it had beene defiled in the same moneth, in the 15. of *Chislew.*

4. *Iu-*

4. *Iunius*, whom *Polanus* followeth, beginneth this time in the 142. yeare, the ſixt moneth, and 6. day: and ſo the full ſumme of 6. yeares, 3. moneths, and 20. dayes, will come out in the 148. yeare, in the ninth moneth, the 25. day. He beginneth the reckoning of this deſolation of Ieruſalem, when *Menelaus* with other wicked men, firſt obtained licence of the king to followe the ordinances of the heathen, 1. Mac. 1. 14. and 2. Mac. 4. 25. And this ſeemeth to be the beſt account: for though it cannot be preciſely gathered out of the ſtorie of the Macchabees, when this tearme of a 2300. yeares beganne, it muſt haue a perfect ende at the cleanſing of the Sanctuarie, which was in the 148. yeare, on the 25. day of the ninth moneth *Chiſleu*: *Pererius* anſwereth, that it is not neceſſarie to vnderſtand that this cleanſing of the Sanctuarie ſhould be in the verie ende, *ſed prope finem*, but toward the ende: But the contrarie is euident out of the text, that after the 2300. dayes, *then ſhall the Sanctuarie be cleanſed*: But they which beginne the ſixe yeares in the 143. yeare, cannot ende this tearme at ſuch time as the Sanctuarie was cleanſed, but extend it further.

5. Some, as *Pererius* noteth, to make this tearme ende iuſt at the cleanſing of the Sanctuarie, doe read, a 2200. dayes: but this is an euident controlling of the text, which ſpeaketh of a 2300. dayes.

6. *Pappus* indifferently ſummeth theſe dayes, either from the firſt ſpoyling of the citie, in the 143. yeare, and ſo they ſhall ende in *Antiochus* death; or from the ſetting vp of the abhomination of deſolation, in the 145. yeare, in the moneth *Chiſleu*, 1. Macchab. 1. 57. and then they ſhall ende in the ouerthrowe and ſubuerſion of *Nicanor* and his hoſt, which was two yeares after Antiochus death: But this beeing a prophetical prediction, muſt haue a certaine and definite accompliſhment, it cannot indifferently be taken two wayes: I preferre therefore the fourth interpretation as the beſt.

7. Now whereas c. 7. 25. there are aſſigned a time, two times, and a part, that is 3. yeares and 10. dayes for the deſolation of the Sanctuarie, but here the ſumme of 2300. dayes maketh ſixe yeares, 3. moneths, 20. dayes: This muſt be vnderſtood of all the time from the firſt defection or falling away of the people by the procurement of wicked *Menelaus*, which was in the 42. yeare, as is before ſhewed; and then followeth *Antiochus* firſt comming to Ieruſalem, when he layd waſt the citie and ſpoyled the people, in the 143. yeare: but the 3. yeares muſt beginne from the ſecond comming of *Antiochus* in the 145. yeare, when he ſet vp the abomination of deſolation: And therefore here menion is not made onely of the iniquitie of deſolation, and treading downe of the Sanctuarie, but of the armie alſo, that is, the Lords people and the citie, *Polan*. Reconcil.

8. Herein alſo appeareth Gods mercie, who now afflicteth his people in meaſure, he fulfilleth not (all out) ſeuen yeares in the deſolation of the citie and temple, whereas before he puniſhed them with a captiuitie of ſeuentie yeares, *Oecolampad*.

Queſt. 26. *When the kingdome of the Greekes, ſo often mentioned in the booke of the Macchabees tooke beginning.*

1. *Lyranus* is of opinion, that the raigne of the Greekes ſhould begin from the death of Alexander, *comment. in* 1. *lib. Macchab.* c. 1. But this cannot be, for after *Alexanders* death, for the ſpace of 13. or 14. yeares, there was no certaine ſucceſſion of the kingdom, *Alexanders* captaines one warring againſt another, till thoſe fowre kingdomes of *Macedonia*, *Aſia*, *Egypt*, *Syria*, were ſetled.

2. *Ioannes Annius* is yet more bold, and controlleth thoſe numbers ſet downe in the ſtorie of the Macchabees, that whereas *Antiochus* is ſaid to beginne his raigne in the 137. yeare of the kingdome of the Greeks, he ſaith it was the 153. yeare, from the death of *Alexander*, from whence the kingdome of the Greekes muſt be counted in his opinion: And he further affirmeth that thoſe numbers in thoſe bookes of the Macchabees, were not inſerted by the author of that ſtorie, but by *Ioſephus*: But though the booke of the Macchabees is not receiued as Canonicall for any matter of faith or doctrine, yet it may be eſteemed of for matter of ſtorie: and therefore it is great bouldnes therein to contradict the ſame: And he in this his cenſure giueth vnto *Antiochus* 16. yeares, whereas he is held to haue raigned but 12. yeare: he began to raigne in the yeare 137. and died in the 149. yeare, 1. Mac. 6. 16. lib. ſuper Phiſtom. qui inſcribitur breviatio temporum.

3. Therefore theſe yeares of the kingdome of the Greekes muſt beginne from the raigne of *Seleucus* in Syria, not from the death of *Alexander*, as may thus be gathered. 1. whereas Antiochus polluted the Sanctuarie in the 145. yeare, if this time were taken from *Alexanders* death, it ſhould be the 157. or 159. yeare, for ſo long it was after *Alexanders* death.

2. Beside, *Iosephus lib. 12. antiquit. cap. 7.* saith, that this 145. yeare did concurre with the 153. Olympiade: then cannot this account begin from the death of *Alexander*, which was in the first yeare of the 114. Olympiad: from thence to the 153. Olympiad, are 39. Olympiads, which make 156. yeares, whereas it was but the 145. yeare from the beginning of the raigne of the Seleucians.

Quest. 27. *Why the kingdome of the Greekes, is counted from the raigne of the Seleucians.*

1. Though *Alexander* were the first king of the Greekes, and founder of that Empire, v. 21. yet his raigne is not counted, because the kingdome descended not to his posteritie, as the kingdome of the Seleucians did: for there were many descents in the same familie, vntill the kingdome was dissolued by the Romanes.

2. And whereas it may be obiected, that there was a descent and succession in the other kingdomes, but especially of the Ptolomees in Egypt, whose race continued longer, then the Seleucians in Syria: yet these haue the name of the kingdome, because the were mightier then the rest, and they had chiefely to doe with the people of God, whom the hystorie of the Macchabees specially concerneth.

3. Further whereas the kingdome of the Seleucians was not in any part of Greece, but in Syria and Chaldea, yet it is called the kingdome of the Grecians, because the Seleucians had their beginninng from thence, and vsed the language, customes, superstitions of the Greekes, *Perer.*

Quest. 28. *Of the man Gabriel.*

1. Some doe take this to be an excellent name, common to all Angels: it signifieth the strength or power of God: but it is euident, Luk. 1. 19. where this Angel Gabriel was sent to the vigin Marie, that it was the proper name of an Angel, *Iun. commentar.* 2. But *Gregorie* well noteth that Angels are not called by names in respect of themselues, as though they could not be discerned, but by their seuerall names, in that celestiall citie where they enioy the vision of God, *sed cum ad nos aliquid ministraturi veniunt, &c.* but when they come vnto vs to minister, they doe take their names of their ministerie and office, &c. as here this Angel is called *Gabriel*, the strength of God, because he was employed in the defense of the Church against the enemies thereof. 3. But this further must be considered, that this Angel is not so called, *ab essentiali potentia dei*, from the essentiall power of God, but of that power which was giuen him to execute the Lords commandement. *Iun.* 4. And this is the onely name giuen vnto Angels in Scripture: for the name *Michael*, which signifieth one as God, is ascribed vnto Christ, who is equall vnto God: As for the other names, *Raphael, Ieremiel, Sammael*, they are but the deuised tearmes of men, inserted in the Apochryphall bookes, but not to be found in the Canonicall Scriptures, *Polan. Iun.*

Quest. 29. v. 16. Vpon these words, *make this man to vnderstand the vision:* whether Angels can giue vs vnderstanding.

1. The Angels of themselues haue no power to infuse vnderstanding into the minde of man: but he onely which hath created the heart of man, can giue vnto it vnderstanding: And the Angels themselues cannot vnderstand the secrets and mysteries of God, vnlesse it be giuen vnto them, as here the Angel called an holy one, enquired of *Palmoni*, which is Christ, the meaning of this vision, v. 13. 2. yet when it pleaseth God to vse the ministerie of Angels, they may helpe to make a way for our better vnderstanding, as he which openeth the windowe, may be said to giue light vnto the house, yet it is the sunne properly that giueth light: So the Sonne of righteousnesse illuminateth our hearts, the Angels may helpe to prepare the way, *Polan.* 3. But in this place the Angel doth not by any secret infusion open Daniels vnderstanding, but by a manifest and cleare interpretation of the vision; and so the Lord vseth the ministrie of men in the preaching of the gospel, to open the hearts of the hearers.

Quest. 30. v. 29. *How Alexander is said to be the first king of Grecia.*

1. Though there were other kings of Macedonia, which is a part of Greece, before *Alexander*, as *Philip*, with others; yet Alexander here compared to an horne for strength, is said to be the first king, namely of the Monarchie, *Osiand.* the first king of the Grecians, that ouercame the Medes and Persians, *Polan.* 2. And here it must be obserued, that the two first

firſt kingdomes are likened vnto beaſts, the reſt vnto the hornes of beaſts, becauſe they did iſſue out of the other, as the hornes came out of the beaſt. 3. And by the hornes we muſt vnderſtand, the kings together with their kingdomes, *Oſiand.* 4. *Lyranus* giueth this reaſon, why *Alexander* is called the firſt, becauſe before him the kings were *nullius momenti*, of no account or fame: He was the firſt notable king: But he is ſo called, not onely in reſpect of his name or fame, but of his power and conqueſt, as is before touched.

Queſt. 31. Of the time when Antiochus Epiphanes ſhould riſe vp: *in the latter ende of their kingdome.*

1. Some doe thus expound the word, *beacharith*, *procedente tempore*, during the time of theſe kingdomes, *Iun. annot. Polan.* but the ſame word, v. 19. they interpret *extremitatem*, *the extremitie of wrath*, *or the laſt wrath*: therefore it is not fit in this place to giue it an other interpretation.

2. Some reade in the ende of their kingdome, *Genevenſ.* that is toward the ende of the kingdome of the Macedonians, or Greekes, *Vatab.* So alſo readeth the Latine, *poſt regnum illorum*, after their kingdome: But this cannot be vnderſtood of the ende of the kingdome of the Grecians, or *Seleucians*: for when *Anciochus Epiphanes* roſe vp, there were more which ſucceeded in that familie after him, then went before him: for in all there were 18. kings of *Seleucus* poſteritie, in the which number *Antiochus Epiphanes* was the 8. king of that familie, ſo that tenne ſucceeded him: *Antiochus Eupator*, *Demetrius Soter*, *Alexander Epiphanes*, *Demetrius Nicanor*, *Antiochus Sedetes*, *Antiochus Gryphus*, *Antiochus Cyzicenus*, *Seleucus* the ſonne of *Gryphus*, *Antiochus Pius*, whom *Tigranes* expelled, *Antiochus Aſiaticus*, whom *Pompey* deptiued. And further whereas the kingdome of the Seleucians continued 270. yeares, as *Appianus*, and *Antiochus* beganne to raigne in the 137. yeare, and died in the 149. yeare, 1. Macchab. 6. 16. there remained yet after *Antiochus* death an 120. yeares of the raigne of the Seleucians: *Antiochus Epiphanes* then could not come in the ende of that kingdome.

3. *Lyranus* making *Antiochus* a type of Antichriſt, vnderſtandeth the finall end and diſſolution of the Greeke Empire, when the fourth Monarchie of the Romanes beganne: for the kingdom of Antichriſt, *quodam modo pertinet ad regnum Romanum*, belongeth after a ſort to the kingdome of the Romanes: But ſeeing it is confeſſed of all, that hiſtorically this viſion and propheſie was firſt fulfilled in *Antiochus Epiphanes*, though typically it be referred vnto Antichriſt: then firſt this muſt hiſtorically be applyed to the time of the riſing vp of *Antiochus*.

4. *Bullinger* here vnderſtandeth the ende of the Macedonian kingdome, for ſo *Antiochus Epiphanes*, beganne to raigne in the 4. yeare of *Perſes* the laſt king, who raigned a 11. yeares, in the laſt whereof he was ouercome and taken by *P. Æmilius*, and Macedonia was brought to be a Prouince: But this interpretation agreeth not with the text, which ſaith, *that in the ende of their kingdome, &c. a king of fierce countenance ſhall ſtand vp*: it is euident then that he meaneth that kingdome out of which this fierce king ſhould come, which was the kingdome of the Seleucians.

5. *Calvin* thus interpreteth, *in the ende of their kingdome*, that is, *vbi ad ſummum peruenerint*, when they are come to the height, and begin to decline: for after *Antiochus Epiphanes*, the glorie and power of that kingdome begunne to decay: But that is not ſaid properly to be the end of a kingdome, when the power thereof is ſomewhat altered onely, the regall authoritie ſtill remayning.

6. Therefore the beſt reading is, *poſteris temporibus*, in the latter times of this kingdom, ſo is the word *acharith* taken, Gen. 49. 1. c. 2. 28. ſee before c. 2. queſt. 31. *cum regna illa aliquantum temporis conſtiterint*, when thoſe kingdomes haue continued ſome while: and the better part of the time of their continuance was paſt: for *Antiochus* came in the 137. yeare, which was toward both the latter, and the decaying times of that kingdome: for there remayned an 120. yeares of that kingdome, not ſo much time, as was alreadie fulfilled, *Iun. commentar.*

Queſt. 32. *The deſcription of Antiochus and of his doings.*

He is deſcribed. 1. by the time of his riſing vp. 2. his qualities. 3. condition and ſtate. 4. his acts and exploits. 5. by his ende.

1. The time is expreſſed, *when the iniquities, or defection, or falling away is perfited*, which ſome vnderſtand generally when the iniquities of the people were encreaſed, *Lyran. Hugo.* then God would raiſe vp one to puniſh them. Some referre it to the profeſſed enemies of the Church of God, when they ſhould be multiplied: But there is ſpeciall reference had to the generall defection and falling away from religion, vnto gentiliſme, as is declared, 1. Macchab. 1. v. 12. v. 43. and c. 2. v. 15. And the ringleaders of this apoſtaſie were *Iaſon*, who bought the high Prieſts place of *Antiochus* for money, and *Menelaus* who by the like briberie obtayned it, *Iaſon* beeing expelled: which wicked men procured the Greeke playes to be ſet vp in Ieruſalem, and ſent money to Tyrus for a ſacrifice to *Hercules*, and followed the abhominable faſhion of the heathen: as it is more at large ſhewed. 2. Macchab. 4.

2. He is ſet forth by his adiuncts. 1. he ſhall be of an hard countenance, that is, of an impudent face, a ſhameleſſe man. 2. *he ſhall vnderſtand darke ſentences*, which ſome expound thus, he ſhall cauſe by his doings this darke viſion to be vnderſtood, as beeing fulfilled in him, *Hugo.* But hereby rather is ſignified his craft and cunning, he ſhould be moſt ſubtile and politike to contriue his purpoſe.

3. His ſtate is ſet forth, his power ſhall be mightie, *but not in his ſtrength:* which ſome expound, 1. his ſtrength ſhall not be like *Alexanders*, *Genevenſ.* 2. or *aſtutior erit quam potentior*, he ſhall be more craftie then powerfull: *graſſabitur per fraudes*, he ſhall proceede by craft, not by ſtrength, *Calvin.* ſo alſo *Iun. annot.* 3. *Hugo* following the *interlin. gloſſ.* giueth this ſenſe, *not in his owne ſtrength, but of Gods*, for he could not ſo haue proſpered vnleſſe Gods will had beene ſo, for the puniſhment of his people. 4. *not in his owne ſtrength, ſed Satanæ virtute*, but by the power of Satan, *gloſſ. ordinar. ex Gregor.* 5. But the meaning rather is this, he ſeduced others, *quorum viribus abuteretur*, whoſe power he ſhould abuſe to helpe himſelfe: for both he was helped by the treacherie of the high Prieſts, *Iaſon*, and *Menelaus*, *Bulling.* and he had alſo the helpe of forren kings, *Eumenes*, and *Attalus*, as *Appian in Syriacis. Polan.*

4. His acts and exploits are of two ſorts, either againſt men, or againſt God himſelfe: Againſt men. 1. *he ſhall deſtroy wonderfully*, which *Hugo* referreth to *Antiochus* obſcure beginning, that he ſuddenly ſhould riſe to ſo great power: *Oecolampadius* vnderſtandeth it of his wonderfull crueltie, who in three dayes ſlue 80. thouſand in Ieruſalem, 40. thouſand were put in bands, and as many ſold: But it may more fitly be vnderſtood of his deceit and craft, whereby he wonderfully proſpered: for he procured the death of his father *Antiochus*, and then of his elder brother *Seleucus*, and then defeated alſo *Seleucus* ſonne of the kingdom. 2. *he ſhall deſtroy the mightie and holy people*, *Gregorie* vnderſtandeth here, *mente inuictos*, thoſe which were ſtrong and inuincible in minde, whom he corporally ouercame, as the mother with the ſeuen children, and other of the Saints, *Lyran. Hugo* vnderſtandeth the Iewes which were ſtrong and mightie, *auxilio dei*, by the ſtrength of God before: this ſheweth rather, that he ſhould not onely proſper againſt the people of God, but ſubdue other ſtrong nations alſo, as the Egyptians, with other people, *Calv. Polan.* 3. A third effect is, that he ſhould ſo by his policie and craft preuaile, winning ſome by flatterie and bribes, others by fraud and deceit, that he ſhould thereby wax wonderfull inſolent and proud aboue meaſure: in ſo much, as that he ſhould thinke *to command the floods, and to weigh the mountaines in a ballance.* 4. *He ſhall in peace deſtroy many:* 1. ſome reade in *copia rerum*, in the abundance of things: which *Hugo* vnderſtandeth of his gifts: *Lyran.* of his power giuen him of God. 2. but the word *ſhalvah* ſignifieth peace: *Calvin* expoundeth, that he ſhall *per quietem quaſi per ludum*, by peace, and at his eaſe, and as in ſport, without any difficultie preuayle: ſome giue this ſenſe, that he ſhall ſet vpon men which were in peace, *nihil opinantes*, thinking nothing: but the meaning is, he ſhall vnder color and pretenſe of peace deſtroy many: for ſo he inuaded Egypt vnder pretenſe to be gardiane to the young king, his nephewe: ſo he gaue peaceable words vnto the Iewes, who gaue credit to him, and he entred the citie, and put them to the ſword, 1. Macch. 1. 31, 32. 2. Then followeth his inſolencie againſt God himſelfe, *he ſhould ſtand vp againſt the prince of princes:* for ſo he ſet vp in deſpight of God the abhominable idol of *Iupiter Olympus* in the temple.

2. Macchab. 9. 8.

The fift and laſt part of the deſcription is of his ende: he *ſhall be broken downe without hand*, that is of man, he died by the ſtroke of Gods hand, of a moſt incurable diſeaſe, 2. Macchab. c. 9. which is now to be handled more at large in the next queſtion.

Queſt.

33. Queſt. *Of ſome difference in the ſtorie of the Macchabees concerning the death of Antiochus.*

There are ſome differences, which ſeeme to admit ſome reaſonable ſatisfaction, but ſome other there are, which can not be reconciled.

The differences of the firſt ſort are theſe. 1. whereas the narration of the death of Antiochus is ſet forth in three places, 1.Macch.c.6.2.Macch.c.1.and c. 9. in the 1. Macch.c.6. v.1. it is ſaide, that Antiochus would haue ſpoiled the rich temple in the citie *Elymais*: and yet, 2.Macch. c. 9. it is ſaide to be the citie *Perſepolis*, the temple whereof he would haue ſpoiled: *Pererius* here anſwereth, that it was in deede the citie Suſa in the Prouince of Elymais, the temple whereof he would haue robbed; which is called *Perſepolis* a citie of Perſia: though he confeſſeth, that there was a citie of that name, but that was deſtroied by Alexander; he himſelfe, with his captaines beeing drunken, at the inſtigation of *Thais* his concubine, ſet fire vnto it with his owne hands. *Contr.* But a better anſwer may be found out: that the words are not to be read, *he heard that Elymais in the countrey of Perſia, was a citie greatly renowned for riches*, as the Latine tranſlatour readeth, whome our Engliſh tranſlations follow: but the Greeke text ſtandeth thus, he heard, ὅτι ἔστιν ἐν ἐλύμαις, πόλις, that there was in Elymais in the region of Perſia, a citie. So Elymais, is not the name of the citie, but of the countrey which belonged to Perſia, where this citie was. And *Perſepolis* is knowne to haue beene the proper name of a citie, which though it had beene deſtroied by Alexander aboue an 150. yeares before this, yet it might, and is like in all this time to haue beene repaired againe.

2. Whereas 1.Macch.6.5.it is ſaid, that one brought him tidings into Perſia, how his armies were diſcomfited in Iudea: and 2.Macch. 9.3. it is ſaid the newes was brought him to *Ecbatane*, which is in Media, not in Perſia, Tob. 3. 7. *Pererius* giueth this ſatisfaction, that the meſſenger might firſt come into Perſia, but not finding the king there, he went to Ecbatane.

3. 1.Macch.6.4.the Latine tranſlator readeth, *he came againe to Babylon:* but 2.Macch. 9.28.it is ſaid, he died in a ſtraunge countrey among the mountaines: he could not die in a ſtraunge countrey beeing at Babylon, for that was his owne countrey. This doubt alſo may eaſily be remooued by amending the tranſlation: the words in the original are, ἀποστρέψας εἰς βαβυλῶνα, he was to returne to Babylon, *Iun. Vatab. in animo habuit, &c.* it was in his minde to returne to Babylon, *Perer.* but the Latine tranſlation is, *reverſus eſt in Babyloniam*, he returned to Babylon: which reading if they will ſtand vnto, this contradiction can not be reconciled.

4. 1.Macch.6.8.it is ſaide, he fell ſicke for ſorow: but 2.Macch.9. it is declared how he was ſtricken with an incurable diſeaſe, that wormes came out of him, and no man could endure the ſtinke of his bodie: *Pererius* alſo thus reconcileth theſe places, that both were true, he might ſicken of griefe, and his ſicknes was encreaſed by that filthie diſeaſe: ſo alſo *Hugo*, he died *morbo ſcilicet & triſtitia*, both of the diſeaſe, and griefe alſo.

Theſe doubts may with ſome probabilitie be ſatisfied: but this contradiction can not be healed, that whereas 1. Macch. c. 6. and 2.Macch. c. 9. Antiochus is reported to haue died partly of griefe, partly of a ſtrange diſeaſe: Now 2.Macc.1.16.it is reported, that he with his armie was ſlaine with ſtones in the temple of Nanea, their heads cut off, and throwne out. To this obiection diuers anſwers are made, to preſerue the credit of this booke.

1. Some thinke that this Antiochus ſlaine in the Temple of Nanea, was not Antiochus Epiphanes, whoſe death is mentioned in thoſe two other places: but *Antiochus magnus* the father of this Antiochus: ſo *Lyran. Carthuſian. Melchior Canus.*

Contr. Bellarmine, and *Pererius* both doe refuſe this anſwer: for this Antiochus thus killed, was an enemie to the Iewes, and they reioyced in his fall: but the other *Antiochus* ſurnamed the great, was a friend vnto the Iewes, and ſhewed great kindnes vnto them, and they vnto him, as *Ioſephus* writeth, how when Antiochus had ouercame *Scopas Ptolome, Philometors* captaine, and ſubdued *Celoſyria*, and *Samaria*, the Iewes yeelded themſelues, and receiued his armies into their cities, and refreſhed them: which benefit Antiochus acknowledged in certaine letters to his friends, purpoſing to requite the ſame. lib.12.antiqu. cap.3.

2. An other opinion is, that this Antiochus was the ſonne of Demetrius the ſonne of Seleucus Philopator, whome *Epiphanes* depriued of his kingdome, who was ſurnamed *Antiochus pius*, who put downe *Tryphon*, that vſurped the kingdome. *Bellarmine* here forget- Bellar.lib.1.de verb.Dei.c.15.

ting himſelfe ſaith, that this Antiochus was called *Triphon*, or Gryphus: in one ſentence he committeth two errors: for this *Tryphon* vſurped the kingdome, whome Antiochus expelled: and Antiochus Gryphus was the 17. king of Syria, whereas *Antiochus pius* was the 15. *Bulling.* of this opinion, that this was *Antiochus pius* here reported to be ſlaine, are *Rupert. lib. 1. de victor. verb. c. 6. Michael Medina, Carolus Sigonius.* But theſe two arguments make againſt this opinion. 1. that *Antiochus pius* had no ſuch ende, but died in battell againſt the Parthians, *Iuſtin. lib. 38. in fine.* 2. Antiochus though there was ſome variance betweene him and *Hyrcanus*, yet he ſpoiled not the citie, but when he beſieged it, he gaue them ſeuen daies truce at their requeſt, to celebrate the feaſt of Tabernacles, and beſide ſent them veſſels of ſiluer, and veſſels of gold, and much incenſe: and at the length a league was concluded betweene them. But this Antiochus, that ſhould be put to death in the Temple of Nanea, was a profeſſed enemie vnto the Iewes, and therefore they reioyce and giue thankes for his death.

3. *Pererius* deliuereth an other opinion, to the which he ſubſcribeth as probable: that not Antiochus, but the captaine of his hoſt was killed with ſtones: *they caſt ſtones as it were thunder vpon the captaine.* But it is euident, that Antiochus is vnderſtood by the captaine, v. 13. 14. *Albeit the captaine, and they which were with him, ſeemed inuincible, yet they were ſlaine in the Temple of Nanea: for Antiochus, as though he would dwell with her, came thither to receiue money vnder the title of a dowrie.* It was Antiochus himſelfe, that pretended mariage with Nanea, or Diana, as the like is reported of *Tiberius, Nero, Heliogabalus*, that would make marriages with the goddeſſes: he therefore came himſelfe in perſon, to receiue as a dowrie, the treaſure of the Temple.

4. But *Bellarmine*, and *Pererius* likewiſe doe moſt approoue this ſolution, who thus interpret theſe words, v. 13. *cecidit in templo Nanea, the captaine with his hoſt fell in the temple of Nanea:* that is, they were ſmitten, not ſlaine. *Bellarmine* giueth inſtance of the like place, Gen. 14. 10. *The king of Sodome and Gomorrah fell there, in the ſlimie pits*, that is, were diſcomfited, they were not killed: for the king of Sodome met Abraham afterward. *Pererius* obiecteth that place, Dan. c. 11. 30. how the Romanes ſhould come againſt Antiochus, and he ſhould be ſmitten, yet he was not killed.

Contra. 1. The word vſed 2. Macchab. 1. 13. is κατεκόπησαν, not *they fell*, but *they were ſmitten or ſlaine: conciſi ſunt*, they were hewen and cut in pieces, as *Vatablus* and *Iunius* tranſlate. 2. in that place, Gen. 24. 10. it is onely ſaid, *they fell*, but here more is expreſſed, they were cut in pieces, v. 16. 3. and in the other place, the word is better tranſlated by *Vatablus, conſternabitur*, he ſhall be *grieued*, or *terrified*, not *ſmitten.*

5. This then remaineth to be ſaide, that this is an vncerten and vntrue report of Antiochus death, as that is likewiſe of the holy fire which was hid, and when Nehemias ſent to fet it, they found thicke water in ſtead of fire. And therefore that other report of Antiochus death, beeing twice ſet downe, 1. Macchab. c. 6. and 2. Macchab. c. 9. is to be receiued as the more probable. *Iun.*

34. Queſt. *Of the agreement of other perſecutors of the Church with this deſcription of Antiochus.*

1. As the apoſtaſie of the Iewes was a forerunner of the tyrannie and perſecution of Antichriſt: So when perſecution is raiſed in the Church, many doe fall away: as when *Conſtantius* fauoured Arrius, and perſecuted the orthodoxall profeſſours, *Liberius* the Biſhop of Rome fell away alſo to Arrianiſme. And of late daies when *Charles* the fift made warre againſt the Proteſtant Princes in Germanie, many goſpellers either fell to Poperie, or receiued the *Interim:* And in England in Queene Maries daies, many forſooke the Goſpel, and turned Papiſts.

2. As Antiochus was of a bold countenance, and full of craft, ſuch were the perſecutors of the Goſpel, as *Iulian* the Apoſtata, *Valens* the Emperour, the Duke of *Albanie* in the low countries.

3. As Antiochus encreaſed by the treacherie of others, that helped him: ſo it is vſuall for the enemies of the Goſpel to preuaile, if they can by treacherie: as many treaſons againſt Queene Elizabeth, and our noble Soueraigne that now is, haue beene ſet forward by ſome ſorren Papiſh Princes.

4. Antiochus by flatterie, and vnder colour of peace deceiued many: ſo did the Duke of Albania

Albania in the lowe countries: and king *Philip* when he intented the inuaſion of England, *ann.* 1588. yet made ſhewe of peace by the Prince of *Parma* vnto Queene Elizabeth.

5. As *Antiochus* was taken away by Gods hand not by mans: So the Lord himſelfe encountreth the wicked, as he did *Pharaoh* and *Herod*, *Polan.*

Queſt. 35. *Why it is called the viſion of the euening and morning*, v. 26.

1. Some vnderſtand it thus, the viſion, *quæ per ſucceſſiones temporum complenda eſt*, which is to be fulfilled in ſucceſſion of time: *Hugo.* 2. *Lyranus* thus interpreteth: by the *morning* he would haue vnderſtood the time of *Antiochus*, by the *euening* the time of Antichriſt, who was prefigured by *Antiochus.* 3. the vulgar Latine readeth, *the viſion of the morning and euening*, as though this were ſpoken of the time, when this viſion appeared. 4. But it hath relation rather to the former part of the viſion, v. 14. where mention is made of 2300. *dayes vnto the euening and morning*, that is ſo many naturall dayes: this viſion which is expreſſed by part of the ſubiect taken for the whole, is ſaid to be true, *Cal. Polan.*

Queſt. 36. *Why Daniel is bidden to ſeale vp the viſion.*

1. Some by ſealing vnderſtand the committing to memorie, *Hugo.* 2. Some the committing of it to writing, *Lyran.* 3. *Bullinger* alludeth to the vſe of men, which ſeale and confirme thoſe things, which are true: and ſo Daniel is bid to ſeale it, as a thing moſt certaine. 4. Some thinke that hereby is ſignified, that he ſhould conceale this viſion, leaſt the Iewes hearing what affliction they ſhould endure in their owne countrey, might be ſlack to returne thither. 5. *Chryſoſtome* giueth this ſenſe: that he ſhould keepe it faithfully, *ne temporis prolixitate diſpereat*, that it periſh not in continuance and length of time. 6. The Hebrewes referring this viſion to the laſt times of their redemption by their Meſſiah, would haue it therefore ſealed, becauſe the time was long, before it ſhould be fulfilled. 7. But the reaſons why Daniel is commanded to ſeale vp the viſion, were theſe. 1. that he ſhould not communicate it vnto the Chaldees, whom it concerned not, or to any other carnall men, or vnbeleeuers, that would not giue credit vnto it: but that he ſhould conceale it from ſuch: yet vnto the faithfull he might impart it: As the Prophet Iſay ſaith to the ſame purpoſe, 8. 16. *bind vp the teſtimonie, ſeale vp the lawe among my Diſciples*, and this is according to the rule of our Sauiour, *not to caſt things holy vnto dogges*, Matth. 7. 6. *Polan.* 2. By this ſealing of the viſion is ſignified, that it was not preſently to take effect, but after a long time, about 300. yeares after: yet it ſhould be moſt certainely fulfilled in the appointed time, *Iun. in commentar.* ſo he is not bidden ſimply to conceale it, but hereby rather he is admoniſhed not to doubt of the accompliſhment thereof: and that he ſhould not meaſure it, *ex vulgi ſententia*, by the opinion of the vulgar ſort, *Calvin.*

37. Queſt. *What kings buſines Daniel did*, v. 27.

v. 27. *I did the kings buſines, &c.* 1. Some doe thinke that this was king *Darius* buſines, that caried Daniel with him into Media, *Lyr.* and they thinke this worke was the building of the great tower, which *Ioſephus* maketh mention of, *Hug.* But this can not be ſo: for *Ioſephus* ſaith, that *Darius* caried Daniel with him into Media, but Daniel was at this time at Shuſhan, v. 2. and that great tower was built not at *Shuſhan*, but at *Ecbatane*, as *Ioſephus* writeth, *lib.* 10. *cap.* 12. 2. *Oecolampad.* and *Pelicane*, in that it is ſaid, *when I roſe vp, I did the kings buſines*, doe inferre, *non dicit ſe à Suſis rediiſſe, ſed ſurrexiſſe*, he ſaide not he did returne from Suſa, but onely roſe vp, and returned to his buſines, &c. ſo that their opinion ſeemeth to be, that Daniel was in deede now at Suſa: But it is ſhewed before, that he was at Suſa onely in viſion, qu. 4. 3. It remaineth then, that this king was *Belſhazar*, as is euident, v. 1. by whome it ſeemeth he was emploied, though not ſo much, nor in ſo great affaires, as he was vnder the former kings, *Oſiand.* but what manner of emploiment it was, it is not expreſſed, neither can certenly be gathered, *Iun.* Daniel then hauing noted before, that this was done vnder *Belſhazars* raigne, v. 1. returned vnto his buſines, which is an euident argument that he was then in *Balthazars* Court, or at hand, not at Suſa, becauſe he preſently roſe vp, hauing recouered himſelfe, to doe the kings buſines, *Calvin.*

38. Queſt. *Of the meaning of theſe words*, v. 27. *none vnderſtoode, or perceiued it.*

1. Some read, and there was none to interpret it: ſo *Lyran. Hug. Pintus*, following the vulgar

vulgar Latine, which they vnderstand thus: that is, none interpreted it as the Angel, *Hugo.* or none could interpret it in particular concerning the kings names, but onely in generall, *Lyran.* But the word here vsed *mebin*, signifieth not *interpreting*, but perceiuing and *vnderstanding*: neither could Daniel say, none could interpret it, seeing the Angel had giuen the interpretation of it before. 2. Some read, *none vnderstood it.* The Hebrewes thinke that Daniel himselfe vnderstood it not: but that can not be, seeing the Angel was bidden to cause him to vnderstand it, v. 16. 3. Some thinke, that none of those, to whome Daniel reuealed the dreame, could vnderstand it, *Oecolampad.* but Daniel did not impart it to so many, to wit who vnderstood it, and who vnderstood it not: for he was commanded before to seale it vp, to hide and conceale it, and lay it vp in his heart. 4. The words are then better translated, none perceiued it, that is, that he had beene sicke for griefe, because of the heauie vision: he dissembled his affection, and neither in word, nor so much as in countenance bewraied, that he had seene a vision: according as he had beene before charged to conceale and keepe the vision to himselfe, *Iun. Polan.*

39. Quest. *The historie of Antiochus Epiphanes raigne abridged, for the better vnderstanding of this vision.*

1. After that Antiochus (the great) father vnto Antiochus Epiphanes, had beene vanquished by Scipio, he was constrained to deliuer ouer vnto the Romanes his sonne Antiochus to be an hostage, where he continued 14. yeares: and then hearing of his fathers death, watched his time, and fled secretly from Rome, and tooke vpon him the kingdome of Syria, making a way thereunto by procuring the death of Seleucus his elder brother, and disinheriting *Demetrius* his sonne.

2. Then *Antiochus*, after he was setled in the kingdome, inuaded Egypt, vnder this colour, to be tutor vnto the young king Ptolome Philometor his sister Cleopatra her sonne: he put many to the sword, and subdued many cities: And in his returne, beeing sauoured by diuers seditious persons in Ierusalem, as by Iason, who had bought the priesthood of him for money, and wicked Menelaus, who got the Priesthood for himselfe, promising more money, and put Iason by, 2. Macchab. 4. by this meanes he entred into the citie, robbed and spoiled the Temple, and put many to the sword: this was in the 143. yeare of the kingdome of the Greekes, in the 6. yeare of his raigne.

3. Then about two yeare after he made a second expedition into Egypt, where he was commanded to depart by *Popilius* the Embassadour of the Romanes, who making a circle in the sand with his rod before Antiochus, vrged him to make his present answer, before he went thence.

4. In his second returne he entred Ierusalem againe, and made hauocke of the citie, defiled the Temple, and set vp therein the abomination of desolation, the idol of *Iuppiter Olympus:* this was in the 145. yeare in the 8. yeare of his raigne, 1. Macchab. 1. 57.

5. Then *Mattathias* beeing mooued in zeale, stood vp to resist the Tyrant, and *Iudas* his sonne, with his brethren after him: and at the length they preuailed, and 3. yeares after they cleansed the Sanctuarie, and restored the sacrifices: and this was in the 148. yeare, 1. Macch. 4. 52. in the 11. yeare of Antiochus raigne.

6. After this this wicked Tyrant went into Persia, thinking to robbe the rich Temple at Persepolis, where hauing the repulse, and hearing at the same time how his captaines *Timotheus* and *Nicanor* were discomfited with their armies in Iudea, partly of griefe, and chiefly beeing smitten of God with an incurable and stinking disease, he died in the 149. yeare, and the 12. of his raigne: see the storie, 2. Macchab. 9.

4. *Places of doctrine.*

1. Doctr. *Of the office of a Prince.*

v. 5. *An horne appeared betweene his eyes.* In that Alexander is resembled to an horne betweene the eyes, many excellent properties required in a Prince are thereby signified. 1. the king is as an horne vnto the kingdome, the glorie and strength thereof, to defend them, and to push at their enemies: as the horne is the defense of the beast, and that whereby others are offended. 2. as the horne did rise vp betweene the eyes, so the Prince must be circumspect and aduised, and do all things with counsell: as it in the Prov. c. 24. 6. *with counsell thou shalt enterprise warre.* 3. as the horne is most conspicuous of all other parts, so the vertue and courage of the king should appeare and be manifest to all. *Polan.*

2. Doctr.

2. Doctr. *That all things in the world are ruled and guided by the diuine prouidence.*

v. 9. *It waxed great toward the South, &c.* In that Antiochus acts are ſet downe in order, both his outrage againſt men, and his blaſphemie againſt God, the treading down of the Sanctuarie, and of the people of God: Hence *Ioſephus* collecteth well, that theſe things were not done by chance: as a ſhippe fleeting vpon the ſeas without a gouernor, or a chariot running without a driuer: *nam ſi hæc ſponte gererentur, non ſecundum illius propheſiam omnia prouenire conſpiceremus*, for if all theſe things fell out of themſelues, we ſhould not ſee them ſo fitly to come to paſſe according vnto his propheſie. *Ioſeph. lib. 10. Antiquit. c. 14.*

3. Doctr. *The Scriptures are the rule of truth.*

v. 12. *It ſhall caſt downe the truth, &c.* That is, the bookes of the Law, which were the rule of faith: hence then it followeth, that the Scriptures containe the holy doctrine of truth: which is not to be learned els where, then from the Scriptures: So that they which are enemies to the Scriptures, doe ſet themſelues againſt the truth; as wicked Iehoiakim, when he cauſed Ieremies prophecie to be cut with a penknife, and caſt into the fire; therein profeſſing himſelfe an enemie to God and his truth: and therefore this iudgement is threatned againſt him, that he ſhould haue none of his ſeede to ſucceede him, and his bodie ſhould be caſt forth vnburied, Ierem. 36. 30.

4. Doctr. *That Angels haue not all knowledge.*

v. 13. In that one of the Angels enquireth of *Palmoni*, which is Chriſt, how long this viſion ſhould endure: therein it appeareth, that Angels haue not the knowledge of all ſecrets: for here they are inſtructed by Chriſt, concerning the meaning of this viſion. Further, that the knowledge of Angels is limited, and that they encreaſe in knowledge, and haue things reuealed vnto them which they knew not before, is euident by that place of the Apoſtle, Eph. 3. 10. *That vnto Principalities and Powers in heauenly places, might be knowne by the Church the manifold wiſdome of God:* ſo alſo S. *Peter* ſaith, 1. Pet. 1. 12. *Which things the Angels deſire to behold:* they ſtill proceede in the beholding of the myſterie of our redemption.

5. Doctr. *Chriſt is the Lord and head of the Angels.*

v. 13. In that the Angel enquireth of *Palmoni* the meaning of this viſion, which is Chriſt, who afterward v. 16. appointeth the angel Gabriel to open the viſion to Daniel: it is hence inferred that Chriſt is ſuperiour to the Angels, that they receiue their directions from him, and that they are his miniſters ſent abroad for the ſeruice of his Church: So the Apoſtle ſaith, Hebr. 1. 6. *When he bringeth in his firſt begotten Sonne into the world, he ſaith, And let all the Angels of God worſhip him:* and, v. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes, which ſhall be heires of ſaluation?*

5. Places of controuerſie.

1. Controu. *Proſperitie and externall felicitie is no perpetuall note of the Church.*

v. 15. Antiochus is permitted for a time to tread downe the Sanctuarie, and armie, that is the Church militant, vnder feete: whereby it is euident, that the Church is not alwaies diſcerned by outward proſperitie: which *Bellarmine* maketh one of the notes and marks of the Church. The people of God are more ſubiect to affliction and perſecution in this world: they are oftner preſſed downe with aduerſitie, then lifted vp by proſperitie: as our bleſſed Sauiour ſaith, *In the world ye ſhall haue affliction, but in him we haue peace*, Ioh. 16. 33. See more hereof, *Synopſ. 2. controu. qu. 3. note 15.*

2. Controu. *That the abomination of deſolation ſpoken of, v. 13. is not the aboliſhing of the ſacrifice of the Maſſe.*

The Romaniſts make this a marke of Antichriſt, that the daily ſacrifice of the Maſſe ſhall be aboliſhed at his comming: and therefore they charge Proteſtants to be forerunners of Antichriſt, becauſe they haue baniſhed out from among them the Maſſe.

Contra. 1. The new Teſtament acknowledgeth no other externall ſacrifice, but the ſacrifice of atonement made by Chriſt, of himſelfe vpon the croſſe: the vertue and efficacie whereof

whereof beeing euerlasting, it is not to be iterated, or repeated: as the Apostle saith, Hebr. 9. 25. *Not that he should offer himselfe often:* and v. 28. *Christ was once offered, to take away sinnes.* 2. The sacrifices now offered vp by Christians are spirituall: Hebr. 13. 12. *Let vs by him offer the sacrifice of praise alwaies vnto God:* And in this sense the Apostle saith, *He hath made vs Kings and Priests to God his father,* Revel. 1. 6. 3. The Papists are they which haue abolished the true commemoration of Christs sacrifice: in stead of the Eucharist, hauing instituted a theatricall and pompous shew of the Masse. *Papp.*

3. Controv. *The authoritie of the Scripture dependeth not vpon the testimonie of the Church.*

v. 27. *The vision of the euening and morning is true, &c.* The Angel here giueth testimonie vnto the truth of this vision, yet therefore dependeth it not vpon the Angels approbation, but vpon the authoritie of Christ: this then is but a weake argument of the Romanists; the Church giueth testimonie to and of the Scriptures, therefore the authoritie of Scripture dependeth of the Church, *Polan.* Indeede the consent and generall approbation of the Church may induce vs, at the first, and may make a way, and as it were prepare vs; but we beleeue the Scriptures for the truths sake therein contained, beeing thereunto perswaded by the spirit of God. See further of this question, *Synops. Centur. 1. err. 5.*

4. Controv. *The description of Antiochus agreeth to the Pope and Antichrist.*

Although historically this vision of the little horne were fulfilled in Antiochus, yet for as much as he was a type of Antichrist, all those properties doe fitly agree vnto him also, shadowed forth in Antiochus: and so *Gregor. in 40. c. Iob,* and *Lyranus* doe in diuers points make Antiochus a type of Antichrist, though they doe not take the Romane Bishop to be he.

1. Before Antiochus raged against the people of God, there was a defection and falling away of many from the faith, to Paganisme: and this is touched, v. 23. *In the ende of their kingdome, when their rebellions, defections, or falling away shall be perfited:* for so Iason, and Menelaus, with diuers other of the Iewes forsooke their religion, and followed the Gentile customes, 1. Macchab. 14. 15. So before Antichrist come, there shall be a departure or apostasie, 2. Thess. 2. 3. which shall be a falling away from the faith, as *Ireneus* interpreteth, *lib. 5. aduers. hæres. c.* 21. so also *Primasius, Chrysostome, Oecumen. Lyran.* vpon that place: which we see is come to passe, that the most part of Christian nations had forsaken the puritie of the Gospel.

2. *Antiochus* was of an impudent face: so Antichrist shall be *ad omne malum inuerecundus,* vnshamefast to euery euill worke, *Lyran.* which is fulfilled in the Pope: who without all modestie and shamefastnes, challengeth to be the Vicar of Christ, the head of the Church, Vniuersall Bishop, and what not.

3. *His power was great, but not by his owne strength.* Antiochus was assisted by the malicious practises of others, as of *Menelaus:* So the Pope hath encreased by the helpe of others. Phocas that killed Mauritius the Emperour, first graunted vnto Pope Boniface the 3. to be called head of the Church: And of late times the French and Spanish kings haue waged battell for the Pope.

4. v. 23. *He shall vnderstand darke sentences,* whereby is vnderstood his craft and subtiltie: so Antichrist, as *Lyranus* noteth, *callidissimus erit auxilio Diaboli,* shall be most craftie by the helpe of the deuill: And so the Pope hath bewitched the world with his intoxicate cuppe of fornications, with deceitfull and subtile doctrines of inuocation of Saints, prayer for the dead, purgatorie, indulgences, and such like: and he hath also deceiued the world with lying signes and wonders, as S. Paul prophecieth, 2. Thess. 2. 9.

5. Antiochus *should destroy the mightie, and the holy people:* So the Pope hath deposed kings, and depriued them of their kingdomes: he hath also more persecuted the people of God, then euer did any of the Pagan Emperours.

6. Antiochus is prophecied to waxe great toward the North, toward the South, &c. v. 9. he should raise vp tumults and warres euery where: So the Popes haue beene the authors of bloodie warres in euery place almost. Gregorie the 3. and Leo 3. set Italie against the Emperour: Zacharias suborned Pipinus against Childerick king of Fraunce: Adrian 1. set the French and Lombards together by the eares: Iulius the 2. stirred vp diuers Christian Princes against the Venetians: Nicolaus the 3. caused the Sicilians to put the French to the sword:

ſword: Paulus the 3. raiſed the Italians and Spaniards againſt the Germanes: yea, there haue beene almoſt no warres betweene Chriſtian Princes, wherein the Pope hath not put his foule finger.

7. Antiochus ſhould thorough peace deſtroy many: and ſo did Gregorie the 13. vnder pretence of peace, in that bloodie mariage at Paris, in the yeare 1572. cauſe much blood to be ſhed.

8. Antiochus ſhould ſtand againſt the Prince of Princes, God himſelfe: ſo the Pope aduanceth himſelfe againſt God, in taking vnto himſelfe authoritie to diſpenſe with the word of God: in maintaining doctrines directly oppoſite to the Scriptures, as idolatrie, inuocation of Saints, merits, and ſuch like.

9. Antiochus ſhould exalt himſelfe in his heart, v. 25. ſo the Pope hath beene ſo lifted vp in pride, that he hath ſet his foote in the necks of Emperours, made them kiſſe his foote, and hold his ſtirrup, and lead his horſe.

10. Antiochus ſhould be deſtroyed without hand: ſo the Lord ſhall conſume Antichriſt with the ſpirit of his mouth, 2. Theſſ. 2. 8.

6. Morall obſeruations.

1. Obſerv. *Religion maketh a citie or countrey famous.*

v. 9. *Toward the pleaſant land.* There were many countries more flouriſhing then Iudea in temporall bleſſings, as Egypt, Babylon, Syria, yet Iudea is called the pleaſant land, becauſe of the true religion and worſhip of God: So Italie now is for pleaſantnes and fruitfulneſſe farre beyond other regions; but thoſe countries and cities which profeſſe the Goſpel, are the pleaſant lands in the ſight of God: as the brethren of Berea are called noble in reſpect of their knowledge, and zeale, Act. 17. 11.

2. Obſerv. *The Church of God is militant and warfaring in earth.*

v. 13. *To tread, &c. the armie vnder foote.* The Church of God doth but ſoiourne here in earth, and the faithfull are but as pilgrimes and ſtrangers here, as S. Peter ſaith, 1. Pet. 2. 11. *They doe not warre after the fleſh*, 2. Cor. 10. 3. Therefore we are taught, that as Gods ſouldiers, we ſhould ſtriue for the kingdome of God, and hold out this our warfare and pilgrimage with conſtancie and patience, till we obtaine the victorie.

3. Obſerv. *Of the care and loue of the Angels toward the Church of Chriſt.*

v. 13. As here an Angel is deſirous to know how long this deſolation of the Church ſhould laſt: ſo thoſe bleſſed ſpirits of God doe grieue to ſee the affliction of Chriſts Church, & deſire to haue it at an ende: As they reioyce to ſee the Church increaſed, and men brought vnto repentance, Luk. 15. 7. *Ioy ſhall be in heauen for one ſinner that conuerteth.*

4. Obſerv. *It is profitable to heare the ſame things often.*

v. 26. As the Angel repeateth onely the viſion of the euening and morning, but expoundeth it not, becauſe it was plaine enough: ſo it is not amiſſe for vs often to haue inculcated and beaten vpon the ſame principles of religion: as S. Paul ſaith, Philip. 3. 1. *It grieueth me not to write of the ſame things vnto you, and for you it is a ſure thing.* Men muſt not then haue itching eares, ſtill deſirous to heare new things: ſuch were the Athenians, who coueted onely to tell and heare newes, Act. 17. 21.

5. Obſerv. *How we ſhould be affected in hearing Gods word.*

v. 27. *And I Daniel was ſtricken and ſicke, &c.* Daniel was much mooued at the hearing of this viſion: ſo ſhould the ſeruants of God be throughly ſtricken with admiration at the myſteries of religion: their inward bowels ſhould be mooued at the hearing of Gods word. They then which are dull and heauie, and haue no ſenſe nor feeling when Gods word is denounced, doe ſhew that they haue but carnall and cold affections, and had neede to be often rouzed vp with that ſaying, *He that hath eares to heare, let him heare.*

CHAP. IX.

1. The Argument and Methode.

THis Chapter hath two parts, 1. Daniels prayer and ſupplication, to v. 20. 2. then the effect of his prayer, thence vnto the ende.

1. There is set forth, 1. the occasion of his prayer: what it was, he vnderstood by reading the Prophet Ieremie, that the 70. yeares of captiuitie was accomplished, v. 2. what it wrought, it mooued him vnto earnest prayer and supplication, v.3. which is set forth by the circumstance of the time, in the first yeare of *Darius*, v.1. 2. then followeth the inuocation it selfe, v.5. 3. the praier consisting partly of a confession, v. 15. the seuerall parts and arguments whereof, see quest.7.following: partly of an earnest deprecation, to v.20. the particulars whereof, see also, qu.7.

2. In the effect of his praier, there is expressed, 1. who it was that came vnto him, the Angel Gabriel, v.21. 2. when, the generall time is described, while Daniel was yet praying, v. 20. the particular, in the time of the euening sacrifice. 3. what message the Angel brought: which is deliuered first in generall, then in particular: in the generall foure things are shewed. 1. the commandement giuen vnto him. 2. the cause thereof, Daniel was beloued. 3. the ende, to informe Daniel. 4. with a stirring of him vp to attention, v.22,23. In the particular declaration, two things are deliuered, the office of the Messiah, with such things as should happen vnto him, he should be slaine; and the destruction of the citie, which should follow as a iust iudgement for putting the Messiah to death.

The time limited concerning the Messiah, 1. is set forth in an whole summe of 70. weekes: wherein three things are declared: 1. the time summed by propheticall weekes of yeares. 2. for whome, *vpon thy people.* 3. what things should be done in this time: euen these three: 1. the sealing vp of former visions, which should be accomplished in the Messiah. 2. the anointing of the Messiah to his office. 3. the benefits procured by the Messiah, either in taking away sinne, both in finishing it, that it should raigne no more in his members, in sealing it in the remission and forgiuenes thereof; and reconciling, that is, paying the ransome for it: and in bringing in euerlasting righteousnes, v.24. 2. this time is set forth in parts. 1. seuen weekes are set apart for the building of Ierusalem. 2. after 62. weekes the Messiah shall be slaine, v.26. 3. in the 70. and last weeke he shall confirme the couenant, and the sacrifices shall cease, v.27.

The destruction of the citie is shewed, 1. by whome, by a Prince that should come. 2. what he should doe, destroy the citie and Sanctuarie. 3. the manner thereof, it should be made desolate for euer, v.26,27.

2. *The text with the diuerse readings.*

v. 1. In the first (*one*.H.) yeare of Darius (*Dariaveſh*.H.) the sonne of Ahashueroſh (*Achaſveroſh*.H.) of the seede of the Medes, wherein (*which.V.L.B.G. the first rather: it is better referred to the yeare, wherein he was made king, then to the person that was made*) he was made king (*ruled*.L.S. *but the word is in the passiue*) ouer the Realme of the Chaldeans.

2 In the first yeare of his raigne, I Daniel vnderstood by bookes the number of the yeares, whereof the word of the Lord came (*was*.H.) vnto Ieremiah the Prophet, to accomplish the desolation of Ierusalem seuentie yeares.

3 I turned my face (*gaue my face*. H.) vnto the Lord (*Iehouah*, H. *and so throughout for the most part where (Lord) is translated*) God, to seeke *him* by praier (*in seeking praier*.S.) and supplication, with fasting, sackcloath, and ashes.

4 And I praied vnto the Lord my God, and made my confession (*confeſſed*. H.) saying, Oh *B.G.* (*or I pray thee. A. I. V.*) Lord God, great and fearefull, which keepeth mercie toward them which loue him, *I. A. B.* (*which loue thee*. L.S.*V.G.*) *but the pronoune affix is here of the third person*) and toward them which keepe his commandements.

5 We haue sinned, and committed iniquitie, and haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not hearken vnto (*obey*.L.*V*.S.) thy seruants the Prophets, which spake in thy name to our Princes, and our fathers, and to all the people of the land.

7 To thee, O Lord, belongeth righteousnes, and to vs confusion of face (*open shame.B. G.*) as *it is* this day (*as is come to passe.B. or appeareth this day.G.*) to *euery* man of Iudah, and to the inhabitants of Ierusalem: yea, vnto all Israel, neere, or farre off throughout all the countries, whither thou hast driuen them, because of their trespasses, which they haue trespassed

ſpaſſed againſt thee.

8 O Lord, vnto vs *appertaineth* ſhame (or *confuſion*) of face, to our Kings, to our Princes, and to our fathers, becauſe we haue ſinned (not *they haue ſinned. L. the verbe is put in the firſt perſon*) againſt thee.

9 Vnto the Lord our God (*pertaineth*) compaſſion and forgiuenes, becauſe (*albeit. G. V. although. B. but the word is, chi, becauſe*) we haue rebelled againſt him (*and therefore they looked onely for mercie from the Lord, hauing no power in themſelues.*)

10 For we haue not hearkned vnto the voice of the Lord our God, to walke in his lawes (*law. L.*) which he ſet before vs (*gaue before our face. H.*) by the hand (that is, *the miniſterie. G.*) of his ſeruants the Prophets.

11 Yea, all Iſrael haue tranſgreſſed thy law, in turning backe, and not hearkning to thy voice: therefore the curſe is powred vpon vs, and the oath that is written in the law of Moſes the ſeruant of God, becauſe we haue ſinned againſt him.

12 And he hath confirmed his words (*euery one of his words. I.*) which he ſpake againſt vs, and our Iudges, that iudged vs, by bringing vpon vs a great plague, (*euill. H.*) for vnder the whole heauen was not done the like, as is now come to paſſe (*done. H.*) in Ieruſalem.

13 As it is written in the law of Moſes, all this euill is come vpon vs: yet made we not our prayers before (*entreated the face of. H.*) the Lord our God, that we might turne vs from our iniquities, and vnderſtand thy (*in or toward thy*) truth.

14 Therfore the Lord hath made readie the plague (*watched ouer the euill. H.*) & brought it vpon vs: for righteous is the Lord our God in all the works which he doth: for we would not hearken to his voice.

15 And now, O Lord our God, which haſt brought thy people out of the land of Egypt with a mightie hand, and haſt gotten thee renowne (*G. a name. H.*) as *appeareth* this day, (*which remaineth this day. V. B.*) we haue ſinned, we haue done wickedly.

16 O Lord, according to all (not *in all. L. S. the word is cecol*, not *becol*) thy righteouſnes, I beſeech thee, let thine anger, and thy wrath be turned away from thy citie Ieruſalem, thy holy mountaine: (*the mountaine of thy holines. H.*) for becauſe of our ſinnes, and the iniquities of our fathers, Ieruſalem and thy people *are* a reproach to all that are round about vs (*to all our circuits. H.*)

17 Now therefore, O Lord our God, heare (*hearken vnto. H.*) the praier of thy ſeruant, and his ſupplications, and cauſe thy face to ſhine vpon thy Sanctuarie, that lieth waſt, for the Lords ſake (not, *for thy ſake. L. S. for the word adonai is expreſſed.*)

18 O my God, encline thine eare and heare, and behold our deſolations, and the citie (*G. or of the citie. V. I.*) whereupon thy name is called (*whereon thy name is called vpon it.* H.) for not for our righteouſnes doe we proſtrate our praiers (L. *preſent our prayers. B. G. pray falling downe. I. powre out our prayers. V. cauſe our praiers to fall.* H.) before thee, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord attend, and doe *it*: deferre not, for thine owne ſake (*for thy ſelfe.* H.) O my God: for thy name is called vpon thy citie, and vpon thy people. (that is, *they are called by thy name. V. I.*

20 And while I was ſpeaking and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and did proſtrate (*cauſe to fall.* H. *as before* v. 18.) my ſupplications before the Lord my God, for the holy Mountaine (*mountaine of the holines.* H.) of my God:

21 Yea, while I was ſpeaking in my praier, the man Gabriel, whome I had ſeene in the viſion at the firſt (*in the morning.* H.) came flying (*beeing bid or made to flie.* H. *for the word is in hophal*) earneſtly (*with wearines.* H. *or ſwiftly. V.*) and touched me about the time of the euening oblation.

22 And he informed me, and talked with me, and ſaid, O Daniel, I am now come forth to giue thee vnderſtanding and knowledge. (*to make thee perceiue vnderſtanding.* H.)

23 At the beginning of thy ſupplications the commandement (*the word. H.*) came forth, and I am come to ſhew *it* (*thee. L. B. G. ad.*) for thou art much deſired (that is, *accepted of God. I. greatly beloued. B. G. a man of deſires. L. S. chamudoth, deſires. D. Kimhi readeth (hamiddoth) a man of vertues*: and he *is called a man of deſires, not actiuely, becauſe he much deſired the deliuerance of the people, but paſſiuely, becauſe he was a man according to Gods deſire, that is, beloued, and accepted of him: ſo Vatab. a man deſirous of things to be wiſhed for,*

vnderſtanding it alſo actiuely, of Daniels deſire) therefore vnderſtand the matter, and conſider the viſion.

24 Seuentie weekes are cut out *(it is cut out. H. impersonally: are determined. V. B. G. are abbreuiated, or shortened, L. but chatac signifieth to cut out)* vpon *(or ouer)* thy people, and vpon thine holy citie *(citie of thy holines. H.)* to reſtraine *(finish. V. L. S. B. G. but the word is cala, with aleph, which signifieth to restraine, but calah with he, signifieth to finish)* and to ſeale vp *(A. I. B. G. S. rather then to finish sinnes. L. V. P. the word is chatam, to seale)* to reconcile iniquitie (not, *that iniquitie be taken away, L.)* and to bring in euerlaſting righteouſnes, and to ſeale vp the viſion (not, *that the vision be fulfilled. L.)* and the Prophet *(I. A. not prophesie, L. S. V. B. G. for nabi signifieth a Prophet, not prophecie)* and to anoint the moſt Holy *(the holines of holines. H.)*

25 Know therefore and vnderſtand, that from the going forth of the word to bring againe *the people (to cause to returne. H.* not *to answer. S. or reſtoare. I. or to cause to returne and build, that is to build againe. L. V. for although the same word be vsed in the same sense in the ende of the verse, the streete shall returne, and be built, that is shall againe be built, yet it is there in an other forme, here it is in hiphil, which signifieth to cause to return)* and to build Ieruſalem, vnto Meſſiah *(Christ. L. S.)* the Prince *ſhall be* ſeuen weekes, and threeſcore and two weekes: and the ſtreete ſhall be built againe, and the ditch (that is, *the compaſſe of the wall. V. the wall. S. B. G.)* in a troubleſome time, *(in the straitnes of time. H. B.* not *in a short time. V. or the time shall be euacuated. S.)*

26 And after threeſcore and two weekes the Meſſiah *(anointed. H. Christ. L.* not the *vnction* or *anointing. S.)* ſhall be deſtroied *(ſlaine. B. G.)* and not for himſelfe (*Br. B.* better then, *there shall be no iudgement, that is, fault worthie of iudgement in him. S. or he shall haue nothing, that is, he shall seeme to haue no beautie. G. or nothing to doe with Ieruſalem. I. or there shall be none to helpe him. V. see qu. 64. the vulgar Latine thus, he shall haue no people which should denie him)* and the people of the Prince that ſhall come, ſhall deſtroy the citie and the Sanctuarie *(see the diuers readings, qu. 74.)* and the ende thereof *ſhall be* with a flood: and vnto the ende (not *after the ende. L.)* it ſhall be deſtroied by deſolations (or *extreame deſolation is appointed. L. V.)*

27 He ſhall confirme the couenant with many for one weeke: and in the middes *(or halfe)* of the weeke he ſhall cauſe the ſacrifice and oblation to ceaſe (ſome read thus, *the halfe of the weeke shall cause to ceaſe, &c. V. Br.)* and vpon the wing *(that is, the Temple)* ſhall be the abomination of deſolation. *L. S.* (better then, *by the ouerſpreading of abomination he shall make it deſolate. B. G.* or *by the legions or armie of abominations making deſolate. I. or the deſtroier shall be vpon the wing of abominations. V. see further for the beſt reading, qu. 87. and 88. in the ende)* euen vntill the conſummation determined *(preciſe conſummation. H.)* it ſhall be powred (that is, *deſolation. I. continue. L.)* vpon the deſolate.

3. *The queſtions and doubts diſcuſſed.*

1. Queſt. *What Aſſuerus this was, whoſe ſonne Darius is ſaid to be.*

1. What Darius this was, is handled at large, qu. 1. c. 6. he was not that Darius, in whoſe ſecond yeare the Temple beganne to be built, whereof mention is made, Hagg. 1. 1. as *Porphyrie* of purpoſe doth confound them, to diſturbe the propheticall hiſtorie and computation of yeares in Daniel: neither was this that *Darius* whome Alexander ouercame, but Darius before mentioned, c. 6. who together with *Cyrus* tooke the citie of Babylon.

2. This Aſſuerus the father of Darius, was not that *Aſſuerus* the husband of Eſther, as *Canus* thinketh, and *Bullinger* ſeemeth to incline to that opinion: for that Aſſuerus is alſo called Artaxerxes in the booke of Eſther, which was the name of the Perſian kings after Cyrus: And that Aſſuerus had his palace and princely ſeat at Suſhan, which was not appointed to be the chiefe citie or ſeat of the kingdom vntil Cyrus, as *Strabo* thinketh, *l.* 15. or till *Darius Hyſtaſpis*, as *Plin. lib. 6. c. 21. Perer.* But this argument rather ouerthroweth this opinion, that the captiuitie of Babylon was ended, and the people returned before the raigne of that *Aſſuerus:* whereas they were at this time in captiuitie ſtill. And further, that *Aſſuerus* raigned from India to Ethiopia: but the Chaldean Monarchie yet ſtanding, the Perſian Monarchie could not be ſo large.

3. *Ioſephus, Hieronimus, Theodoret,* and *Lyranus, Carthuſian.* following them, take this

Aſſuerus

Aſſuerus to be Aſtyages whoſe daughter *Mandane* was Cyrus mother: but Aſtyages is not found to haue had any ſonnes, but onely that daughter, as is ſhewed before, *c.6.qu.1.6.*

4. *Pererius* thinketh that *Aſſuerus*, or *Achaſhuerus*, was not the proper name of any one king, but it beeing deriued of *Achaſh*, *great*, and *Reſh*, an head, was a common name, which was giuen by the Hebrewes vnto ſorren Princes that were of great power: And this title is found giuen vnto three kings, the father of this *Darius*, the husband of Eſther, and to that king, which hindred the building of the Temple, Ezr. 4. who is thought by the moſt to be Cambyſes the ſonne of *Cyrus*.

Contr. *Pererius* is here deceiued in many points. 1. he taketh *Aſſuerus* to be an Hebrew name, where it hath a Perſian deriuation, and is deriued of *Achaſh*, which ſignifieth a Prince, *Polan.in c.6.v.1.* 2. it is euident, that it was a peculiar name, for otherwiſe it ſhould haue beene common to all the Perſian kings. 3. the ſame *Aſſuerus* mentioned Ezr. 4. 6. is thought to be the ſame ſo much celebrated in the ſtorie of Eſther: in both places *Iunius* taketh him for *Xerxes*.

5. Wherefore the more probable opinion is, that this *Aſſuerus*, called by the Greeke hiſtorians *Cyaxares* the firſt, was father vnto Aſtyages and this *Darius*, who was called alſo *Cyaxares* the ſecond: for there is no great difference in ſignification betweene *Cyaxares* and *Achaſſuerus*, the firſt beeing deriued of *chu*, and *achaſh*, both which words ſignifie a Prince: and put together, a Prince of Princes, that is, a great Prince: and *Achaſſuerus* likewiſe is deriued of the ſame word, *Achaſh*, a Prince, *Ioſeph. Scallig.lib.6. de emendat.Polan.in 6.Dan.* This Aſſuerus then was not Aſtyages, but the father of Aſtyages and this Darius, who was vncle to Cyrus mother, and great vncle vnto Cyrus. *Iun. comment.*

2. Queſt. *Of the yeares of Darius raigne, and how this viſion is ſaid to be in his firſt yeare.*

1. *Annius*, whome *Driedo*, and *Lucidus* follow, thinke that Cyrus and Darius raigned two yeares together, after the Babylonians were ſubdued. 2. *Lyranus* and *Vatablus* in 9.c. Dan. thinke that *Darius* raigned two yeares before Cyrus raigne began. 3. *Cyrillus Hieroſolymit.* ſeemeth to giue vnto him eight yeares, *catecheſ.12.* 4. *Severus Sulpitius* thinketh that Darius raigned 18. yeares, at the ſame time that Aſtyages raigned in Media: but that can not be, for this Darius was alſo the king of the Medes and Perſians, as is euident, *c.6.* 5. *Ioſephus Scaliger* giueth vnto Darius 17. yeares, making him the laſt king of the Chaldeans, after whome Cyrus ſucceeded, *lib.6.de emendat.tempor.* 6. *Iunius* opinion ſeemeth to be, *commentar.in 5.c.v.29.* that the firſt yeare of Darius, was the ſecond of Cyrus. 7. *Pererius* affirmeth that Darius raigned but one yeare, and that *Cyrus* ſucceeded him in the ſame yeare, beeing the 70. yeare of the Iewes captiuitie.

8. But the truer opinion is, that Cyrus and Darius raigned ioyntly together, as thinketh *Calvin:* and that the firſt of Darius was the firſt alſo of Cyrus: for in the firſt of Cyrus the word of God ſpoken by Ieremie concerning the 70. yeares captiuitie was finiſhed, 2. Chro. 36.22. And ſo likewiſe it appeareth in this place, that in the firſt yeare of Darius, that time of 70. yeares was expired: the firſt then of Cyrus and Darius concurred together: for the reſt, it is like that Darius raigned not long, but beeing 62. yeare old, when he tooke the kingdom vpon him, he might die the ſame yeare, which was alſo Cyrus firſt: ſee more hereof, *c.6.qu.3.*

9. And whereas it is ſaide, *in one yeare of Darius*, which *Pererius* geſſeth to be ſo called, becauſe he raigned but one yeare: the reaſon rather is this, that the word *achath*, which ſignifieth one, is according to the phraſe of the Hebrew, taken for the firſt: as Gen. 1. the morning and euening were one day, that is, the firſt: and Mark. 16. it is ſaid, that our Lord roſe in one of the Sabbaths, that is, in the firſt day of the weeke. *Polan. Pintus.*

3. Queſt. *Whether in the firſt yeare of Darius the Chaldean Monarchie was diſſolued, and the 70. yeares captiuitie ended, againſt the opinion of Ioſephus Scallig. lib.6.*

Ioſephus Scalliger, a man of excellent learning, who for his ſingular labours in that learned and exquiſite worke, which he hath written of the emendation of the times, hath highly deſerued of all men, yet is in diuers points ouerſeene, and eſpecially in this matter concerning the ende of the Chaldean Monarchie, and of the Iewiſh captiuitie: for *lib.6.* of that worke he hath theſe poſitions.

1. He affirmeth, that the Chaldean ſtate was not diſſolued in the 70. yeare of the captiuitie, but rather in the 60. yeare: for from the 8. yeare of Ieconias captiuitie vnto the ende of

the Chaldean gouernment, are found saith he, by *Iosephus* computation, who therein followeth *Berosus*, about 60. yeares: 36. yeares remained after the 8. yeare of Nabuchadnezzers raigne when the captiuitie beganne, who raigned in all 43. yeares: after Nabuchadnezzer Euilmerodach 2. yeares, then Niglasar 4. yeares, Labosardach 9. moneths, and Nabonidus, whome Cyrus ouercame, 17. yeares.

2. He thinketh that Cyrus did not take Babylon in the first yeare of his raigne, but many yeares after when he had vanquished *Cresus* the rich king of Lydia, two yeares after that, as *Herodotus* writeth, he ouercame the Chaldeans: But *Cresus* was ouercome, as *Eusebius* doth cast the time, in the 4. yeare of the 57. Olympiad, whereas Cyrus began to raigne in the 1. yeare of the 53. *Olympiad*.

3. The first yeare of Cyrus he would haue concurre with the 46. yeare of the captiuitie, not with the 70. yeare: for the beginning of Cyrus raigne, as is before shewed, was in the 1. yeare of the 55. Olympiade: And Babylon was taken in the 2. yeare of the 58. Olympiade, which was the 14. yeare of Cyrus, and the 60. yeare of the captiuitie.

4. A fourth assertion is, that the captiuitie ended in the last yeare of Cyrus, about the 2. yeare of the 62. *Olympiad*, when as Cyrus had now subdued many countries, which could not be in the beginning of his raigne: for thus Cyrus saith in his Edict for the returne of the Iewes, *All the kingdoms of the earth hath the Lord God of heauen giuen vnto me:* And whereas it is there called the 1. yeare of Cyrus, that is not to be vnderstood of his raigne, but of the captiuitie: for so the Iewes began their account of yeares from that time.

Contra. 1. The first position is contrarie to that prophesie of Ieremie, c. 35. 12. *When the 70. yeares are accomplished, I will visit the king of Babel, &c.* then the 70. and last yeare of the captiuitie, and the dissolution of the Babylonian state, must fall out together: as for that computation of *Berosus* of the yeares of the Babylonian kings, it is vncertein: neither doth *Iosephus* alwaies follow it, who els where ioyneth the last yeare of the captiuitie, with the first yeare of *Cyrus*.

2. *Herodotus* is deceiued much in his historie in the order of time, and in the computation of yeares, as is euident in this one instance; *Nitocris* the mother of *Balthazar*, whome he calleth *Labynitus* the last king of Babylon, he maketh but fiue generations or descents from *Semiramis:* which exceedeth not an 165. yeares, counting a generation at 33. yeares, or at the most 500. yeares, if we giue an 100. yeares to a generation: whereas the most writers are of opinion, as *Hierome*, *Eusebius*, *Orosius*, *Augustine*, with others, that there were at the least a 1000. yeares betweene them.

3. The two last assertions may euidently be conuinced by the Scripture, which expressely setteth downe, that the returne of the Iewes, and so the ende of their captiuitie, was in the first yeare of *Cyrus:* which must be vnderstood of his raigne ouer Chaldea, for he had raigned before in Persia, and *Darius* in Media: he might say all kingdomes were giuen him, because he had ouercome the large Empire of Babylon. The Iewes indeede accounted their owne yeares from such notable deliuerances, as from their going out of Egypt, from their returne out of Chaldea: but there is no reason so to account the yeares of the raigne of forren kings, neither can any such president be shewed in Scripture.

4. Quest. *Of the 70. yeares of captiuitie in what sense they are called seuen generations*, Baruch. 6. 2.

Whereas the Prophet Ieremie defineth and setteth downe the tearme of the Babylonian captiuitie, to be 70. yeares, c. 25. v. 11, 12. c. 29. v. 10. it seemeth strange, that Baruch, c. 6. 2. should say, that they should remaine in Babylon seuen generations: to this obiection diuers answers are made by the Romanists, who hold the epistle of Baruch to be Canonicall.

1. The word *generation*, is taken diuersly: sometimes for 7. yeares, as when the Physitians prescribe that a child should not be let blood till he hath accomplished two generations, that is, 14. yeares. *Eusebius* taketh a generation for 20. yeares: *Herodotus* sometime for the space of 23. yeares, sometime for 33. yeares: *Diodorus* for 30. yeares: in which sense *Homer* saith *Nestor* liued three ages, that is, 90. yeares: *Dyonisius Halycarnass.* by a generation vnderstandeth an 100. yeares: and so it is taken in Scripture, Gen. 15. 13. 16. foure generations are expounded to be foure hundred yeares. Beside these diuers acceptions of the word *generation*, *Carthusianus* taketh it for the age of a man apt for generation, which is at 14. yeares: whereof fiue doe make 70. yeares: the first and last are reckoned *exclusiue*, exclusiuely: as the like instance he giueth in the Euangelists, where Matthew saith Christ was transfi-

gured

gured after fiue daies c. 17. Luke ſaith after eight, excluſiuely: But this is a very forced expoſition: for to what ende ſhould ſeuen generations be named, if they were onely fiue: neither can it be ſhewed out of the Scriptures, that a generation is taken for 14. yeares.

2. The ſame *Carthuſian* hath an other expoſition, that the number of ſeuen is taken for perfection, and ſo by 7. generations he meaneth the perfect periode of a mans life, which is ſeuentie yeares: as it is defined, Pſal. 90. But this rather ſhould haue beene named one generation, then ſeuen: for one mans life maketh but one generation.

3. *Pererius* hath diuerſe anſwers, by ſeuen generations he vnderſtandeth many: but the captiuitie laſted not many generations, ſeeing Daniel ſawe the beginning and ende thereof.

4. By a generation he vnderſtandeth the tearme of 15. yeares, becauſe at that age men are apt for generation: then 5. of theſe generations were complete, and two of them the firſt and laſt were but begunne onely.

5. Or *Ieremie* ſpeaketh of the captiuitie which beganne with *Iechonias*, *Baruch* of that which tooke beginning vnder *Zedekiah*: or *Ieremie* defineth the time of that captiuitie, which ended in the firſt yeare of *Cyrus*, *Baruch* of that which held vnto the ſeuenth yeare of *Artaxerxes*, when diuerſe of the Iewes returned with *Zorobabel*: But if they will haue *Baruch* a Prophet, he muſt not croſſe Ieremies propheſie, to beginne the time determined of 70. yeares captiuitie ſooner, or to ende it later.

6. The onely ſolution is, that this epiſtle of Baruch is Apochryphall, and this is an euident argument thereof, becauſe he calleth this tearme of 70. yeares, 7. generations, which hath no warrant out of Scripture, and therein diſagreeth from the Prophet Ieremie.

Queſt. 5. *When the 70. yeares of captiuitie mentioned, v. 2. tooke their beginning.*

1. The opinion of ſome was, which *Euſebius* remembreth in his chronicle, concealing the authors of that opinion, that the 70. yeares of captiuitie beganne in the 13. yeare of Ioſias: But this cannot be ſo: 1. Ieremiah beganne then indeede to foretell them of the euils which ſhould happen vnto them, but 23. yeares after he propheſied of the 70. yeares captiuitie, Ierem. 25. 8. 2. And ſo long as Ioſias liued, the Lord promiſed him, 2. king. 22. that his eyes ſhould not ſee the euils, which the Lord had threatened to bring vpon that place.

2. Whereas there were three ſeuerall captiuities: the firſt in the firſt yeare of Nebuchadnezzar, in the third yeare of the raigne of Iehoiachim, when Daniel went into captiuitie, Dan. 1. 1. the ſecond in the 7. and 8. yeare of Nabuchadnezzer, when Ieconias with others was carried away captiue, 2. king. 24. 12. the third in the 11. yeare of Zedekiah, and in the 18. yeare of Nebuchadnezzar, when the citie and temple were deſtroyed. 2. king. 24. Ierem. 51. 29. Some doe beginne theſe 70. yeares from the firſt captiuitie, of which opinion are *Seuerus Sulpitius, lib. 2. ſacr. hiſtor. Lyran. Vatablus*, in 9. Daniel: whereunto conſenteth alſo H. B. in his concent: But here cannot begin that famous captiuitie, becauſe the land could not be captiued, ſeeing the king Iehoiachim himſelfe went not into captiuitie.

3. The moſt generall opinion is, that the beginning of the captiuitie of 70. yeares, muſt be referred vnto the third captiuitie vnder Zedekiah: of this opinion are many auncient graue authors, *Ioſephus lib. 11. antiquit. Clemens lib. 1. Stromat. Iulius Africanus lib. 5. Annal. Euſebius in chron. Lactantius lib. 4. inſtitut. c. 5. Hierome in 4. c. Ezekiel*, with diuerſe others: *Pererius* adioyneth this reaſon, becauſe theſe 70. yeares are ſaid here to be the yeares of the deſolation of Ieruſalem, but the citie was not brought to deſolation vntill the captiuitie of Zedekiah: But this reaſon concludeth not, for although then there was greater deſolation brought vpon the citie, yet before when as the king and all the principall men, and artificers were carried away, the citie beganne to be deſolate: And altogether it was not deſolate, no not in the laſt captiuitie: for 5. yeare after in the 23. yeare of Nebuchadnezzar, there were 745. perſons caried away captiue by *Nebuzaradan*, Ierem. 52. 30.

4. Wherefore the more certaine opinion is, that the 70. yeares beganne with Iechonias captiuitie, which may be confirmed by theſe reaſons. 1. Ieremie, cap. 29. v. 10. writeth vnto thoſe which were in captiuitie with Iechoniah, that after 70. yeares, the Lord would viſit them. 2. direct mention is made of the captiuitie of Iechoniah, Eſther. 2. 6. when *Mordecai* went into captiuitie. 3. Iechonia and the reſt yeelded themſelues vnto the king of Chaldea, and obeyed the counſell of Ieremie, which *Zedekiah* refuſed, and therefore the firſt are compared to a basket of good figges, the other to a basket of rotten figges, they

which remained with *Zedekiah* went into Egypt: the first captiuity then rather is to be counted, because the counsell of God therein was followed. 4. Ezekiel in diuerse places counteth the yeares from the captiuitie of Iechonias, as the fift, c. 1. 3. the sixt yeare, c. 8. 1. the seuenth, c. 20. 1. the tenth yeare, c. 37. 1. the eleuenth yeare, c. 31. 1. All which yeares are reckoned from the time, when Iechonias went into captiuitie. 5. beside, the captiuitie of Iechonias was most famous, both in respect of the persons that went into captiuitie, and their number: for the king himselfe, his mother, Princes, and seruants were carried away: And the captiues were to the number of tenne thousand, 2. king. 24. 14. But in the captiuitie vnder Zedekiah, Ieremie speaketh but of 832. persons taken captiue, cap. 52. 29. therefore from the captiuitie of Iechonias, as the most famous, is the account of the yeares to beginne.

Quest. 6. *When the 70 yeares of captiuitie ended.*

1. Some make two reckonings of these 70. yeares, one of the captiuitie of the Iewes, which beganne with Iechonias captiuitie, and ended in the first yeare of Cyrus, the other 70. were begunne 19. yeare after with the captiuitie of Zedekiah, and are extended 19. yeare after, to the second yeare of *Darius Hystaspis*: 3. yeares of *Cyrus* raigne, 14. of *Cambyses*, and 2. of *Darius* make 19. yeares, *Pellican*, *Oecolampad.* following *Theodoret*.

Contra. 1. But the Scripture in no place maketh mention of twice 70. yeares, there is but one and the same prophesie of Ieremie, concerning the 70. yeares captiuitie, which can be but once fulfilled: for otherwise we should make these propheticall predictions vncertaine. 2. beside, the yeares of the Persian kings are not certaine: some vnto the 2. yeare of *Darius Hystaspis*, make not so many yeares: *Iunius* giueth vnto *Cyrus* and *Cambyses* together but 9. yeares, to the *Magi* one yeare, and then succeeded Darius: these make but 12. yeares with the second of Darius: Some make account of more yeares, as *Bullinger* giueth vnto *Cyrus* 16. yeares, to *Cambyses* 8. yeares: some allot vnto *Cyrus* 30. yeares, vnto *Cambyses* 9. yeares: *Liuely* in his *Persian Monarchie*. *Pererius* counteth 40. yeares, from the 1. of *Cyrus* to the second of *Darius*: there beeing then such vncertaintie of these yeares, it is hard to interpret a prophesie vpon so weake and vncertaine ground.

2. An other opinion is, that these 70. yeares must ende simply in the second yeare of *Darius Hystaspis*. 1. because these 70. yeares are called the yeares of the desolation of the Temple: now the Temple remained desolate vntill the 2. yeare of *Darius Hystaspis*. 2. Zacharie beginning his prophesie in the 2. yeare of Darius, thus saith, c. 1. 12. thou hast beene displeased with vs, now these threescore and tenne yeares. 3. *Mardocheus* who liued in the time of king *Assuerus*, who is thought to be *Artaxerxes Mnemon*, who succeeded an 150. yeares after the 1. yeare of Cyrus, should then be aboue an 130. yeare olde, if the 70. yeares ended in the first of *Cyrus*: of this opinion are, *Clemens Alexand. lib. 1 Stromat. Euseb. in Chroni. Isidor. lib. 5. Etymolog.*

Contra. 1. These arguments conclude not. 1. though the temple was not reedified till the raigne of Darius: yet because the people had libertie to returne, and to repaire both the Temple and citie in the first of Cyrus, the captiuitie and desolation ended then: But if they wil extend the time of desolation so long till both the Temple and citie were fully repaired, then that time must hold out yet longer: for the citie was not fully repaired vntill the 20. yeare of *Artaxerxes*, whom *Pererius* taketh for *Artaxerxes Longimanus*, *Iunius for Artaxerxes Mnemon*, when Nehemias by the kings graunt returned to repaire the citie, and build the walls.

2. The Prophet Zacharie affirmeth not the 70. yeares then first to be expired: but his meaning is, that they had endured the 70. yeares captiuitie which were prophesied of, and yet they sawe not the full restitution of their citie and countrey.

3. To the third argument *Pererius* answereth, that whereas the words in the text stand thus, *there was in the citie of Shushan a certaine Iewe, whose name was Mordecai, the sonne of Iair, the sonne of Shemei, the sonne of Kish a man of Iemini, which had beene carried away from Ierusalem, with the captiuitie that was carried away with Iechoniah:* these words, *which had beene carried away*, he would haue referred not to *Mordecai*, but to *Kish*, that he was carried away captiue: so also *Iunius*: But *Pererius* answer is taken away by that text of the Apochryphall Esther, which is canonicall Scripture with them, where c. 11. v. 3. it is said, that *Mordechai, erat de numero eorum captiuorum, &c. was of the number of those captiues, whom Nebuchadnezzar translated with Iechoniah: Iunius* may be refelled by his own chro-

nicle

nicle: for vnto the raigne of *Assuerus*, whom he taketh to be *Xerxes*, he numbreth but 46. yeares, from Cyrus first: *Cyrus* and *Cambyses* raigned 9. yeares, the *Magi* one yeare, *Darius Hystaspis* 36. yeares: vnto this adde 70. yeares, of the captiuitie: all make not full aa 120. yeares: it is not like that in this teatme, there were so many descents and generations, namely these fowre, of *Kish*, *Shemei*, *Iair*, *Mordecai*: therefore the best answer here is, that so many yeares must not be giuen vnto the Persian kings: Mordecai beeing one of those which were carried into captiuitie, Ezra. 2. 1, 2. might be then an auncient man, but nothing neere of such yeares as is supposed.

4. But this opinion may be refelled by the former argument, that from the last captiuitie vnto the 2. of *Darius* when the Temple was reedified must needes be aboue 70. yeares, seeing the most doe hold at the least 40. yeares betweene the 1. of Cyrus, and the second of Darius: and betweene the last captiuitie of *Zedekiah* in the 18. yeare of Nebuchadnezzar, and the 1. of *Cyrus* were more then 30. yeares: for that captiuitie was in the 18. yeare of Nebuchadnezzar, Ierem. 52. 29. who raigned in all 45. yeares, there remayned then 27. yeares of his raigne, *Balthazar* had 3. yeares, then came betweene them *Euilmerodach*, who as *Iosephus* writeth, raigned 18. yeares, *lib.* 10. *antiqnit. c.* 12.

3. It remayneth then, that the 70. yeares of captiuitie must haue their determination in the first yeare of Cyrus: as is euident, 2. Chron. 36. 22. then was the word and prophesie of Ieremie finished: And this is agreeable to the ptophesie of Isay: *he saith of Cyrus, &c. he shall performe all my desire: saying to Ierusalem, thou shalt be built, and to the Temple, thy foundations shall be surely layd*, Isay. 44. 28.

Quest. 7. *Of Daniels prayer, v. 4. to v. 20.*

Daniels prayer consisteth 1. of the inuocation it selfe, where God is described by his epithetes and titles, *great and fearefull*: and his effects, the keeping of his couenant toward them that loue him. 2. then followeth the prayer it selfe, which hath two parts as Daniel himselfe deuideth it, a confession to v. 15. and deprecation from thence to v. 20. In the confession 1. Daniel maketh an ample and large confession of his and the peoples sinnes and vnrighteousnesse, to v. 7. 2. of the iustice and righteousnesse of God in punishing their sinnes yet in mercie, to v. 15. In the confession of their sinnes are set forth, 1. the manner, which is amplified by fowre degrees, *they haue sinned, committed iniquitie, done wickedly, yea rebelled*: they haue sinned not of ignorance and infirmitie, but wittingly and obstinately. 2. the matter, in leauing Gods commandements, and not giuing eare to his Prophets, v. 6. The confession is either generall, to v. 10. or particular to v. 15.

In the generall. 1. he confesseth Gods iustice in bringing vpon them shame, which is amplified by a threefold enumeration of the people: by their countrey, *the inhabitants of Iudah and Ierusalem, yea all Israel*: by their place and situation, *neere and farre off thorough all countreys*: by their degrees and callings, *euen vpon their kings and Princes*, v. 8. 2. he confesseth Gods mercie, v. 9.

In the particular confession, is set forth Gods iustice in punishing their sinne: where 1. their sinne is amplified. 2. the punishment. In the amplification of their sinne, namely their disobedience, three circumstances are expressed, whose voice they disobeyed, *the Lords*, by whose ministrie, *by the Prophets*, and who were disobedient, *euen all Israel*.

Concerning the punishment three things are declared. 1. the prediction of it, in the commination set forth in Moses lawe, v. 11. 2. the fulfilling and accomplishment of it, v. 12. 3. the qualitie and condition of it, the greatest plague vnder the whole heauen was fallen vpon them: And this last part of the greatnesse of the iudgement is amplified, 1. by the certaintie of the prediction. 2. by their sinne of securitie, in not beeing humbled by prayer vnto God. 3. by the equitie and iustice of God, v. 14.

Then followeth the second part of Daniels prayer, his deprecation and earnest petition: wherein he prayeth for two things. 1. that the Lord would turne his wrath from them. 2. that he would returne and shewe his gracious fauour toward Ierusalem. The first petition is enforced by these arguments. 1. from the example of their deliuerance out of Egypt. 2. by the effects thereof, the renowne and praise which the Lord had obtained thereby. 3. from the confession of their sinne. 4. from Gods righteousnesse, which must be vnderstood in keeping and performing his promise. 5. from the sequell and euent, they were become a reproach vnto their enemies. 6. from the interest and propertie, which God had in Ierusalem, he calleth it his citie, v. 16. The other petition that the Lord would shewe his fauour,

is amplified by theſe reaſons. 1. becauſe it is his Sanctuarie. 2. from the miſerie and deſolation thereof, it *lyeth waſt*, and therefore was to be pitied. 3. from the cauſe, for the Lord, the Meſſiahs ſake. 4. from the qualitie and condition of the people and citie, they were the Church of God, his name was called vpon among them. 5. from the oppoſition betweene their worthines, which they diſclaymed, and the Lords mercies, which they onely relyed vpon. 6. from the end, he asketh that Gods name thereby might be ſet forth: *for thine owne ſake, O God.*

Queſt. 8. *How Daniel prayeth for the deliuerance of the people, ſeeing it was certainely promiſed after 70. yeares.*

Daniel doth not pray ſo earneſtly knowing the time prefixed of the 70. yeares to be expired, as doubting of the fulfilling and accompliſhment of the propheſie: for he beeing not onely a faithfull man, but a Prophet himſelfe, made no doubt, but that God, beeing moſt conſtant in not changing, and moſt powerfull in performing what he hath decreed, would accordingly remember his people.

Theſe reaſons then may be rendred, why Daniel prayeth notwithſtanding he was aſſured of the certaintie of this propheſie. 1. *Theodoret* ſaith, *timens Daniel, ne peccata Iudæorum diuinis promiſſis obſtarent, preces apud Deum multiplicavit*, Daniel fearing leaſt the ſinnes of the Iewes might hinder the diuine promiſes, doth multiplie his prayers before God, &c. The promiſes, as likewiſe the comminations of God are of two ſorts: ſome are abſolute, which ſhall moſt ſurely come to paſſe, ſuch was the promiſe of the comming of the Meſſiah: ſome are conditionall: as was the promiſe that the ſeede of Abraham ſhould inherite Canaan for euer, which was vpon condition of their obedience: Such was the commination threatned againſt Niniueh conditionall, vnleſſe they did repent: and Daniel, as *Theodoret* thinketh, might take this promiſe of deliuerance after 70. yeares, to be conditional, and might feare, leaſt the ſinnes of the people ſhould hinder it.

2. *Hierome* giueth this ſatisfaction: Daniel prayeth not as incredulous, *ſed vt quod Deus per ſuam promiſerat clementiam, per ipſius preces impleret*, but that what God had promiſed by his clemencie, might be fulfilled through his prayers, &c. his meaning is this: that as God had appointed the deliuerance of his people, ſo alſo he had ordained the meanes, that it ſhould be obtayned by earneſt prayers and ſupplications of his ſeruants: for both of theſe doe fall vnder the diuine ordination, *res, & ſuus modus*, the thing it ſelfe, and the manner and meanes thereof, *Lyran.* So although God haue certainely preordained the ſaluation of the elect, yet they muſt walke in the way which God hath appointed, and vſe the meanes to further their ſaluation.

3. *Lyranus* addeth further: Daniel alſo prayeth to this end, *vt oſtenderet ſe gratum Deo de promiſſione prius facta*, to ſhewe his thankfulnes to God, for ſo gracious a promiſe of their deliuerance alreadie made.

Queſt. 9. *Of the properties required in the prayers of the faithfull, obſerued here in Daniels prayer, v. 20.*

1. In that Daniel doth proſtrate himſelfe before the Lord, humbly confeſſing his ſinne, it teacheth vs, that our prayers muſt proceed from humility and contrition of heart: therfore was the prayer of the Publican accepted, but the proud Phariſies reiected, becauſe the one prayed in humilitie, the other was puffed vp in pride. 2. in that he did ſpeake in his prayer, therein is ſhewed, that although God doe knowe our hearts and thoughts, and in that regard needeth not to be informed by any voice, yet he will haue vs by ſpeach in our prayer to open our minds, *quo magis pietas noſtra inardeſcat*, that our pietie and deuotion thereby may be kindled the more, *Oecolamp.* 3. Daniel perſeuered in prayer: he continued his prayer from morning to euening, vnto the time of the euening ſacrifice, *Oecolamp.* 4. he prayeth in charitie, not for himſelfe onely, but for all the people of God: So if we will haue our prayers to be heard, we muſt offer them vp in loue: as our Sauiour ſaith, Mark. 11. 25. *when yee ſhall ſtand, and pray, forgiue, if ye haue any thing againſt any man:* 5. Daniel prayeth in faith, preſenting his prayers before God onely, before whom, and not before any creatures, we muſt proſtrate our ſelues, *Bulling.*

Queſt. 10. *Of the apparition of the Angel Gabriel, v. 21.*

1. He is called the man *Gabriel*, beeing deſcribed by his name, and the forme wherein he

he appeared: ſome thinke he is called a man, *à virtute*, of his ſtrength, *gloſſ. interlin.* but it is rather to be referred vnto the ſhape, wherein he appeared, *Polan.* 2. This Angel onely in the canonicall Scriptures is found expreſſed by name: As for the name *Michael*, it is giuen vnto Chriſt, who is the Lord *Iehouah*, and is not the name of a created Angel, as ſome learned Hebrewes alſo affirme: *H. Br. in Daniel.* And this may be the reaſon hereof, why Gabriel onely is named of the Angels, becauſe he was the meſſenger and miniſter of the incarnation of that great Angel of the couenant, who ſhould be named and haue his conuerſation among men. 3. This Angel Gabriel was he, that was ſent vnto *Zacharie*, and to the Virgin Marie to ſhewe the fulfilling and accompliſhment of this propheſie, *H. Br.* 4. And in that he ſaith, *whom I had ſeene in the viſion before*, that is the viſion ſet forth in the 8. cap. which was expounded vnto Daniel by the Angel Gabriel, c. 8. 16. it maketh much for the confirmation of Daniel, that hauing experience alreadie of the faithfulneſſe of this holy meſſenger, he ſhould now be out of doubt, *Polan.* 5. He is ſaid to come flying, to ſignifie the diligence and readineſſe of theſe holy ſpirits in executing the will of God: and though the Angels are ſpirits, and neither haue bodies or wings of their owne, yet it is like, that as the Angel here appeared in an humane ſhape, ſo alſo he might ſeeme to come flying with winges, *Oecolamp. Hugo.*

Queſt. 11. *How Daniel diſcerned this to be a good Angel.*

1. Some by theſe fiue things would haue the apparition of good Angels diſcerned from bad, by their *humilitie, patience, veritie, prudence, charitie, Ioan. Gerſon.* As humilitie appeared in that Angel, which appeared vnto Iohn, Reuelat. 22. that would not ſuffer him to worſhip him: the good Angels are patient and long ſuffring toward vs, not readie to prouoke God, as Sathan was, that tempted Iob: they are not lying ſpirits, as Sathan was in the mouth of Baals Prophets, 1. king. 22. but alwaies ſpeake and deliuer the truth: their heauenly wiſedome and prudence appeareth in reuealing of ſecrets, and hid myſteries, as Gabriel, c. 8. did expound the viſion to Daniel: they alſo are zealouſly affected with loue and charitie toward the people of God, as our bleſſed Sauiour ſaith, *there is ioy in heauen ouer a ſinner that conuerteth*, Luk. 15. 2. But beſide this ordinarie direction, whereby the children of God are taught to diſtinguiſh true viſions from falſe, Daniel beeing a Prophet vnderſtood it, *per illuminationem ſpiritus*, by the illumination of the ſpirit, *Pintus.* 3. As alſo Daniel by his former experience in the other viſions, c. 8. was able to diſcerne of the appearing of the ſame Angel here.

In tract. de diſtinct. verar. viſion. a falſ.

Queſt. 12. *Whether the Angels haue bodies.*

By occaſion of theſe words, that this Angel is called *the man Gabriel*, this queſtion is briefly to be diſcuſſed, whether the Angels haue any bodies, or rather are altogether immateriall and without bodies.

1. Of the former opinion ſeemeth *Auguſtine* to be, that, *damones ſunt aërea animalia*, ſpirits are aerie creatures, and becauſe their bodies conſiſt of the aire, which is an element more apt to worke and doe, then to ſuffer, they are not diſſolued by death, *lib. 2. de Gen. ad liter. c.* 17. And in an other place he yeeldeth this reaſon of his aſſertion, that all Angels good and bad are ſuppoſed to haue a kind of bodies, *nihil incorporeum credendum eſt præter ſolum Deum*, nothing is to be held incorporeall beſide God onely: with *Auguſtine* conſent *Origene lib. 1. periarch*, *Philo lib. de opifici. ſex. dierum. Lactantius*, *Hilarius*, with others. And in the 2. *Nycene Councel. action.* 4. there was produced a treatiſe of Iohn Biſhop of Theſſalonica, to the ſame purpoſe, that Angels haue either aerie or fierie bodies, where that place in the Pſalme is alledged, *he maketh his Angels ſpirits, and his meſſengers flames of fire*, Pſal. 104. and therefore he concludeth, that they are *imitabiles picturæ*, to be imitated and portraited by picture.

Contra. 1. The Angels beeing celeſtiall creatures, cannot be ſuppoſed to haue *aerie* bodies: the heauens are of a more pure eſſence and nature then is the aire, the Angels beeing celeſtiall, and of a more ſubtile nature then the heauens, doe farre exceede the ſubtiltie of the aire. 2. God the creator is an infinite ſpirit farre remote from all bodily matter, in compariſon of whom the Angels and created ſpirits may be ſaid to be of a mixt and concret nature: yet they are in themſelues of a ſpirituall and immateriall conſtitution: otherwiſe by the ſame argument, it would followe, that becauſe God is a ſpirit, therefore the Angels are

not

is amplified by these reasons. 1. because it is his Sanctuarie. 2. from the miserie and desolation thereof, it *lyeth wast*, and therefore was to be pitied. 3. from the cause, for the Lord, the Messiahs sake. 4. from the qualitie and condition of the people and citie, they were the Church of God, his name was called vpon among them. 5. from the opposition betweene their worthines, which they disclaymed, and the Lords mercies, which they onely relyed vpon. 6. from the end, he asketh that Gods name thereby might be set forth: *for thine owne sake, O God.*

Quest. 8. *How Daniel prayeth for the deliuerance of the people, seeing it was certainely promised after 70.*

Daniel doth not pray so earnestly knowing th
pired, as doubting of the fulfilling and accompl
onely a faithfull man, but a Prophet himselfe, ma
constant in not changing, and most powerfull in
accordingly remember his people.

These reasons then may be rendred, why Dan
of the certaintie of this prophesie. 1. *Theodoret*
dininis promissis obstarent, preces apud Deum
sinnes of the Iewes might hinder the diuine pr
God, &c. The promises, as likewise the commina
solute, which shall most surely come to passe, su
Messiah: some are conditionall: as was the prom
rite Canaan for euer, which was vpon condition
nation threatned against Niniueh conditionall, v
doret thinketh, might take this promise of deliue
might feare, least the sinnes of the people should

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2. *Hierome* giueth this satisfaction: Daniel p
per suam promiserat clementiam, per ipsius preces impierer, but that what God had promised by his clemencie, might be fulfilled through his prayers, &c. his meaning is this: that as God had appointed the deliuerance of his people, so also he had ordained the meanes, that it should be obtayned by earnest prayers and supplications of his seruants: for both of these doe fall vnder the diuine ordination, *res, & suus modus*, the thing it selfe, and the manner and meanes thereof, *Lyran.* So although God haue certainely preordained the saluation of the elect, yet they must walke in the way which God hath appointed, and vse the meanes to further their saluation.

3. *Lyranus* addeth further: Daniel also prayeth to this end, *vt ostenderet se gratum Deo de promissione prius facta*, to shewe his thankfulnes to God, for so gracious a promise of their deliuerance alreadie made.

Quest. 9. *Of the properties required in the prayers of the faithfull, obserued here in Daniels prayer, v. 20.*

1. In that Daniel doth prostrate himselfe before the Lord, humbly confessing his sinne, it teacheth vs, that our prayers must proceed from humility and contrition of heart: therfore was the prayer of the Publican accepted, but the proud Pharisies reiected, because the one prayed in humilitie, the other was puffed vp in pride. 2. in that he did speake in his prayer, therein is shewed, that although God doe knowe our hearts and thoughts, and in that regard needeth not to be informed by any voice, yet he will haue vs by speach in our prayer to open our minds, *quo magis pietas nostra inardescat*, that our pietie and deuotion thereby may be kindled the more, *Oecolamp.* 3. Daniel persieuered in prayer: he continued his prayer from morning to euening, vnto the time of the euening sacrifice, *Oecolamp.* 4. he prayeth in charitie, not for himselfe onely, but for all the people of God: So if we will haue our prayers to be heard, we must offer them vp in loue: as our Sauiour saith, Mark. 11. 25. *when yee shall stand, and pray, forgiue, if ye haue any thing against any man:* 5. Daniel prayeth in faith, presenting his prayers before God onely, before whom, and not before any creatures, we must prostrate our selues, *Bulling.*

Quest. 10. *Of the apparition of the Angel Gabriel, v. 21.*

1. He is called the man *Gabriel*, beeing described by his name, and the forme wherein he

he appeared: ſome thinke he is called a man, *à virtute*, of his ſtrength, *gloſſ. interlin.* but it is rather to be referred vnto the ſhape, wherein he appeared, *Polan.* 2. This Angel onely in the canonicall Scriptures is found expreſſed by name: As for the name *Michael*, it is giuen vnto Chriſt, who is the Lord *Iehouah*, and is not the name of a created Angel, as ſome learned Hebrewes alſo affirme: *H. Br. in Daniel.* And this may be the reaſon hereof, why Gabriel oneiy is named of the Angels, becauſe he was the meſſenger and miniſter of the incarnation of that great Angel of the couenant, who ſhould be named and haue his conuerſation among men. 3. This Angel Gabriel was he, that was ſent vnto *Zacharie*, and to the Virgin Marie to ſhew the fulfilling and accompliſhment of this propheſie, *H. Br.* 4. And

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In tractat. de diſtinct. verar. viſion. à fall.

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By occaſion of theſe words, that this Angel is called *the man Gabriel*, this queſtion is briefly to be diſcuſſed, whether the Angels haue any bodies, or rather are altogether immateriall and without bodies.

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is amplified by these reasons. 1. because it is his Sanctuarie. 2. from the miserie and desolation thereof, it *lyeth waste*, and therefore was to be pitied. 3. from the cause, for the Lord, the Messiahs sake. 4. from the qualitie and condition of the people and citie, they were the Church of God, his name was called vpon among them. 5. from the opposition betweene their worthines, which they disclaymed, and the Lords mercies, which they onely relyed vpon. 6. from the end, he asketh that Gods name thereby might be set forth: *for thine owne sake, O God.*

Quest. 8. *How Daniel prayeth for the deliuerance of the people, seeing it was certainely promised after 70. yeares.*

Daniel doth not pray so earnestly knowing the time prefixed of the 70. yeares to be expired, as doubting of the fulfilling and accomplishment of the prophesie: for he beeing not onely a faithfull man, but a Prophet himselfe, made no doubt, but that God, beeing most constant in not changing, and most powerfull in performing what he hath decreed, would accordingly remember his people.

These reasons then may be rendred, why Daniel prayeth notwithstanding he was assured of the certaintie of this prophesie. 1. *Theodoret* saith, *timens Daniel, ne peccata Iudæorum diuinis promissis obstarent, preces apud Deum multiplicavit*, Daniel fearing least the sinnes of the Iewes might hinder the diuine promises, doth multiplie his prayers before God, &c. The promises, as likewise the comminations of God are of two sorts: some are absolute, which shall most surely come to passe, such was the promise of the comming of the Messiah: some are conditionall: as was the promise that the seede of Abraham should inherite Canaan for euer, which was vpon condition of their obedience: Such was the commination threatned against Niniueh conditionall, vnlesse they did repent: and Daniel, as *Theodoret* thinketh, might take this promise of deliuerance after 70. yeares, to be conditional, and might feare, least the sinnes of the people should hinder it.

2. *Hierome* giueth this satisfaction: Daniel prayeth not as incredulous, *sed vt quod Deus per suam promiserat clementiam, per ipsius preces impleret*, but that what God had promised by his clemencie, might be fulfilled through his prayers, &c. his meaning is this: that as God had appointed the deliuerance of his people, so also he had ordained the meanes, that it should be obtayned by earnest prayers and supplications of his seruants: for both of these doe fall vnder the diuine ordination, *res, & suus modus*, the thing it selfe, and the manner and meanes thereof, *Lyran.* So although God haue certainely preordained the saluation of the elect, yet they must walke in the way which God hath appointed, and vse the meanes to further their saluation.

3. *Lyranus* addeth further: Daniel also prayeth to this end, *vt ostenderet se gratum Deo de promissione prius facta*, to shewe his thankfulnes to God, for so gracious a promise of their deliuerance alreadie made.

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Queſt. 11. *How Daniel diſcerned this to be a good Angel.*

1. Some by theſe fiue things would haue the apparition of good Angels diſcerned from bad, by their *humilitie, patience, veritie, prudence, charitie, Ioan. Gerſon.* As humilitie appeared in that Angel, which appeared vnto Iohn, Reuelat. 22. that would not ſuffer him to worſhip him: the good Angels are patient and long ſuffring toward vs, not readie to prouoke God, as Sathan was, that tempted Iob: they are not lying ſpirits, as Sathan was in the mouth of Baals Prophets, 1. king. 22. but alwaies ſpeake and deliuer the truth: their heauenly wiſedome and prudence appeareth in reuealing of ſecrets, and hid myſteries, as Gabriel, c. 8. did expound the viſion to Daniel: they alſo are zealouſly affected with loue and charitie toward the people of God, as our bleſſed Sauiour ſaith, *there is ioy in heauen ouer a ſinner that conuerteth*, Luk. 15. 2. But beſide this ordinarie direction, whereby the children of God are taught to diſtinguiſh true viſions from falſe, Daniel beeing a Prophet vnderſtood it, *per illuminationem ſpiritus*, by the illumination of the ſpirit, *Pintus.* 3. As alſo Daniel by his former experience in the other viſions, c. 8. was able to diſcerne of the appearing of the ſame Angel here.

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not spirits. 3. that place in the Psalme describeth not the making and constitution of the Angels, as though they should consist either of aerie or fierie bodies, but it sheweth their office onely and ministrie, that God vseth his Angels as the winds and fire, to execute his will: to the which purpose the Apostle alleadgeth it, Heb. 1. 7. 4. And in that Angels are and may be portraited by picture, it prooueth not that they haue any bodily constitution, but that they appeared in some visible shape, which is expressed by picture.

2. The sounder opinion then is, that *Angeli sunt corporis expertes*, Angels are without bodies: which is the iudgement of *Gregor. Nyssen. in tractat. de oration.* of *Chrysostome homil. 22. in Genes.* of *Cyrill in c. 12. Ioan.* of *Theodoret, in c. 12. Daniel.* and of *Thom. Aquin.* And this assertion may further be confirmed by these reasons. 1. because Angels are called spirits in the Scripture: therefore they are of a spirituall nature. 2. the soule of man is of a spirituall substance, not of any corporall constitution, much more the Angels. 3. If Angels had bodies, it would follow, that they are circumscriptible, and occupie a place, as other bodies doe: but they cannot be hemmed in by walls, doores, or such like limits and bounds. 4. one bodie doth not penetrate or pierce another, but giueth way, as the aire to the water: but the spirits passe through substances, as through doores, walls, and the like; therefore they haue no bodies.

3. *Pintus* resolueth not of either of these opinions, because the Church hath not defined and determined what is to be held of this matter: and concludeth thus: *quid hac in re verum sit, Deus ipse viderit, &c.* what commeth neere vnto the truth herein, God himselfe knoweth, &c. But it is more consonant and agreeable to Scripture, that Angels are altogether of a spirituall nature, as hath been shewed, and therefore we may safely rest in this as a true position, and well grounded conclusion.

Quest. 13. *Why the Angel came about the time of the euening sacrifice, v. 21.*

1. Some note hereby that Daniel persueered and continued an whole day in prayer from morning to euening, *gloss.* and if it be obiected that the commandement was giuen vnto the Angel in the beginning of Daniels prayer, and therefore it is not like that the Angel was so long in comming, to deliuer the message vnto Daniel, it may be answered, that as soone as Daniel beganne to pray, God in heauen made known his decree for the reueiling of this secret to Daniel, *Hugo.* yet at that instant the Angel came not forth, but as God further directed him.

2. And beside, God by diuerse miraculous workes did consecrate the time of the morning and euening sacrifice: as about the time of the euening sacrifice at Elias prayer, fire came downe from heauen, which consumed the sacrifice, with the water powred vpon it, and the verie stones of the altar, 1. king. 18. 36. &c. so according to the word of Elisha, in the morning when the meate offring was offred, water came by the way of Edom, 2. king. 3. Thus it pleased God to commend the times of publike prayer, that men might haue a greater desire vnto those publike exercises, *Polan.*

3. *Oecolampadius* sheweth out of *Ammonius*, that the Angel Gabriel came in the euening, which is the ende of the day, to shew, that ἐπ' ἐσχάτων ἡμερῶν ἔμελλεν ἐλθεῖν ὁ χριστὸς, Christ should come in the latter dayes of the world.

4. But some obserue yet more exactly, that the Angel came about the time of the euening sacrifice, which was the ninth houre of the day, about three of the clocke in the afternoone, to shew the verie houre of the passion of Christ, who about the ninth houre yeelded vp his spirit, Matth. 27. 46. 50. *H. Br.*

Quest. 14. *Why Daniel is called a man of desires, ver. 23.*

1. Some doe expound it actiuely, because Daniel so earnestly desired to vnderstand visions and secret mysteries for his owne and others better instruction: so *Hugo.* 2. Some giue this sense, *quia in te sunt multa desiderabilia*, because there are many excellent things to be desired in thee. 3. or thou art a man of desires, that is, worthie to be beloued, *Pintus.* 4. But it is better vnderstood passiuely, he was beloued and accepted with God: and so *Symmachus* translateth ἀνὴρ ἐπιθυμητὸς, a man desired or beloued of God, *Oecolampad.* and so it answereth to the word κεχαριτωμένῳ, freely beloued, with which word the Angel saluteth Mary Luk. 1. 28. that as here God had chosen Daniel to reueale this mysterie vnto, concerning the Messiah, so Marie is elected of God to be the mother of Christ for the ac-

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compliſhment of this viſion: So then Daniel is called a man of deſires, that is, *Deo acceptus*, accepted of God, *Calvin. Iunius. Deo amabilis*, beloued of God, *Lyranus. Deo charus*, deere vnto God, *Sa.* for things which are eſteemed, and had in price, are called things of deſires, as Eſaus beſt raiment, which Rebeckah put about her ſonne Iakob, are called garments of deſires, Geneſ. 27. 15. and pleaſant bread Daniel calleth bread of deſires, c. 10. 3. *Polan.*

Queſt. 15. v. 24. *Seuentie weekes are determined, &c. How Daniels prayer is heard, praying for the peoples deliuerance.*

Seeing Daniel made his requeſt for the deliuerance of the people, the 70. yeares of captiuitie beeing expired, and the Angel doth open vnto him an other viſion of 70. weekes of yeares, the queſtion is, how this is anſwerable vnto Daniels prayer.

1. One anſwer is, that becauſe Daniel had ſome reuelation of the Meſſiah, which ſhould be incarnate, both by the viſion of the ſtone cut out without hands, c. 2. and of the Sonne of man comming in the clouds, c. 7. he had an earneſt deſire to be further inſtructed concerning the comming of the Meſſiah, and therefore herein the Lord ſatisfieth Daniels deſire.

2. *Lyranus* addeth further, *quia Dominus plus dat, quam ab eo petatur*, becauſe the Lord giueth and graunteth more then is asked of him: he doth not onely aſſure Daniel of the temporall deliuerance of the people, now after 70. yeares captiuitie; but doth reueale alſo vnto him, the ſpirituall and euerlaſting deliuerance of the people of God after 70. weekes of yeares.

3. Further it is anſwered, that it is vſuall in Scripture, when any thing is ſpoken of, which is a type and figure of an other, that in the handling thereof many things are deliuered, which agree vnto the thing that is prefigured, not vnto the type: as in the Pſalmes, Dauid and Salomon are ſet forth as types of Chriſt: where many things (as Pſal. 2. Pſal. 72.) are declared, which can in no wayes agree vnto them, but muſt be referred vnto Chriſt. And ſo in this propheſie, the temporall deliuerance of the people beeing a type of their ſpirituall deliuerance by Chriſt, vnder the one is ſignified the other, *Perer.* ſo alſo *Rupertus*, *ſic illam captiuitatem ſolvi optat, vt pro maiori ſollicitus ſit*, he ſo deſireth that captiuitie to be diſſolued, as that yet he is carefull for a greater deliuerance. Rupert. in Dan. c. 10.

4. But it may further be anſwered, that beſide that the Angel ſatisfieth Daniels deſire concerning the deliuerance of the people, he alſo foretelleth of the ſpirituall deliuerance by Chriſt: that the people ſhould not reſt in that temporall benefit, but be in continuall expectation of the comming of the Meſſiah, by whom they ſhould be redeemed from the bondage of ſinne, *Polan.* As alſo becauſe the people notwithſtanding this captiuitie of 70. years, continued in their ſinne, the Angel ſheweth that God would yet giue them a longer time of repentance, euen of ſeuentie weekes of yeares: after which time, if they repented not, their citie ſhould be deſtroyed, according to the determinate ſentence of God, *Iun. in commentar.*

Queſt. 16. v. 24. *How the ſeuentie weekes muſt be vnderſtood.*

1. Theſe ſeuentie weekes cannot be taken for ſo many weekes of dayes, as weekes are properly taken, as Leuit. 23. the feaſt of Pentecoſt followed ſeuen weekes after the feaſt of the Paſſeouer: for 70. weekes of dayes make but one yeare, 4. moneths, and 14. dayes: ſo that then this propheſie ſhould haue beene fulfilled in leſſe time, then a yeare and halfe, *Lyran. Bulling.*

2. *Origen* taketh theſe weekes not for weekes of dayes, or of ſingle yeares, but of tenne yeares, that euerie one of theſe propheticall weekes, ſhould comprehend 70. yeares, and ſo the whole ſumme of 70. of theſe weekes, amounteth to 4900. yeares: *Euſebius* in part followeth this interpretation of the weekes, *lib. 8. de demonſt. Euangel.* for the laſt weeke of the 70. he extendeth to 70. yeares, counting vnto the laſt weeke ſeuen times tenne yeares: But if this reckoning ſhould ſtand, this propheſie of Daniel is not yet fulfilled, for from Daniels time vntill now, there are not aboue 2200. yeares runne, ſo that there ſhould remaine 2700. yeeres of the 70. weekes: whereas we ſee that many yeares ſince Ieruſalem was deſtroyed, and their ſacrifices and ceremonies aboliſhed.

3. *Lyranus* reporteth the opinion of ſome, which vnderſtand theſe to be Iubile

weekes, and ſome, weekes of hundred yeares: they which take them for ſo many Iubilees or 50. yeares, make in euerie weeke 350. yeares, and the whole ſumme will riſe to 24500. yeares: but if euerie day ſhould be counted for an 100. yeares, the weeke ſhall containe 700. yeares, and 70. weekes, 49000. yeares. Againſt this expoſition *Lyranus* alleadgeth theſe two reaſons. 1. no where in Scripture is the name of a weeke taken in any ſuch ſenſe, either for 50. yeares, or an 100. yeares: but either it ſignifieth weeks of dayes, or weekes of yeares. 2. the world ſhall not continue ſo many thouſand yeares, neither ſhould this propheſie be yet fulfilled concerning the deſtruction of the citie and Sanctuarie: all which things we ſee came to paſſe aboue a 1500. yeare ſince.

4. It remayneth then, that we are here preciſely to vnderſtand 70. weekes of yeares: euerie weeke containing 7. yeares: for ſo is a weeke of yeares taken, Leuit. 25. 8. *thou ſhalt number ſeuen Sabbaths of yeares vnto thee, euen ſeuen times ſeuen yeares:* ſo that 70. weekes of yeares make 490. yeares, *Iun. Perer. Polan. Pellican. cum cæter.*

Queſt. 17 *Why 70. weeks are ſaid to be cut out or determined.*

Whereas the Latine tranſlator readeth, *abbreuiatæ ſunt*, 70. weekes are abbreuiated or ſhortened, this hath giuen occaſion of ſome queſtion. 1. *Auguſtine epiſtol.* 80. *ad Heſychium*, maketh mention how ſome thus interpreted thoſe words of our Sauiour, Matth. 24. 22. *that for the elects ſake thoſe dayes ſhould be ſhortened*, that the dayes of perſecution ſhould be ſhorter then the naturall day of 24. houres: and thus as well might ſome ſuppoſe the weekes to be ſaid to be ſhortened: like as we reade that in Ioſuah and Hezekias time, the day was lengthened, and made longer then the natural day: But this cannot be the meaning, for it cannot be ſhewed, that during the ſpace of thoſe 70. weekes, which make 490. yeares, or for almoſt two thouſand yeare ſince, any day fell out ſhorter then the ordinarie courſe of the naturall day.

2. *Auguſtine* in the former place reporteth an other opinion of ſome, who thought that the time appointed for the comming of the Meſſiah, which God had purpoſed to haue prolonged, was at the inſtant prayers of the Prophets, and other of the elect ſhortened, and ſooner accompliſhed: like as *Auguſtine* thinketh, that the time of 120. yeares ſet for the repentance of the old world, was cut ſhort by 20. yeares.

But this interpretation cannot ſtand. 1. God by this meanes, if he had ſhortened the time, which he had appointed, ſhould be mutable and changeable. 2. they muſt ſhew out of Scripture, that there was a longer time appointed for the comming of the Meſſiah, which the Lord abridged. 3. the time limited for the repentance of the old world, was not ſhortened: but whereas firſt mention is made of Noahs age of 500. yeares, Gen. 5. 32. and then the time of 120. yeares is preſcribed, c. 6. 3. and yet Noah was but 600. yeare old, when he entred into the arke, Gen. 7. 6. it muſt be acknowledged that the limitation of that time is ſomewhat tranſpoſed, and that in order of time it was reuealed to Noah before he was 500. yeare old, but it is deferred to the 6. chapter, leaſt the hiſtorie of the generation of the fathers ſhould haue beene interrupted. See more hereof, *Hexapl. in Geneſ.* chap. 6. queſt. 6.

3. A third opinion there is, which is aſcribed to *Iulius Africanus, Theodoret, Albertus, Beda, Rupertus, Carthuſianus, Hug. Card.* that here muſt be vnderſtood the yeares of the moone, which containe but 354. dayes, eleuen dayes leſſe then the yeare of the Sunne, which conſiſteth of 365. dayes: ſo that 70. weekes of ſuch yeares of the Moone, that is, 490. yeares, are but equiualent to 475. yeares of the Sunne, *Rupert.* euerie weeke of the yeares of the Sunne exceeding a weeke of the yeares of the Moone by 77. dayes.

But *Lyranus* well refuteth this opinion by theſe two reaſons. 1. becauſe the Hebrewes vſed not to count by the yeares of the Moone, but by the full and iuſt yeares of the Sunne: otherwiſe where the Scripture ſetteth down the ſummes of yeares, as 430. of the ſoiourning of Iſrael in Egypt and Canaan, Exod. 12. 480. from the departure of Iſrael out of Egypt to the building of the Temple, 1. King. 6. 1. there ſhould be no certaintie in theſe computations; but if the account ſhould be made by the courſe of the Moone, there ſhould be fewer yeares in theſe ſummes, then they are reckoned for. 2. Againe, whereas the Iſraelites kept their Paſſeouer, on the 14. day of the firſt Moone, if they ſhould haue obſerued the yeare of the moone, they ſhould euerie yeare keepe the Paſſeouer, an 11. dayes ſooner then other, and ſo in proceſſe of time, they ſhould haue obſerued that feaſt euerie moneth thorough the

the yeare.

4. A fourth expoſition is, that *abbreuiare hebdomadas*, to abbreuiate or ſhorten the weekes, is all one, as *paucas conſtituere*, to appoint but fewe weekes: this time was but ſhort in reſpect of other propheſies made concerning the Meſſiah, as that to Adam, Gen. 3. and to Abraham, Gen. 22. that in his ſeede all nations ſhould be bleſſed: theſe propheſies were to be fulfilled many yeares after, but now there remayned but a fewe weekes for the accompliſhment of this: In this ſenſe the dayes are ſaid to be ſhortened for the elects ſake, Matth. 24. 22. that is, they ſhould continue but a ſhort time thoſe dayes of affliction, *Pererius*. But we refuſe this expoſition alſo, becauſe it is grounded vpon a corrupt tranſlation of the word *chatach*, which ſignifieth not to *abbreuiate*, but *to cut out*, and ſo conſequently, *to determine*.

5. *Barbinel* a cauilling Rabbine, by the word *chatach*, which ſignifieth to cut, would haue ſignified the cutting afflictions, which the people of God ſhould endure all this time: but all this tearme was not a time of affliction to the people of God: they had many proſperous dayes, and had ſome breathing time, after their returne out of captiuitie.

6. The word *chatach* then, is well interpreted here, *determined*, or *prefixed*, certainely appointed and decreed with God, *præfinita*, defined, *Vatab. deciſæ*, cut out, *Pagnin. Mon. Iun. Polan.* and this further is well obſerued by ſome, that here a verbe of the ſingular number is ioyned to a word of the plurall, 70. *weekes is determined*, to ſhewe, that euerie one of theſe weekes from the firſt to the laſt ſhall be particularly and preciſely complete, *Liuely*.

Queſt. 18. *Why this tearme of* 490. *yeares is expreſſed by weeks.*

1. The ſeuenth number was of great obſeruation among the Iewes: the ſeuenth day, the ſeuenth yeare, the ſeuenth ſeuenth yeare, which was the Iubile in the 49. yeare, were all times of holy reſt: therefore to ſignifie the great yeare of reſt, and Iubile at the comming of the Meſſiah, when there ſhould be a generall remiſſion of the ſinnes of the world, this time is reckoned by weekes, and by ſeuen times tenne weekes of yeares, which make 10. Iubilies: for tenne times 49. yeares, make iuſt 490. yeares, *Polan.* 2. An other reaſon is this, *volebat conferre ſeptuaginta hebdomadas annorum cum ſeptuaginta annis*, the Angel would compare the ſeuentie weekes of yeares, with the 70. yeares of captiuitie, ſhewing that for 70. yeares of captiuitie, they ſhould enioy ſeuen times 70. yeares of deliuerance: the Prophet then, *confert Dei gratiam cum iudicio*, doth compare the grace and mercie of God, with his iudgment, *Calvin.* 3. But in that the Angel ſpeaketh ſimply of 70. weekes, not adding of dayes or yeares, therein is obſerued the propheticall manner of ſpeach, which is for the moſt part obſcure and darke, as treating of myſticall and hid matters: whereas in hiſtoricall narrations an other kind of plaine and open ſpeach and phraſe is vſed.

Queſt. 19. Why the Angel ſaith, *vpon thy people, and vpon thine holy citie.*

1. *Hierome*, whom the *gloſſ.* followeth, and *Hugo Card.* thus interpret, he calleth them *the people of Daniel*, not his people, becauſe they were euill, as though God had reiected them: but this cannot be: for it beeing called an holy citie, muſt needes be Gods citie. 2. *Tertullian. lib. cont. Iudæos*, and *Theodoret* vpon this place, doe thinke that they are called Daniels, and not the Lords people, becauſe of that great ſinne, which they ſhould commit, in putting the Meſſiah to death: but in this ſenſe neither would Daniel acknowlege them to be his people. 3. Therefore they are rather called Daniels people, *ſanguine & affectu*, they were his people both in the kindred of fleſh and in affection, *Pintus*. they were his countrey-men, and beſide he was carefull for them, *Calv. Oſiand.* 4. Now, whereas it is ſaid, *vpon thy people*, ſome vnderſtand, for the deſtruction, and finall ouerthrowe of the people and citie, *Iun. annot.* ſo alſo *Hugo. ſuper, notat oppreſſionem*, this word *vpon* noteth their oppreſſion, who finally were deſtroyed by the Romanes: ſome giue this ſenſe, within this time all theſe things ſhal come to paſſe, which belong vnto the eternal ſaluatiō of the people, *Oſi.* But both rather are ſignified; both the mercie, which ſhould be offred vnto this people, in taking away their ſinnes by the comming of the Meſſiah, and the iudgement, which ſhould befal them for their contempt & reiecting of the Meſſiah: for both theſe are afterward touched, the benefits, which the Meſſiah ſhould bring vnto them, verſ. 24. and the calamiti, ewhich

should be sent vpon them, vers. 26. And both these *Iunius* in his commentarie ioyneth together.

Quest. 20. The meaning of these words, v. 24. *to finish or rather restraine wickednesse.*

1. *R. Salamon*, who endeth these 70. weekes at the second destruction of the citie and Temple by *Titus*, thus interpreteth, that then the Iewes should endure a longer captiuitie, then before: and thereby should learne, to leaue off their sinnes, and by their long punishment merit forgiuenesse of their sinne.

Contra. 1. *Lyranus* thus refelleth the Rabbine: that the Iewes are so farre off from leauing their sinnes by this long captiuitie, that they are rather worse: for their periuries, vsurie, profane oathes, are notoriously knowne. And seeing God punished their idolatrie, but with captiuitie of 70. years, and now they haue endured captiuitie more then twice 7. hundred yeares, it must needs be a greater sinne for the which they sustaine so long a time of punishment, which can be none other, then their killing the Lord of life the Blessed Messiah. 2. *Paulus Burgen.* addeth further, that this finishing of iniquitie must be within the 70. weeks, but that ceasing from sinne which the Rabbine imagineth, must follow after these 70. weeks expired. 3. adde hereunto, that no man by the workes of the law is iustified, or can doe any thing acceptable vnto God: how then can the Iewes without the Messiah obtaine remission of sinnes? And againe, men by their punishment, though it be neuer so long and great, cannot satisfie for their sinnes; for then they which are tormented in hell, might at length satisfie for their iniquitie. *Polan.*

2. Some following the Latine text, *to consummate or finish sinne*, doe thus interpret it, *to make perfect sinne*: as the Iewes were come to the height of sinne when they crucified Christ: in this sense our Sauiour saith, Matth. 23. *Fulfill ye the measure of your fathers*: thus expound *Chrysostome, orat. 2. cont. Iudæos. Theodoret* vpon this place, and *Eusebius, lib. 8. de præparat. Euang.* but the next words following, *to seale vp sinnes, and reconcile iniquitie*, doe shewe, that this phrase signifieth rather the consumption, then consummation of sinne.

3. Some reading *to finish sinne*, vnderstand it of the consumption of sinne, and taking of it away by the death of Christ: as a candle is said to be ended, when it is consumed, *Hugo.* so is the word *finishing* taken, Isa. 40. 2. *Speake comfortably to Ierusalem, &c. that her warfare is finished, and her iniquitie is pardoned. Perer.* so also *Calv. Genevens. Vatabl. Pintus*: this sense is not to be misliked, sauing that the word is not well interpreted, which signifieth not to finish, but rather to restraine or shut vp.

4. The word *cala*, with *aleph*, (which is here vsed) signifieth to *shut vp*, but *calah* with *he*, is to finish and consummate: the meaning then is, to restraine sinne: which *Iunius*, and *Polanus* following him, doe interpret of the preseruing of the elect from that generall defection and falling away of the Iewes, which began in the time of *Antiochus Epiphanes.*

5. But seeing the words following, *to seale vp sinnes, &c.* are generall, not of any speciall iniquitie, or of some speciall nation, but of the sinnes of all; these words are better vnderstood also generally, that by the comming of Christ, and preaching of the Gospel, there should be a generall restraint of sinne: as many which made no conscience before of adulterie, idolatrie, couetousnes, and such like, should be reclaimed by the Gospel, *Bullinger.* as the Apostle saith, hauing made mention of *idolaters, fornicatours, adulterers*, and such like, *who shall not inherit the kingdome of God*, addeth, *but such were some of you, but ye are washed, ye are sanctified, &c.* 1. Cor. 6. 10.

22. Quest. *Of the sealing of sinnes.*

1. The Latine translatour readeth, *to finish sinne:* whereupon *Pererius* taketh occasion to shew how diuers waies sinne was finished by the death of Christ, in that he paied the ransome for our sinne, abolished idolatrie, conquered Sathan: So *M. Lively* preferreth this reading, and expoundeth it by that place, Ioh. 1. 29. *Behold the lambe of God, which taketh away the sinne of the world.*

2. But seeing the word is *chatam*, which signifieth to seale vp, and so the *Septuagint* read, τοῦ σφραγίσαι, in sealing, therefore this reading is to be preferred, *to seale vp sinnes*: that is, to binde vp as it were, and to seale and cloase them, as neuer any more to be opened, read, or declared against vs: for as writings are vnfolded and opened to be rehearsed,

ſed, and read, ſo they are ſealed vp to be concealed and buried in obliuion: which S. Paul calleth, *the putting out of the hand-writing, &c. which was againſt vs*, Coloſſ. 2. 14. *Polan.*

Queſt. 22. *What it is to reconcile iniquitie.*

1. The vulgar Latine readeth, *to take away ſinne:* ſo alſo *Lyranus*, *Hugo*, *Pintus*, with others: and hereupon *Pererius* ſheweth how three wayes a thing may be taken away, by waſhing and wiping, by ſcraping, as a blot in writing, and by diſſipating or diſſoluing, as when a cloud or miſt is diſperſed: and ſo in all theſe phraſes ſinne is ſaid to be taken away: as Dauid ſaith, *Pſal.* 51. *waſh away my ſinne*, and S. Paul, that Chriſt hath raſed out the hand-writing of our ſinne, Coloſ. 2. And Iſay 44. 22. the Lord ſaith, *I haue put away thy tranſgreſſion as a cloud:* This ſenſe is true, but it is not well grounded: for the word *caphar*, ſignifieth to *expiate*, *reconcile*, not *to take away*.

2. Some by this expiation and reconciliation vnderſtand the taking away of the guilt of ſinne, whereby we are made guiltie of eternall damnation, *Polan.* but that ſeemeth to be ſignified before in the *ſealing of ſinnes*, that they ſhould not be had in remembrance to our condemnation.

3. Hereby then rather is ſignified that Chriſt hath made reconciliation for ſinne, that is, he ſatisfied in his death vpon the croſſe, *pro culpa & pœna, &c.* for the fault and puniſhment, *Bulling*.

4. Thus by theſe three words here vſed, *peſhagh*, *chataoth*, *ghaven*, which are tranſlated, *wickedneſſe*, *ſinnes*, *iniquitie*, all manner of ſinnes whatſoeuer are implied, (ſinne onely againſt the holy Ghoſt excepted) *Bulling*. which may thus be diſtinguiſhed, *wickedneſſe* againſt God, *ſinne* in our ſelues, and *iniquitie* againſt our neighbour, *Hugo*. And here this benefit of taking away ſinne is ſet forth in three degrees: in reſtraining the act, in ſealing them vp in reſpect of the *guilt* vnto condemnation, and in making expiation for the fault and offence it ſelfe.

Queſt. 23. v. 24. *How the Meſſiah brought euerlaſting righteouſneſſe.*

1. Some by this euerlaſting iuſtice vnderſtand Chriſt himſelfe, *Vatab.* who is ſaid to be our iuſtice fiue wayes. 1. *exemplariter*, becauſe his iuſtice and righteouſneſſe is ſet before vs to imitate and follow. 2. *ſatisfactorie*, becauſe he hath ſatisfied the wrath of God by his righteouſneſſe for our ſinnes. 3. *meritorie*, he hath by his righteouſnes merited for vs eternall life. 4. *efficienter*, he is the efficient cauſe of our iuſtice and righteouſnes. 5. *finaliter*, becauſe this is the ende of our holineſſe and righteouſneſſe, to be made like and conformable to the image of the ſonne, as the Apoſtle ſpeaketh, Rom. 8. 29. *Perer.* But here is vnderſtood, not that righteouſneſſe which Chriſt hath in himſelfe, but that which is communicated vnto vs: for here are two benefits rehearſed, which ſhould come by the Meſſiah, the firſt is the taking away of ſinne, which is before expreſſed: the other the bringing and giuing of righteouſneſſe.

2. Some by iuſtice vnderſtand the preaching of righteouſneſſe by the goſpel, as *Lyranus*, as it is taken, Iſay. 45. 23. *the word is gone out of my mouth in righteouſueſſe*, *Pintus*. But the preaching of the goſpell ſhall not be euerlaſting: for in the next world, there ſhall be no neede of preaching: the Saints ſhall enioy the preſence and ſight of the lambe, who ſhall be their light.

3. Some by *iuſtice* interpret the actiue iuſtice, which God exerciſed vpon the croſſe in not ſparing his ſonne, but giuing him for the redemption of the world, *Hug. Card.* But the verie phraſe, *to bring in euerlaſting righteouſneſſe*, ſheweth, that ſuch a iuſtice is here meant, not which was ſhewed vpon Chriſt, but was communnicated to his members.

4. Wherefore by *iuſtice* here is vnderſtood nothing els but our iuſtification, whereby the iuſtice of Chriſt is imputed vnto vs freely, and made ours by faith, *Bulling*. and in this ſenſe, is the word *iuſtice* or *righteouſneſſe* taken, *Iames.* 2. 23. *Abraham beleeued God, and it was imputed to him for iuſtice, or righteouſneſſe*, *Pintus*.

5. But we muſt take heede here of that Popiſh conceit of inherent iuſtice: as *Pererius* here vnderſtandeth that iuſtice, *quæ in homine ineſt à Deo effecta*, which is in man wrought by God, &c. for this iuſtice which is wrought in man by faith, is nothing elſe but our ſanctification, which is imperfect; and therefore it is not that *euerlaſting iuſtice*, which is the iuſtice of Chriſt imputed vnto vs by faith.

Quest. 24. Why it is called *euerlasting righteousnesse.*

1. The iustice or righteousnesse of faith in Christ is called euerlasting, in respect of the iustice of the lawe: *non euanescet sicut iustitia legis*, it shall not vanish away as the iustice of the law, *Osiand.* which was a temporarie iustice consisting in the obseruation of legall rites and ceremonies, which were not to continue, *Perer.* such was the righteousnesse of Zacharie and Elizabeth, which are called iust, because they walked in all the commandements, and δικαιώμασι, constitutions and ordinances of the lawe, Luk. 1. 6. so also the *gloss.* it is called eternall iustice, *quæ legis iustitiam vincat*, which should exceede the iustice of the lawe.

2. This iustice of faith is euerlasting, because it is *omnium temporum*, for all times: all that euer liued in the world, were iustified by the iustice of faith in Christ, *Eulling.*

3. And is eternall, *quia inchoatur in via, in patria perficitur*, it is begunne here as in the way, and shall be perfited in our countrey, *Pintus.*

4. But it is rather so called in respect of the euerlasting force and vertue of this iustice, which shall neuer be extinguished, but shall make vs accepted of God for euer, *Polan.* as the Prophet Isay saith, c. 45. 17. *Israel shall be saued in the Lord with an euerlasting saluation, ye shall not be ashamed, nor confounded world without ende.*

Here followe certaine questions of the iustice of Christ, in what manner, wherein, and in what measure it is applyed.

Quest. 25. *Whether as Christs satisfaction for the punishment of sinne is imputed to vs by faith, so likewise his innocencie.*

It must of necessitie followe, if that Christ hath obtayned and purchased for vs a perfect and absolute redemption, that he hath discharged our whole debt, not onely in satisfying for the punishment of the lawe, but in imputing also vnto vs his innocencie and obedience, as may appeare by these reasons.

1. Christ is of greater power to communicate vnto vs his innocencie, then Adam was to deriue vnto vs the guilt of his sinne and disobedience: then as by Adam, sinne was propagated, and death came in by sinne, Rom. 5. 12. so it is necessarie, that we should receiue from Christ not onely exemption from death by his death, but be cloathed also with his righteousnesse.

2. We cannot stand in iudgement before God, vnlesse we be endued with perfect iustice: now perfect iustice is that whereby the commandements of God are exactly fulfilled, which was performed not onely by that one act of Christs death, but by the perfect innocencie and holinesse of his whole life: therefore the whole obedience of Christ must be imputed and communicated vnto vs.

3. Christ discharged our whole debt: Now we are debters not onely in respect of the punishment of the lawe, which by our disobedience we haue deserued: but the lawe exacteth also of vs perfect obedience, and integritie from sinne: in both these respects then we haue neede of Christ.

4. The Apostle saith directly, Rom. 10. 4. *that Christ is the ende of the lawe for righteousnesse vnto euerie one that beleeueth*, that is, by faith the righteousnes of Christ in fulfilling the lawe is imputed vnto vs in as full and ample manner, as if we had fulfilled the lawe our selues.

5. If Christ hath not fulfilled the lawe for vs, it would followe, that the law remaineth still to be fulfilled by vs, which is impossible.

The contrarie obiections answered.

Obiect. 1. The righteousnesse of faith, and the righteousnesse and fulfilling of the lawe, are two diuerse things: the righteousnesse, which we receiue by Christ, is by faith, therefore not the fulfilling of the lawe.

Answ. The righteousnes of the lawe by works, and of the gospel by faith, are not two diuerse righteousnes, for they differ neither in *matter*, as both requiring that obedience which is to be performed vnto God, nor in *forme*, for the lawe of God is the rule of righteousnes in both:

both: they differ in the *efficient* and worker: the legal righteouſnes muſt be performed by man himſelfe, the *Euangelical* by Chriſt in our name: and in the *ende*; for the ende of the legal righteouſnes is the glorie of man, if he could keepe it by his owne ſtrength: the ende of the *Euangelical iuſtice* is the glorie of God, in the ſetting forth of his mercie. So then one and the ſame righteouſnes, is both of the law in reſpect of Chriſt, who fulfilled the law, and it is not of the law in reſpect of vs, becauſe we fulfill not the law, but of faith, becauſe we beleeue in him, who hath fulfilled the law for vs.

2. *Obiect.* If the obedience of the life of Chriſt be imputed vnto vs, it ſeemeth then there was no cauſe, why Chriſt ſhould die for vs, ſeeing we are made iuſt by his obedience.

Anſ. 1. As by Adam both ſinne entred, and death by ſinne, ſo it was requiſite that in both we ſhould in the one be healed, in the other helped by our bleſſed Mediatour: ſo *Iuſtin Martyr, per conuerſationem exactam euacuans lapſum, & per mortem indebitam, debitam extinguens*, by his moſt exact conuerſation he auoided mans fall, and by his vndue death aboliſhed our due death, &c. 2. ſeeing the perfect fulfilling of the law conſiſteth in the perfect loue of God, and of man, it was neceſſarie that Chriſt ſhould die: for therein he ſhewed his perfect loue vnto God his father in beeing obedient vnto him: Ioh. 14. 31. *It is, that the world may know, that I loue the Father*: as likewiſe his perfect loue of man, as our Sauiour ſaith, Ioh. 15. 13. *Greater loue then this hath no man, when any man beſtoweth his life for his friends.*

Iuſtin in expoſit. fidei. p. 299. edit. Colonien.

3. *Obiect.* The law bindeth either vnto obedience of the law, or to the puniſhment, not vnto both: if then Chriſts obedience be imputed vnto vs, the imputation of his ſatisfaction by his death would ſeeme to be ſuperfluous.

Anſ. 1. That propoſition is not ſimply true, that the law bindeth either vnto obedience of the law, or to the puniſhment: for the law doth not properly binde vnto puniſhment: but that is added as a commination, the rather to moove vnto obedience of the commandement: as when the Lord ſaide to Adam, that in the day he did eate of the forbidden fruit, he ſhould die the death: that commination was no part of the bond or obligation of the commandement, but a conditionall commination, if the other were not performed. 2. We muſt diſtinguiſh betweene the ſtate of mans integritie, and his fall: while man ſtood in his integritie, he was onely bound vnto the obedience of the commandement; but ſince his fall, man both is ſubiect to the obedience of the law, which is not giuen him in vaine, and to the puniſhment, becauſe he can not fulfill the law. 3. Againe, of the reprobate and wicked God exacteth onely the puniſhment due vnto their diſobedience: but of his elect he requireth both the obedience of the law, and the penaltie, both which are performed in Chriſt: he hath fulfilled for them the one, and ſuffered the other. *ex Polan.*

4. *Obiect.* If Chriſt hath fulfilled the law for vs, and we are by his obedience made righteous, then it would follow, that no other obedience or holines of life ſhould be required of vs.

Anſ. It followeth not. Indeede that perfect and abſolute obedience of Chriſt, whereby he perfectly fulfilled the law, is not exacted of vs: for Chriſts obedience is ours by faith: yet an imperfect obedience is required, as a teſtimonie of our faith, and ſigne of our thankfulnes vnto God: Like as it followeth not, becauſe Chriſt died for vs the death of the bodie, that therefore it is not neceſſarie that we ſhould die: the death of the bodie ſtill remaineth euen in the children of God, for it is appointed for men to die once, Hebr. 9. 27. but death is neither now as a puniſhment, or as a ſatisfaction for ſinne, but as a condition of their mortall nature, and a paſſage vnto a better life: After the ſame manner, obedience is now required of the members of Chriſt, but neither ſuch an obedience, as Chriſts was, that is perfect, abſolute, nor to the ſame ende, to be meritorious or ſatisfactorie for ſinne.

5. *Obiect.* How are we made iuſt by the obedience of Chriſt, ſeeing that we in Chriſts death are together puniſhed with him?

Anſ. 1. We are not actually made iuſt by Chriſts obedience, but by the imputation thereof we are iuſtified, and held as iuſt in the ſight of God. 2. It is not all one to ſay we are puniſhed in Chriſt, and Chriſt was puniſhed for vs and in our ſtead: this is warranted by the Scripture, as the Prophet ſaith, Iſa. 53. 6. *God hath laid vpon him the ſinne of vs all.* But the other can not be affirmed: for ſeeing in Chriſts death we haue remiſſion of our ſinnes, we can not be ſaid for the ſame ſinnes to be puniſhed in and with Chriſt, whereof we haue remiſſion in his death.

6. *Obiect.* Seeing Chriſt died to that ende, that we ſhould be iuſtified by his death, as the Apoſtle ſaith, 2. Cor. 5. 21. *He made him ſinne for vs that knew no ſinne, that we ſhould be made the righteouſnes of God in him:* how then is our righteouſnes obtained by the obedience of his life?

Anſ. 1. The obedience of Chriſt in his life and death can not be ſeuered: for in perfect obedience is required conſtancie and perſeuerance vnto the ende: therefore the obedience of Chriſt in his death and ſuffering, is a part of his integritie, innocencie, and righteouſnes. 2. Neither doth that place prooue, that our righteouſnes was purchaſed onely by Chriſts death: but to make that a perfect and acceptable ſacrifice, the integritie of his life is required: for in that he knew no ſinne in himſelfe, (but our ſinnes were imputed vnto him, as his righteouſnes is vnto vs) therein he was the vnſpotted lambe, and ſo was made for vs the ſacrifice of atonement. We ſee then that euen to make the ſacrifice of his death acceptable, the obedience and integritie of his life was requiſite.

7. *Obiect.* How is Chriſts obedience made ours, ſeeing he as a creature was ſubiect to the law, and ſo was obedient thereunto for himſelfe.

Anſ. 1. It followeth not, that becauſe Chriſt as man, was a creature, that therefore he was for himſelfe ſubiect to the law: this is true of thoſe which are creatures for themſelues: but Chriſt was not made a creature for himſelfe, he was not incarnate, and made man for himſelfe, but for vs: therefore not for himſelfe, but for vs, was he ſubiect to the law. 2. And further, that Chriſt was not for himſelfe bound and ſubiect to the law, it may appeare by theſe arguments: 1. to them onely the law was giuen, whome the ends of the law concerne, which are theſe: before the fall of man the Law was giuen to theſe two ends; to teach man the will of God, and to containe and keepe him in obedience to the will of God. After mans fall the law likewiſe hath two ends: to teach man to know himſelfe, and to acknowledge his ſinnes, and to ſtirre him vp to ſeeke the remedie againſt the ſame: But none of all theſe endes doe appertaine vnto Chriſt: he needed not to be taught the will of God, nor yet to haue any helpe to containe him in his obedience: he had no ſinnes to acknowledge, nor needed any ſuch remedie: therefore the law was not giuen vnto him. 2. The law was not giuen to him to keepe, who is the ende of the law: but Chriſt is the ende of the law, as the Apoſtle ſheweth, Rom. 10. 4. and the law is a ſchoolemaſter to bring vs vnto Chriſt, Gal. 3. 19. 3. Chriſt is aboue the law, and Lord of the law, euen as man, therefore not vnder the law, or ſubiect vnto it: the firſt is euident, where Chriſt ſaith, the Sonne of man is Lord of the Sabbath, which is a part of the law: and as he is Lord of part of the law, ſo of the whole.

8. *Obiect.* The Apoſtle ſaith, Heb. 10. 19. *By the blood of Ieſus we may be bold to enter into the holy place:* & S. Iohn ſaith, 1. epiſt. 1. 7. *The blood of Ieſus doth purge vs from all ſinne:* what neede then the imputation of the innocencie and obedience of Chriſt?

Anſ. 1. Though the blood of Chriſt onely be named, yet by a *ſynecdoche*, part being taken for the whole, other parts of his oblation are ſignified: as his obedience and innocencie, whereby his blood was made a ſacrifice of atonement, acceptable vnto God: for God was not ſimply delighted with the ſhedding of Chriſts blood, but with his obedience: as *Bernard* well ſaith, *non mors, ſed voluntas placuit ſponte morientis*, not the death, but the will of Chriſt, dying of his owne accord, was pleaſing vnto God. 2. If all were in deede aſcribed to Chriſts blood, then the oblation of his fleſh and bodie, the anguiſh and agonie of his ſoule, had beene ſuperfluous: by the blood then the other parts are ſignified: but the blood is named, as the moſt conſpicuous part of his oblation, and becauſe it anſwered to the type, the blood of the legal ſacrifices. 3. And though the blood of Chriſt doe purge vs from all ſinne, yet not from that bond and obligation, whereby we are tied to keepe the law: which we are freed from by the imputation of the obedience of Chriſt. 4. So then the expreſſe mention of the blood of Chriſt, doth not exclude his innocencie and obedience, but onely the blood of the legal ſacrifices, and mans merit, and all other humane meanes, which auaile not to ſaluation.

9. *Obiect.* But ſeeing Adams diſobedience, by the which ſinne entred, was but one offence in eating the forbidden fruit: one act likewiſe of Chriſts obedience, which was in the ſacrifice of his death, may ſeeme to be ſufficient for our iuſtification.

Anſ. Though God gaue but one precept vnto Adam for theſe reaſons: 1. becauſe one commandement ſufficed to exerciſe, and make triall of mans obedience. 2. And the tranſ-

greſſion

greſſion of one commandement was enough to make man guiltie of eternall death. 3. And thereby mans impotencie and weaknes appeared, who in the ſtate of integritie was not able to keepe that one commandement: yet in that one precept were contained and included all the precepts afterwards giuen in the morall law: as *Tertullian* ſaith, *primordialis illa lex, quaſi matrix omnium præceptorum Dei*, that firſt law was the mother and wombe as it were of all Gods precepts: And, as *Auguſtine* well noteth, *in illo vno peccato intelligi poſſunt plura peccata*, in that one ſinne, many ſinnes may be vnderſtood, &c. *quia ſuperbia eſt illic, &c.* for there was pride, in that man loued rather to be in his owne power, then Gods: there was ſacriledge, becauſe man beleeued not God; and homicide, becauſe he caſt himſelfe headlong into death: there was ſpirituall fornication, becauſe the integritie of mans minde was corrupted by the enticement of the ſerpent: and there was theft, becauſe he vſurped the forbidden fruit: and couetouſnes, in that he deſired more, then ſufficed. Wherefore ſeeing that in Adams tranſgreſſion, we are made guiltie of many ſinnes, we haue neede alſo of Chriſts whole righteouſnes.

Tertul. aduerſ. Iudæos.

Auguſt. in Enchirid. c. 45.

10. *Obiect.* If all Chriſts innocencie is imputed vnto vs for our righteouſnes, then all Chriſts acts muſt be imputed vnto vs likewiſe for our iuſtification.

Anſ. 1. It followeth not, that becauſe all Chriſts acts which concerned the iuſtice and fulfilling of the law, are imputed vnto vs for righteouſnes, that therefore all his acts are imputed: for his deſcenſion, conception, incarnation, his miracles, are not imputed vnto vs, becauſe they were no part of the fulfilling of the law. So then it is true, that all the righteouſnes, which is imputed vnto vs, Chriſt wrought for vs; and that whatſoeuer Chriſt did, he wrought for vs: he was conceiued, borne, circumciſed, faſted for vs: yet all Chriſts acts are not applied vnto vs for our iuſtification, but onely thoſe, wherein properly conſiſted Chriſts obedience, and the fulfilling of the law: And thus much ſhal ſuffice of this queſtion, abridged out of *Polanus*.

26. Queſt. *Whether the iuſtice brought in by Chriſt, exceede the iuſtice of Adam.*

The righteouſnes of Chriſt imputed vnto vs by faith, is farre more excellent many waies then the iuſtice which Adam had in the ſtate of his innocencie. 1. That was the iuſtice of a meere man, but this is the iuſtice of that perſon, which is both God and man. 2. for the effects: the iuſtice of Chriſt is meritorious of eternall life, it ouercame death, ſubdued the deuill: none of all which Adams righteouſnes could doe. 3. Chriſts iuſtice is eternall and immutable, but Adams iuſtice was but temporarie for a time. 4. And we are in Chriſt reſtored to a more excellent ſtate, then we loſt in Adam, which was but terrene and mutable; but by Chriſt we receiue an heauenly, euerlaſting, and immutable kingdome.

27. Queſt. *Whether it ſtandeth with Gods iuſtice, to iuſtifie vs by an others righteouſnes, and how that may be.*

1. It is not agreeable with Gods iuſtice, to iuſtifie a ſinner, by that righteouſnes, which is not intended vnto him, nor wrought for him: but ſeeing Chriſt wrought not righteouſnes for himſelfe, but intended it wholly vnto vs, and our benefit; it very well ſtandeth with Gods iuſtice, that we ſhould be iuſtified thereby. 2. And this iuſtice of Chriſt, which is externall and without vs, is more auaileable to ſaue and iuſtifie vs, then if it were in our ſelues: for then it were ſubiect to change and alter, as all other gifts in vs are mutable and changeable: but now this ſauing righteouſnes is in a ſubiect, namely Chriſt, immutable and vnchangeable. 3. And this righteouſnes is verily made ours by faith: it is not an imaginarie or ſuppoſed iuſtification, but verily and in deede: for as we verily are by nature guiltie of Adams tranſgreſſion, ſo is the obedience of Chriſt verely made ours by imputation through faith: And as our ſinnes were imputed to Chriſt, and he verely ſuffered death the puniſhment of ſinne: ſo we by the imputation of his righteouſnes are verely made partakers of euerlaſting ſaluation.

28. Queſt. *How the viſion and propheſie was to be ſealed vp.*

The Latine interpreter readeth, *vt impleatur, &c.* that the propheſie and viſion may be fulfilled: which is to the ſame purpoſe. Three waies hath our bleſſed Sauiour fulfilled and ſealed vp all viſion and propheſie. 1. Chriſt hath accompliſhed whatſoeuer was declared and foretold by the Prophets, as he ſaith, Matth. 5. *I came not to diſſolue the law, but to fulfill*

it:

it: and he saith to his Disciples, Luk. 18. 31. *Behold we goe to Ierusalem, and all things shall be fulfilled to the Sonne of man, which are written by the Prophets.* 2. He hath fulfilled and sealed them vp, because he hath performed that, which the law could not doe, which was void, weake, and impotent without Christ: so the Apostle saith, Rom. 8. 3. *That which was impossible to the Law, because it was weake, &c. God sending his owne Sonne, &c.* Christ came to performe that which the law intended, but was not able to effect. 3. Christ hath made an ende of vision and prophesie, they are determined in him: Matth. 11. 13. *The Law and the Prophets prophesied vnto Iohn:* vpon which words *Chrysostome, orat. 2. contr. Iudæos, sistere oportuit post Christum prophetias, &c.* prophesies were to cease after Christ: So also *Tertull. lib. adverſ. Iudæos: post aduentum Christi & passionem eius, iam non visio, neque propheta est,* after the comming and suffering of Christ, now there is neither vision nor Prophet. 4. *R. Salomon* thinketh that this should be performed after the destruction of the second Temple, when after a long captiuitie of the people, the Messiah at the last should come, and then all prophesies and promises of the Messiah should cease. But *Lyranus* refelleth this conceit by these two arguments. 1. because the Prophet Hagge, speaking of the comming of the Messiah, saith, *Yet a little while, and I will shake the heauens and the earth, &c. and the desire of all nations shall come:* but if the Messiah were not yet come, there beeing 2000. yeares past since Hagges time, from whome vnto the comming of Christ there were aboue 400. yeares, and a 1600. are runne since, how could this be called *a little while?* 2. the same Prophet there saith, *the desire of all nations shall come, and I will fill this house with glorie:* it is euident then, that the Messiah should come, the second Temple yet standing, and not so many yeares after the destruction thereof, as the Rabbin supposeth. 3. Experience sheweth, that long since all prophecies and visions among the Iewes are ceased: therefore they are hereby euidently conuinced, that the Messiah is come.

Hagg. 2. 7, 8.

5. *Barbinel*, an other cauilling Iew, obiecteth, *non debuisse auferri prophetiæ donum*, that the gift of prophesie might not be taken away: wherein he sheweth his ignorance, in not distinguishing betweene the time of vision and prophecie, and of the Messiah, who should ende all vision and prophesying. We also graunt, that God would not haue taken from his Church the gift of prophesying, but that he hath prouided a better way for the instruction of his people, in speaking vnto vs in these last daies by his Sonne, Hebr. 1. 2. *Calvin.*

29. Quest. *Of the anointing of the holy one: who is signified thereby?*

1. *R. Salomon* vnderstandeth this of the Temple and Sanctuarie with the Arke, and the vessels thereof, which he thinketh should be reedified and builded againe by the Messiah: But *Lyranus* euidently conuinceth this Rabbinicall conceit, by that place of Ieremie, 3. 16. *When ye be encreased and multiplied in those daies in the land (saith the Lord) they shall say no more the Arke of the couenant of the Lord, for it shall come no more to minde, neither shall they remember it:* it is euident then by this place, that the Messiah shall not restore againe the Arke and the Temple. And in this place the Angel prophesying of the anointing of the Messiah, afterward speaketh euidently of the destruction and desolation of the citie & Sanctuarie, v. 26. so farre off shall the Iewish Temple then be from beeing reedified at the comming of the Messiah, that it shall rather then be destroyed.

2. Wherefore, this most holy, or holy of holies is vnderstood to be Christ, who was prefigured and shadowed forth, by the most holy place in the Temple, where the Arke was, which had the Tables of stone within it, and the golden Cherubims stretching their wings ouer it.

3. *Iunius* in his commentarie giueth an other sense, by the most holy one vnderstanding the Sanctuarie, the annoynting, and ordinarie vse whereof should continue the time here limited and prefixed, to draw the people the better to repentance: and in the same sense he vnderstandeth the sealing of the vision and prophecie, that all this time the Lord would not leaue his Church destitute of Prophets: But the former words of *bringing in euerlasting righteousnes*, doe shew, that this is better vnderstood of the office of the Messiah, as *Iunius* himselfe interpreteth in his annotations vpon this place: how Christ shall performe those two great benefits, of taking away sinne, and bringing in euerlasting righteousnes by these two meanes; his Euangelical teaching and prophesying, which shall make an ende of the visions of the law, and by his euerlasting priesthood, whereunto he should be anointed.

30. Quæ.

30. Queſt. *Why Chriſt is called the holy of holies.*

1. This title and appellation is giuen vnto Chriſt, both as God and man: As God in foure reſpects: 1. becauſe he is holy of himſelfe, and hath it not from any other. 2. this holines is eſſentiall in him, not accidentall, as it is in man. 3. becauſe he is infinitely and beyond meaſure holy. 4. and he is the originall, cauſe, and fountaine of all holines: As he is man, he is moſt holy: 1. becauſe of the vnion of his humane nature with his diuine. 2. becauſe of the fulnes of all grace and holines, which he receiued as man. 3. becauſe he is not holy onely in himſelfe, but ſanctifieth and maketh holy his Church. 4. becauſe he was not of vnholy made holy, as man is, but he was alwaies without ſinne, and ſo alwaies holy, *Perer.* to this purpoſe alſo *Oſiand.* he is called moſt holy, becauſe in reſpect of his diuine nature, he is *Deus ſanctiſſimus*, the moſt holy God: and in his humanitie he was without ſinne. 2. This title to be called moſt holy, or holy of holies, is peculiar vnto the Meſſiah, as to be called the king of kings, and Lord of Lords. And *Euſebius* obſerueth well, that he neuer read in the Scripture, any of the Prieſts or Kings to be called holy of holies, *lib.* 8. *de demonſtrat. Euangelic.* 3. Herein the moſt holy place in the Tabernacle was a type of Chriſt, wherein the Arke was kept: As the Tabernacle went before the Iſraelites, and when it reſted, they ſtaied: ſo we in all things ſhould follow the direction of this Tabernacle. As the glorie of God reſted vpon Moſes Tabernacle, ſo in Chriſt this bleſſed Tabernacle, *dwelleth the fulneſſe of the Godhead bodily*, Col. 2. 9. As the Prieſts of the law had a Tabernacle to miniſter in, ſo, as the Apoſtle ſaith, *Chriſt is the miniſter of the true Tabernacle, which God pight and not man*, Hebr. 8. 2. And in this ſenſe Chriſt alſo, Ioh. 2. calleth his bodie, the Temple, *Polan.*

31. Queſt. *How Chriſt was anointed.*

Three things briefly are to be touched concerning the anointing of Chriſt; wherewith he was anointed, in what manner, and whereunto. 1. We doe not read, that Chriſt was annointed with any externall or materiall oyle or oyntment: but his anointing was by the ſpirit of God, as Iſa. 61. 1. *The ſpirit of the Lord is vpon me, therefore he hath anointed me, &c.* 2. For the manner, he was anointed with all graces of the ſpirit, *abundanter*, aboundantly, *aboue his fellowes*, Pſal. 45. 7. and beyond meaſure, Ioh. 3. 34. God giueth him not the ſpirit by meaſure: and *redundanter*, his fulneſſe redoundeth and ouerfloweth to his members, Ioh. 1. 16. *Of his fulneſſe haue we all receiued grace for grace:* like as the oyntment, which was powred vpon Aarons head, ranne downe vpon his beard, and ſo to the skirts of his cloathing, Pſal. 133. 2. ſo the graces of the ſpirit in our head Chriſt, are imparted to his members. 3. He was anointed to be our Prophet, King, and Prieſt: of the firſt ſpeaketh the Prophet, Iſa. 61. 1. *Therefore hath the Lord anointed me: he hath ſent me to preach good tidings to the poore, &c.* which prophecie our bleſſed Sauiour applyeth to himſelfe, Luk. 4. 18. of his anointing to be King, ſpeaketh the Prophet, Pſal. 45. 8. *Becauſe thou haſt loued righteouſnes, and hated iniquitie, therefore hath God thy God annointed thee with the oyle of gladnes aboue thy fellowes:* of his prieſtly office and anointing likewiſe the Prophet Dauid maketh mention, Pſal. 110. 4. *Thou art a Prieſt for euer, after the order of Melchiſedech:* and of this his prieſtly anointing, this place is ſpecially to be vnderſtood.

32. Queſt. *When Chriſt was thus anointed.*

1. *Lyranus* generally vnderſtandeth the time of Chriſts incarnation and humanitie, *in humanitate vnctus eſt, &c.* he was anointed in his humanitie aboue his fellowes. 2. *Pererius* referreth it to the firſt inſtant of his conception, alledging thoſe words of the Angel to Marie, *That holy thing which ſhall be borne of thee, ſhall be called the ſonne of God.* 3. *Hugo Card.* indifferently would haue it vnderſtood either of the time of Chriſts incarnation, or of his baptiſme, when his Father from heauen gaue teſtimonie vnto him, or of his reſurrection, when his ſpirituall anointing was yet more euidently declared. 4. But the ſolemne anointing of Chriſt was in his baptiſme, when the ſpirit of God deſcended vpon him in the likenes of a doue: *non citra viſibilem pompam facta eſt hæc Chriſti vnctio*, this anointing of Chriſt was not done without ſome viſible pompe, both in his baptiſme, and afterward in the mountaine, when his father teſtified of him from heauen, *Bulling.* for although Chriſt alwaies had the ſpirit of God, yet in his baptiſme, and afterward in the preaching of the Goſpel, the graces of the ſpirit did more manifeſt themſelues in him, *Oſiand.* And this further may be gathered by the words going before: for then, when Chriſt brought eternall righteouſnes,

ouſnes, the fruit and effect of his annointing appeared, which was by his moſt holy life and obedience; and by his moſt holy paſſion, and oblation of himſelfe, which followed immediatly after. 5. Their error then appeareth, which would haue this prophecie of the Angel fulfilled in the ende of the world: for Chriſt ſhall not then be againe annointed: his annointing was in his firſt comming, it ſhall not be in the ſecond.

Here followeth the explanation of the moſt difficult and obſcure propheſie of Daniels 70. weekes.

33. Queſt. *Of the obſcurenes and difficultie of this propheſie.*

How darke, hidde, and obſcure this propheſie is, may appeare by theſe three arguments. 1. the opinion and ſentence of the auncient learned interpreters thereof. 2. the diuerſitie of interpretations which are giuen. 3. the difficulties and doubts in the propheſie it ſelfe.

1. *Hierome* vpon thoſe words of Daniel, v. 25. *Know thou and vnderſtand*, thus writeth, *Si Gabriel ſuſcitat animum Danielis, &c.* If Gabriel doe rouze vp the minde of Daniel (that was a Prophet) to vnderſtand the propheſie, what ſhould we doe, that haue not any ſuch propheticall light, &c. Likewiſe *Origen* ſaith, *ſermonem Danielis de ſeptuaginta hebdomadis, &c.* Daniels ſpeech of the ſeuentie weekes none can make plaine, as it would require, but the ſpirit of God, which taught Daniel this myſterie, &c. Hereupon *Hierome* rehearſing diuers opinions of others about the expoſition of theſe weekes, forbeareth to ſet downe his owne: And *Auguſtine*, falling into mention of this propheſie, of purpoſe ſeemeth to paſſe it ouer in diuers places, as *epiſt.* 80. *ad Heſych. lib.* 18. *de ciuit. Dei. c.* 34. as not ſatisfying himſelfe in the right vnderſtanding thereof.

Tract. 29. in Matth.

2. The great varietie of interpretations, which are very many, as they ſhall follow to be declared in the next queſtion, is an euident demonſtration of the obſcuritie thereof.

3. And beſide the vncertentie of forren ſtories, which fell out in the change of three Monarchies, the Perſian, Grecian, and Romane: (for it beeing an hard thing to finde the true reckoning and computation of yeares in one kingdome, it muſt needes be more difficult, to finde a true account in laying together the yeares of diuers Monarchies:) Beſide this vncertentie, there are foure other principall difficulties in the propheſie it ſelfe. 1. when theſe 70. weekes ſhould beginne. 2. when they determine and haue an ende. 3. whether the ſpace comming betweene the beginning and ende, conſiſting of 490. yeares, doth preciſely containe ſo many, neither more, nor fewer. 4. how all theſe things, propheſied here of the Meſſiah, were fulfilled and accompliſhed in this limited time. Now notwithſtanding theſe difficulties, I will proceede by Gods grace, to make ſome way for the better vnderſtanding of this great myſterie: wherein I will gather together the moſt probable opinions of learned interpreters, approouing in my iudgement the beſt.

34. Queſt. *Of the diuers interpretations of Daniels weekes, with an anſwer to the cauill of the Iewes concerning the diſſention of our interpreters.*

The diuers opinions here of writers about the beginning of the ſeuentie weekes, may be ſorted into three ranks. 1. Some make them to beginne before Cyrus: 2. ſome pitch their beginning at Cyrus: 3. and ſome beginne the reckoning after Cyrus, vnder the raigne of other Perſian kings.

1. They which beginne the computation of theſe yeares before the times of Cyrus: 1. ſome count theſe 70. weekes, by weekes not of ſeuen yeares, but of tenne times ſeuen, for euery yeare taking tenne, and beginne their reckoning from the beginning of the world: ſo that 70. weekes ſhall make 4900. yeares from the creation of the world vnto Chriſt: thus *Origen. hom.* 29. *in Matth.* 2. Some will haue theſe weekes take beginning from the 4. yeare of Zedekiah, 7. yeares before the great captiuitie, which was in the 11. yeare of Zedekiahs raigne, for then the word, they ſay, came forth by Ieremie, namely the prophecie and promiſe of their deliuerance after 70. yeares, which was in the 4. yeare of Zedekiah: which they thus gather: Ierem. 29. 10. this propheſie of 70. yeares captiuitie is declared: which was in the 4. yeare of Zedekiah, c. 28. 1. of this opinion are *Lyranus*, *Paulus Burgenſ.* vpon this place, *Vatablus* in his annotations, and *Petrus Galatinus lib.* 4. *de arcanis fidei, c.* 15. *R. Salamon* beginneth to reckon theſe weekes from the deſtruction of the Temple, as *Lyranus* reporteth and confuteth his opinion.

2. Of

2. Of the ſecond ſort are theſe. 1. Some will haue them beginne in the firſt yeare of Darius, at the time when this word came vnto Daniel, ſo *Tertullian lib. aduerſ. Iudæos.* and *Tirinus.* 2. ſome from the time that Cyrus ſet forth his edict for the peoples returne, as *Clemens Alexandrin. 1. lib. Stromat.* of this opinion are *Caluin, Melanct hon. Iunius* in the firſt edition in his annotations vpon this place: *H. Br.* vpon Daniel: And it ſhall appeare of all the reſt to be the more probable.

3. Concerning thoſe which ſet the beginning of theſe weekes after the raigne of Cyrus: whereas there were three other edicts beſide that of Cyrus, which gaue libertie to build the Temple and citie, which are mentioned, Ezra. 6. 1. Ezra. 7. and Nehem. 2. hereupon, ſome thinke that theſe 70. weekes muſt be reckoned from the 2. yeare of *Darius Hyſtaſpis*, the 3. king of Perſia, ſo *Euſebius lib. 8. de demonſtr. Euang. Cyrillus catechef. 12. Driedo lib. 3. de ſacr. Scriptur. c. 5. par. 4. Ianſenius c. 122. concord. Euang.* 2. Some take the 20. yeare of this Darius, *Pellican.* 3. Some count from *Xerxes* the 4. king of Perſia, whom *Ioſephus* thinketh to haue ſent Ezra in the 7. yeare of his raigne: *ex Bulling.* 4. Some take the ſeuenth yeare of *Artaxerxes Longimanus* the fift king: which opinion *Pererius* aſcribeth to *Theodoret*, ſo alſo *Bullinger* holdeth, and *Pap.* 5. Some appoint the 20. yeare of *Artaxerxes Longimanus*, when Nehemiah was ſent with a newe commiſſion, Nehem. 2. ſo *Chryſoſtome, Beda, Africanus, Hugo, Pererius, Oſiander:* whereas this was *Artaxerxes Mnemon*, the ſeuenth king, not *Longimanus*, the fift king of Perſia, that ſent Nehemiah. 6. Some doe beginne the account, the ſecond yeare of *Darius Nothus*, ſo called becauſe he was a baſtard, the ſixt king of Perſia, ſo *Iunius* in his commentarie vpon Daniel. *Ioſ. Scalig. l. 6. de emend. temp. Polan. Edw. Liuely* in his Perſian Monarchie. 7. Laſtly, *Apollinaris* long after theſe, counteth the beginning of the 70. weekes, from the time of Chriſts birth and natiuitie: So in all there are in effect tenne ſeuerall opinions, about the beginning theſe weeks.

As touching the ende and detetmination of theſe yeares, there are likewiſe diuerſe opinions. 1. Some thinke that 69. of theſe weekes expired at ſuch time as *Pompey* tooke Ieruſalem, and entred into the Temple, ſlaying ſuch as ſacrificed, preſuming euen to the moſt holy place, and ende the laſt weeke in *Traian* the Emperour, vntill which time the preaching of the Apoſtles continued, *Iohn* ſurviuing euen vnto the raigne of the Emperour *Traian, Euſebius.* 2. Some beginning theſe weekes in the 6. yeare of *Darius Hyſtaſpis*, doe ende them at ſuch time as *Herod* vſurped the kingdome, *Oecolamp.* conſenting with *Euſebius.* 3. Some doe determine theſe yeares in the natiuitie and birth of Chriſt, of this opinion *Hierome* reporteth *Origen* to haue beene, *lib. 10. Stromat.* ſo alſo *Ioannes Driedo, Ianſenius, Melanct hon.* 4. Many drawe theſe yeares to the paſſion of Chriſt, as *Burgenſis, Vatablus, Petrus Galatinus*, beginne theſe yeares, in the fourth yeare of *Zedekiah*, and ende them in the paſſion of Chriſt: ſo *Beda, Africanus*, beginning at the 20. of *Artaxerxes*, ende at the paſſion of Chriſt. 5. Some ende them in the 4. yeare after the paſſion of Chriſt, as *Lyranus*, who reckoneth them from the 20. yeare of king *Artaxerxes*, vnto the 4. yeare, ſuppoſing the Meſſiah to haue ſuffred in the middes of the laſt propheticall weeke: ſo alſo *Ioannes Lucidus, Pintus.* 6. Some referre the ende of theſe weekes to the deſtruction of Ieruſalem by *Titus*, as *Tertullian, Chryſoſtome, Clemens Alexandrin.* and of the newe writers, *Iunius, Scalliger, Polanus, Liuely.* 7. Some determine them after the paſſion of Chriſt, extending them to the finall deſtruction of the citie vnder *Adrian* the Emperour, as ſome of the Hebrewes. 8. Some will haue theſe weekes reach vnto the ende of the world to the comming of Antichriſt: as *Apollinaris*, who beginneth them at the natiuitie of Chriſt, and continueth them to the ende of the world.

Thus are interpreters diuerſely carried in the interpretation of theſe propheticall weekes: which afterward ſhall in their order be examined. Hereupon the Iewes, as namely cauilling *Barbinel*, to annihilate this propheſie, obiect the difference and diſſention of the Chriſtians, about the meaning thereof: But it may be anſweared, 1. that the diuerſitie of opinions among interpreters, doth not evacuate or extenuate the authoritie of Scripture, *Calvin.* 2. Though in the particular account of time, there be ſome diſagreement, yet herein moſt Chriſtian interpreters agree, that all theſe yeares expired, either in the birth or paſſion of Chriſt, or in the deſtruction of Ieruſalem. So that which account ſoeuer be received, two maine points are prooued againſt the Iewes: one that the Meſſiah is come, the other that he came not as a glorious or victorious temporall Prince, as the Iewes imagine, but he was ſlaine by them, and put to death, *Pappus.* 3. This obiection may be retorted

vpon themselues: for euen there is great dissention among their owne Rabbines: *Ab. Ezra* holdeth there were but fowre kings of Persia, *R. Moses* saith there were fiue, *R. Saadiah* three onely: So they also differ about their yeares: *Ab. Ezra* holdeth the Persian Monarchie to haue continued 61. yeares: *Abraham Dauison*, but 51. the most of the Hebrewes giue but 50. yeares to the Persian Monarchie, *Ed. Lively*, p. 34. And in many other points are the Rabbines diuided in opinion: so that herein they may forbeare to obiect vnto the Christians their dissension. 4. And thus may the obiection of the Gentiles be answered, which take exception to the Christians, because of their dissension and difference in this and other points: as *Iosephus* giueth instance of the dissensions of the heathen historians among themselues, *In quot locis Hellanicus de genealogijs & temporibus ab Acusilao discrepat, &c.* in how many places doth *Hellanicus* differ from *Acusilaus* concerning genealogies and times: and in how many doth *Acusilaus* correct *Hesiodus*: *Ephorus* in many things findeth *Hellanicus* to be deceiued: and *Timeus*, *Ephorus*: and *Timeus*, those that followed him: and all *Herodotus*: thus *Ioseph. contra Appion.*

Quest. 35. *What Chronologie and computation of time is to be followed in the account of the 70. weekes which make 490. yeares.*

1. First, the computation which the Hebrewes follow is verie imperfect and vncertaine, and worthie of small credit concerning the Persian Monarchie: for they make but fowre kings of Persia, *Cyrus*, *Cambyses*, *Assuerus*, *Darius*, and generally hold, that the Persian Monarchie continued not aboue 50. yeares: whereas beside these there is euident mention made of *Artaxerxes* or *Artashasht*, and of the 32. yeare of his raigne, Nehem. 5. 14. But to remooue this doubt, *Ab. Ezra* will haue *Assuerus* and *Artaxerxes* to be all one: yet *R. Moses* maketh them two sundrie kings, and so thinketh that there were fiue in all: so well the Rabbines agree together.

2. There is an other chronicle, which *Annius Viterbienſ.* hath set forth vnder the names of the auncient writers, *Berosus*, *Manethon*, *Metasthenes*, *Philo*: who numbreth but 8. kings of the Persians, and giueth vnto that whole Empire 191. yeares: But as in other things that Chronologie is found to be false and imperfect, as *Pererius* hath shewed at large in his 11. booke vpon Daniel: as namely, in this that he maketh *Philo*, in a certaine booke called the *Breuiarie*, to affirme that the posteritie of *Salomon* ended in *Achazia*, and that *Ioas*, which succeeded was not the sonne of *Achazia*, but descended of *Nathan*: whereas it is directly set downe, 1. Chron. 3. 11. that *Ioas* was the sonne of *Achazia*: beside this, and other such slippes, this apparant error is committed in the Persian Monarchie, that reckoning but 8. kings, he omitteth three which were most famous among them, namely, *Cambyses*, *Darius Hystaspis*, and *Xerxes*, whom to denie to haue beene kings of Persia were all one, as to say, that *Augustus* and *Tiberius* were not Emperours of Rome.

3. There is an other way to make this account, by setting downe the yeares of the seuerall kings of Persia, and so of the Grecians: but there is also small certaintie of this: for that the seuerall yeares of diuerse kings in three Monarchies, cannot certainely be gathered, because of the change and alteration of the state and kingdome, and many times there was an *interregnum*, or intermission of the gouernement: and some kings raigned onely certaine moneths: so that the time of one king ranne within the account of an others raigne.

4. Beside the Hebrewes haue an other kind of reckoning, by the yeares of their high Priests, which succeeded one another vnto the time of Herod, vnder whom Christ was borne: which account seemeth *Montanus* to followe in his *apparatus*, in the treatise called *Daniel*: the whole summe there gathered from the first of Cyrus to the birth of Christ is 433. yeares or thereabout: But this account must needes be more vncertaine, then the former by the yeares of the kings, especially in those tumultuous and troublesome times after the Macchabees, when the high priesthood was bought and sold.

5. We come now vnto the Romane cõputation, which was accounted these two waies, by the yeares from the first building of Rome, & afterward by their Consulls: But seeing Rome was of no great reputation, while the Persian and Grecian Monarchie stood, neither of these accounts can giue any certaine direction concerning the affaires of those kingdomes: And thus much *Plutarke* confesseth in the life of *Camillus*, hauing declared the receiued opinion, that Rome was taken by the French about the 360. yeare of the city, *if it seeme credible* (saith he)

he) *that an exact account of these times, had beene so long preserued seeing that euen the confusion of that time, hath brought some doubt and controuersie to the latter:* And he giueth this reason of his doubt, because the common opinion was, that the taking of the citie was in the 365. yeare of Rome, and the first of the 98. Olympiad: but whereas the fame of that warre was spread abroad in Greece, and came to the hearing of *Aristotle*, and *Heraclides Ponticus*, who liued in the time of *Philip* king of Macedon, who raigned about the 105. Olympiad, this warre falleth out 27. yeares after the vsuall reckoning: *M. Liuely* to saue the credit of the Latine computation, saith, that there were two battels made by the French, and it was the latter of them, the report whereof came to *Aristotles* hearing: But it is like, that *Plutarke* would not haue omitted this matter, to haue made sound the Romane Chronologie: and it was not a battell with the French, but the taking of the citie by them, the fame whereof was bruited abroad: Beside an other instance may be giuen of the vncertaintie of the Romane Chronologie: *Plutarke* referreth the beginning of the *Peloponnesiake* warre in Greece, to the 300. yeare of the building of Rome, 3. *booke. c.* 1. whereas *Aulus Gellius, l.* 71. *c.* 21. bringeth it to the 329. yeare: *M. Liuely* here answereth, that *vigesimum nonum, twentie nine*, by the slippe of the writers penne, is put for *decimum nonum, ninteene*, p. 105. whereas, beside that there is small affinitie, betweene these two words, *vigesimum*, and *decimum*, that one lightly by the writer could not be taken for an other, yet this beeing admitted, there remaineth still the oddes of 19. or 20. yeares, which is a great difference in the storie of times. As great vncertaintie there is in reckoning by the yeares of the Consuls: as *Seuerus Sulpitius lib.* 2. *sacr. histor.* saith, that Christ was borne, when *Sabinus* and *Rufinus* were Consuls: *Cassiodorus*, when *Cneus Lentulus*, and *Marcus Messala* were colleagues in the Consulshippe: *Epiphanius haref.* 51. when *Augustus* was the 13. time Consul, and *Marcus Plautius Sylvanus*. So *Augustine* thinketh that Christ died that yeare, when *C. Rubellius*, and *C. Fusius* were Consuls, *lib.* 18. *de ciuitat. Dei. c.* 54. but *Onuphryus* assigneth the yeare, when *Servius Sulpitius Galba*, and *Lucius Cornelius Sulla* were in office: so also *M. Liuely*, but both are deceiued: for the first were Consuls in the 15. yeare of *Tiberius*, the other in the 19. yeare, whereas Christ suffred in the 18. yeare of *Tiberius*: And further, there is great vncertaintie thoroughout the Romane Chronologie of the Consuls, that in the space of 700. yeares, there is hardly one yeare to be found, wherein the historians agree who should be Consuls: *Liuius, Cassiodorus, Sulpitius, Dio, Diodorus Siculus*, the Capitoline tables, that were digged vp out of the ground vnder *Paulus* the 3. *ann.* 46. composed as it is thought by *Verrius Flaccus*, doe all differ one from another, concerning the names of the yearely Consuls; as is extant in the Romane Chronologie, collected out of diuers authors by *Ioachimus Grellius* ioyned vnto *Liuies* historie.

In his Persian Monarchie, pag. 125

6. There remaineth then the Greeke reckonings by their Olympiads, which were certen games of running, wrestling, leaping, celebrated euerie 4. yeare about Iuly in Greece, in a certaine place called *Olympia*, so called, because there *Hercules* first instituted these solemne games to the honour of *Iuppiter Olympius*: which beeing discontinued a long time, were after renewed by *Iphitus* king of that countrey, about 705. yeares before the birth of Christ, and so continued a 1000. yeares after: This account by the Olympiads is resolued vpon to be the best by *Pererius, M. Liuely, Bullinger*, and others: whereof now followeth more in the next question.

Quest. 36. *Whether the account of the Olympiake yeares be a certaine direction for the vnderstanding of Daniels weekes.*

1. Here are three opinions to be discussed. 1. Some, as the Hebrewes, doe vtterly reiect the Greekes Olympiads, making no account of them. 2. Some doe make them the onely helpe, and key to vnlocke the shut vp and hid meaning of Daniels weekes, *Liuely* p. 36. So *Bullinger, certissimæ sunt omnium supputationes, quæ fiunt per Olympiades*, the supputations made by the Olympiades are of all other most certaine, &c. and *Pererius* calleth it, *chronologiam omnium certissimam*, the chronologie of all other most certaine. 3. But the meane opinion betweene these is the best, that there is small certaintie in the Olympiades concerning the Persian Monarchie, though for the Greeke affaires that computation may safely be receiued: and this is the iudgement of *M. Calvin, hoc non potest certo trahi ad imperium Persarum*, this computation by the Olympike yeares (howsoeuer it may serue for the Grecians) yet it cannot be applyed to the Persian Empire, to know therby at what time the kings of Persia beganne and ended their raigne, &c. So the Olympike reckoning in part is to be

receiued, in part it is of ſmall certaintie.

1. Concerning the firſt of theſe opinions, that no reſpect is at all to be had to the Olympiake yeares, which is the fanſie of the Hebrewes, it is vtterly to be miſliked: for after the ende of the propheticall writings, the Scriptures beeing altogether ſilent, what direction will they haue eſpecially for forren hiſtories? *Oecolampadius* here reſolueth well, that *after the citie Ieruſalem was repaired, iam deficientibus Prophetis cum Malachia & Ezra*, the Prophets then ending with Malachie and Ezra, there is no credit to be giuen vnto the Hebrewes in the ſupputation of their yeares. 2. Neither is the ſecond opinion generally to be receiued, that the computation of this time is altogether to be directed, and in a manner ouerruled by the Olympiake reckoning: Here firſt the arguments ſhall be examined, which are brought for the certaine authoritie of the Olympiads, and then ſome contrarie reaſons ſhall be produced, to ſhewe the inualiditie of them.

1. As touching the names and number of the Perſian kings, that the certaintie thereof may be gathered from the Greeks, it is thus argued: becauſe many excellent writers, and learned men, Philoſophers, and Hiſtoriographers liued vnder the kings of Perſia, and knew their affaires; as the ſeuen wiſemen of Greece, *Thales, Solon, Cholon, Pittacus, Bias, Cleobulus, Periander*, liued in the time of *Cyrus: Pythagoras, Zenophanes, Anaximander, Heraclitus*, with others, flouriſhed vnder *Cambyſes*, and *Darius: Socrates, Thucidides, Euripides*, vnder *Artaxerxes:* Beſide the courts of the Perſian kings were frequented by many noble Grecians, as by *Hippias, Demaratus, Miltiades:* and therefore the names and number of the Perſian kings, was well knowne to them of Greece: thus *M. Linely* from pag. 43. to pag. 46. But this is no ſufficient argument for the matter in queſtion. 1. It followeth not, though theſe learned Philoſophers and hiſtorians liued in the time of the Perſian kings, and ſome of them frequented their Courts, that therefore they had a certaine knowledge of them all. Theſe kings of Perſia, with whom the Grecians had to doe, were knowne vnto them: but neither all of them, nor yet to all thoſe forenamed Philoſophers and writers were they exactly knowne. 2. An euident inſtance hereof may be giuen in *Xenophon*, who writeth that *Cyrus* died in his bed, and made a wiſe exhortation to his children, whereas it is generally receiued, that he was ſlaine by *Tomyris*, as *Iuſtine* writeth. 3. And though the name and number of the Perſian kings had beene knowne to the Grecians, yet the yeares of their raigne they much regarded not, becauſe they beeing a vaine-glorious nation, followed their owne Olympike reckoning.

2. Now for the truth and certaintie of the Olympiads one demonſtration is taken from the time when Cyrus beganne his raigne, which was in the 55. Olympiad, from whence to the 114. Olympiad, when *Alexander* died, are counted 236. yeares, whereof 6. yeares muſt be allowed to the Empire of Alexander after he ouercame Darius, ſo *M. Linely*, pag. 48. and *Pererius lib.* 11. *queſt.* 2. But this demonſtration may be thus excepted againſt. 1. *Clemens Alexand.* placeth the deſtruction of the temple which was in the 19. yeare of Nebuchadnezzar, in the laſt yeare of the 47. Olympiad, *lib.* 1. *Stromat.* the 55. Olympiad followeth iuſt 30. yeares after: if then Cyrus beganne to raigne, how ſhall the 70. yeares of the Babylonian captiuitie be made vp, which beganne in the 8. yeare of Nebuchadnezzar, with the captiuitie of Iechoniah: or if we beginne the captiuitie in the 4. yeare, when Nebuchadnezzar tooke Ieruſalem, in the raigne of Iehoiachim, 2. king. 24. 2. there will not ariſe by this account 50. yeares in all for the captiuitie. 2. *Pererius* beginneth the firſt Olympiad in the 8. yeare of the raigne of Ahaz (and yet ſome beginne the Olympiads in the 2. yeare of *Iotham* who raigned 16. yeares, that is, 23. yeares before that, *Bullinger.*) then cannot Cyrus raigne be referred to the 55. Olympiad, for the diſtance betweene the 1. and 55. Olympiad, maketh 216. yeares: but there onely were expired, 205. yeares: as it may be thus gathered: from the 8. yeare of Ahaz vnto the 11. yeare of Iehoiachim, when Iechonias captiuitie began, are an 135. yeares, and from thence to Cyrus 70. yeares, which make 205. yeares, then muſt the beginning of Cyrus raigne be pulled backe an 11. yeares from the 55. Olympiad to the 2. of the 52. Olympiad.

3. An other demonſtration is taken from comparing the Olympike yeares with the building of Rome: *M. Linely* out of *Dyonyſius Halycarnaſſeus* his 5. booke alleadgeth that the 31. yeare of *Darius Hyſtaſpis*, concurred with the 72. Olympiad, and 262. yeare of Rome. This account is iuſt if we begin the Olympiads in the ſecond yeare of *Io ham*, for Rome is held to haue beene builded in the firſt of the 7. Olympiad, which was in the tenth yeare of *Ahaz:*

Perſian Monarchie, p. 75.

Achaz: but *Pererius* bringeth the 7. Olympiad to the sixteenth yeare of Hezekiah, 23. years after, so that by his reckoning the 31. of Darius shall fall out 23. yeares later, about the 4. yeare of the 77. *Olympiad*. And further, how well the Greeke Olympiads and the yeares of the building of Rome agree together, appeareth by the dissension of writers in what Olympiad Rome should first be founded: *Timeus Siculus* thinketh that Rome was built at the same time, that Carthage was in *Africa* by the *Tyrians*, which was 38. yeare before the first Olympiad. *Titus Liuius*, *Clemens Alexandrinus*, and *Solinus* set the building of Rome in the 4. yeare of the 6. Olympiad: *Pomponius Atticus*, *Cicero*, *Plinie*, with others, in the 3. yeare of the same Olympiad: *Dyonisius Halycarnass.Eratosthenes*, *Theophilus*, *Antiochenus*, in the 1. yeare of the 7. Olympiad. *Polybius*, *Diod. Siculus*, in the 2. yeare of the 7. Olympiad. *Q. Fabius* an ancient writer of the Romane affaires, in the 1. yeare of the 8. Olympiad. *L. Cincius* in the 4. yeare of the 12. Olympiad: The oddes betweene the first account and the last is aboue 80. yeares: for 12. Olympiads make 48. yeares, and some thinke that Rome was founded 38. yeares before the first Olympiad: some not before the 4. yeare of the 12. Olympiad. Ex chronolog. in Euseb. latine.

4. But yet a more euident proofe is taken from the course of the Sunne, which was eclipsed in the 7. yeare of *Cambyses*, which was in the second yeare of the 64. Olympiad: there was an other eclipse, which happened an eleuen dayes before *Alexanders* last battel with Darius, in the sixt yeare of his raigne: betweene these two eclipses there are found by exact calculation, an 192. yeares, which with Cyrus 30. and Cambyses 7. yeares make 229. which was the full time of the Persian Monarchie: And hereupon he concludeth thus, *thus the glorious seruant of the world the Sunne, &c. euen this Chronologer I say, of all other without exception most true and sure, witnesseth for Herodotus, Thucydides, &c.*

Contra. 1. Indeede, if all these suppoſalls were true, that these two eclipses happened in those yeares, to the which they are assigned, and that such distance were found betweene them, and *Cyrus* with *Cambyses* raigned so long, the conclusion for that continuance of the Persian Monarchie were verie strong: but all these are vncertaine, first that *Cambyses* and *Cyrus* raigned so long, 37. yeares betweene them: *Iunius* giueth vnto them together but 9. yeares: *Bullinger* 14. yeares: secondly, whether such an eclipse fell out in the raigne of *Cambyses*, and not rather afore, may be likewise doubted: thirdly, whether that distance were not rather taken betweene two other eclipses then these, it likewise may be a question: he speaketh of an other eclypse which was an 141. yeares after that, supposed to be in *Cambyses* time, which *Diodorus Siculus* placeth in the 2. of the 99. Olympiad. 2. But although the Sunne be most sure in his course, there is a Sunne which is more true and stedfast, euen the Sunne-light of the truth which shineth in the Scriptures, and in this prophesie of Daniel, which calculateth but 490. yeares from the word going forth, which was the commandement of *Cyrus*, vnto the Messiah, which time cannot be iustly gathered, if 200. yeares or aboue be giuen to the Persians: Now on the contrarie side this may be obiected against the certaintie of the Olympiads.

1. Seeing it is confessed, that the Olympike games, were first erected by *Hercules*, and then discontinued a long time vntill *Iphitus*, who renewed them, is it not as likely, that they might be interrupted afterward, as before? and the rather because of the great warres which the Grecians had with the Persians, and the *Peloponnesiake* ciuill warre, which continued 27. yeares among themselues: in which troublesome times it may be supposed, they had no great leasure or desire to solemnize their Olympike games, all Grecia beeing in an vproare.

2. *Plutark* in the life of *Numa*, maketh some doubt of the Olympike reckonings in regard of the beginning thereof beeing committed to writing verie late by *Hippias* of *Elis*: to this it is answered, that although *Hippias* should beginne the Olympiads somewhat too late: as put the case that he make that the 40. Olympiad, which was but the thirtieth, yet the distances of time betweene the Olympiads shall not misse one iotte: so *Temporanus*, and *M. Lively*, *pag.* 89. But howsoeuer the distances and spaces of time may be kept, yet there must needes be a manifest error in the compuration, if those things be referred to a later time, which were formerly done: As the question beeing of the beginning of the Persian Monarchie, if it be set at the 55. Olympiad, when it beganne much sooner, a great error will fall out in historie, and one error admitted in chronicle will breed many.

3. It is vncertaine when the Olympiades beganne: *Bullinger* holdeth they beganne in the 2. yeare of *Iotham*, and *M. Lively* seemeth to be of the same opinion, who maketh the 31.

yeare of *Darius Hyſtaſpis*, and the 72. Olympiad to concurre together, which cannot be, vnleſſe he beginne the Olympiads in the 2. of *Iotham*, as is euidently ſeene in *Bullingers* firſt and third Chronicle table. *Euſebius* beginneth the Olympiads in the 49. yeare of *Azaria*, *Glareanus* in the 50. *Lucidus* in the 46. yeare, *Paulus Phrygio* in the 12. of *Iotham*, *Bibliander* in the 13. *Functius* in the 2. of *Iotham*: ſo alſo *Africanus*, which ſeemeth the moſt probable: But *Pererius* ſetteth the beginning of the Olympiades 23. yeares after, in the 8. yeare of *Achaz*, as is ſhewed before.

4. If forren writers be compared together, great difference will be found in the account of yeares by the Olympiads, as this one inſtance here may ſuffice concerning the time wherein *Pythagoras* liued: *Dyoniſius* ſaith he taught in Italie about the 50. Olympiad: *Diogenes Laertius* writeth that he flouriſhed in the 60. Olympiad: here is a diſtance of 40. yeares: *Solinus* bringeth him to the time of the firſt Conſuls, which was about the 68. Olympiad: but *Plinie* putteth him backe an 100. yeares, from the time aſſigned by *Solinus*: the like difference in other matters may appeare by diligent ſearch in forren hiſtorians, in the reckoning of the Olympike yeares: The like difference is found among the Chriſtians in the Olympike reckoning: *Cyrillus chatecheſ.* 12. placeth Chriſts birth in the 186. Olympiad: *Ioſeph. Scallig.* and *M. Linely*, in the 3. yeare of the 194. Olympiad: *Pererius*, and the moſt beſide, in the 4. yeare of the 194. Olympiad.

5. But the chiefe obiection of all is, that the Olympian account agreeth not with the Scripture: for if Nehemiah ſaw both the beginning of the Perſian Monarchie, as is euident, Ezra. 2. 2. he was one of thoſe which returned from the captiuitie according to the edict of *Cyrus*: and liued to ſee the ende of that Monarchie, as he maketh mention of Darius the laſt king of Perſia, vnder whom *Iaddua* was high Prieſt, who met Alexander, who is alſo named in the ſame place, Nehem. 12. 22. then could not the Perſian Monarchie continue 230. yeares, as is gathered by the Olympike computation: for then Nehemiah, who may be ſuppoſed to haue beene 20. yeare old when he returned from Chaldea, ſhould be 250. yeare old, which age was not incident into thoſe times: But this ſhall be ſhewed more at large afterward: This ſhall ſuffice concerning the Olympike ſupputation of yeares.

3. Now the third opinion remaineth, propounded in the begnning of this queſtion: that the Olympike computation may be admitted concerning the affaires of the Greekes, and the continuance of their Monarchie, as of the Kings of Syria, and Egypt: but they can giue no certaine direction concerning the kings of Perſia, the yeares of their raigne, and continuance of their Empire. To know then the certaintie hereof, firſt, we muſt haue recourſe vnto the ſacred hiſtorie: forren hiſtorians are ſo to be followed, as that no contradiction be admitted to the Scriptures: then where the Scripture leaueth vs, forren witneſſes are to be receiued: Now ſeeing it is collected that the raigne of the Grecians from Alexander vnto *Cleopatra* Q. of Egypt, continued about 300. yeares, and from thence to the death of Chriſt the Romanes ruled 60. yeares, *H. Br. proleg. in Daniel.* there can remaine but an 130. yeares for the Monarchie of the Perſians, to make vp the ſumme of Daniels 70. weekes, that is, 490. yeares. So then thus farre we are directed by the holy ſtorie, as is ſhewed before by the age and life of Nehemias, who ſawe the beginning and ende of the Perſian Monarchie, that it could not continue 200. yeares or aboue, the reſt muſt be ſupplied out of the Greeke and Latine hiſtorians.

Here then two erroneous opinions are to be touched, the one of *Varro*, who vntill the beginning of the Olympiads, holdeth no certainty of time to be gathered: for he diſtinguiſheth the age of the world into theſe 3. times, before the flood, which he ſaith is altogether vnknowne, after the flood vnto the Olympike yeares, which time he calleth μυθικὸν, fabulous, and full of tales: the third from the beginning of the Olympiads, which time he calleth ἱστορικὸν, hiſtoricall, as certaine and true: whereas the contrarie is euident: that the hiſtorie of time from the beginning of the world, vntill ſomewhat after the Olympiads, is moſt certaine out of the propheticall writings: but there is no certaintie of the times following, becauſe the propheticall writings were ceaſed.

In 9. Daniel. addit. 3.

The other opinion is of *Paulus Burgenſ.* who thus aduiſeth, *de quibus non habetur hiſtoria ſacra Scripturæ, recurratur ad hiſtorias authenticas ſpecialiter Hebræorum*, whereof there is no hiſtorie of the ſacred Scripture, we muſt haue recourſe to the authenticall hiſtories, ſpecially of the Hebrewes: But *Burgenſ.* beeing a conuerted Iew himſelfe, doth aſcribe too much to the hiſtoricall accounts of his nation: whereas, after their Prophets ceaſed, there

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are no more vncerten, falſe, and fabulous Chronicles, then thoſe of the Hebrewes are: As appeareth by that one inſtance of the number of the Perſian kings, whome they generally hold to haue beene but foure.

This then remaineth as the beſt reſolution concerning this matter, what Chronologie is to be followed in the computation of Daniels weekes: that it is ſafeſt to take direction of the Scriptures, ſo farre as they proceede in the hiſtorie of the Perſians, and then to vſe the helpe of the *Olympiads*, and other forren hiſtories, for the reſt of the yeares. And yet further to ſhew what ſmall certentie is to be found in the hiſtoricall accounts of the Gentiles concerning the Perſian Monarchie, it ſhall not be amiſſe, before we come to examine the true reckoning of Daniels weekes, briefly to ſhew the great diuerſitie of writers, both of the number, and yeares of the Perſian kings.

37. Queſt. *Of the names and number of the Perſian kings.*

1. *Hierome*, whome the Latine hiſtorians and interpreters follow, numbreth 14. kings of the Perſians, as they are ſet downe in order before, qu. 17. vpon the 7. chap. ſo alſo *Pererius* followeth the ſame account, and *Oecolampad.* in which number are comprehended *Smerdes* that ſucceeded *Cambyſes*, and *Artabanus*, who killed *Xerxes*, both beeing vſurpers: and *Xerxes* the ſecond, who raigned 2. moneths, and *Sogdianus* 7. moneths betweene *Artaxerxes Longimanus*, and *Darius Nothus*. Theſe partly becauſe they were vſurpers, partly for their ſhort raigne, are not to be counted among the Perſian kings, for the hiſtorie of time.

2. As the Latines exceede in number, ſo the Hebrewes come as farre ſhort. Some of them doe make onely three kings of Perſia, *Cyrus*, *Aſſuerus*, *Darius:* and whereas mention is made beſide, Ezr. 4. 7. of *Artaxerxes*, and then of an other *Artaſhaſht*, or *Artaxerxes*, Ezr. 7. 1. they ſay that the firſt *Artaxerxes* was the ſame with *Aſſuerus*, and the ſecond with *Darius:* So *R. Saadia*, and *R. Daviſon*. Some of them number foure kings, *Cyrus*, *Aſſuerus*, *Artaxerxes*, *Darius:* Ab. Ezra. Some count fiue, as *R. Moſes*. But all theſe are euidently conuinced of vntruth by the hiſtorie of Ezra, and Nehemia, as may thus appeare. Firſt, it is cleare that *Xerxes* was the fourth king of Perſia, mentioned Dan. 11. 2. who ſhould be richer then the reſt. Then after this *Xerxes* the fourth king, ſucceeded *Artaxerxes* ſurnamed *Longimanus*, becauſe he had one hand longer then an other: then followed *Darius* ſurnamed *Nothus*, becauſe he was the baſe ſonne of *Longimanus:* after him raigned an other *Artaxerxes*, who was ſurnamed *Mnemon*, of his ſingular memorie: there is mention made yet further of an other *Darius*, who was the laſt king of the Perſians, Nehem. 12. 22. Thus it is euident that there were more kings of *Perſia* then the Hebrewes imagine, as may be gathered out of the Scripture.

3. Some name but 8. kings of Perſia in all: As 1. *Cyrus*. 2. *Artaxerxes Aſſuerus*. 3. *Darius* with the long hand. 4. *Darius Nothus*. 5. *Artaxerxes Mnemon*. 6. *Artaxerxes Ochus*. 7. *Arſes*. 8. *Darius:* ſo *Annius Viterbienſ.* But in this account are omitted two famous kings of the Perſians: *Darius Hyſtaſpis*, and *Xerxes* his ſonne.

4. Some make but nine, which they thus number, *Cyrus*, *Cambyſes*, *Darius Hyſtaſpis*, *Xerxes*, *Artaxerxes Longimanus*, *Darius Nothus*, *Artaxerxes Mnemon*, *Ochus*, *Darius Codomannus: Ioſeph. Scaliger:* But here is omitted *Arſes*, the laſt king but one, who ſucceeded *Ochus*.

5. Some doe ſet downe tenne kings of the Perſians: namely, all theſe before rehearſed: ſo *Bulling.* but he leaueth out *Smerdes* the vſurper, who ſucceeded *Cambyſes*, and raigned not one yeare, but onely certaine moneths.

6. *Beroaldus*, whom *H. Br.* followeth, reckoneth 11. kings of Perſia, agreeing in the number, but he miſſeth in the order: for thus he placeth them: *Cyrus*, *Aſſuerus Artaxerxes*, *Darius Aſſyrius*, *Artaxerxes pius*, then *Xerxes* the fift, then the other ſixe in order: But in this account he maketh *Xerxes* the rich king of Perſia the fift king, who in Daniel is the fourth, c. 11. 2. and he ſuppoſeth him to haue beene the ſonne of *Artaxerxes pius*, who was indeede the ſonne of *Darius*.

7. *Iunius* ſetteth downe the Perſian kings in this order. 1. *Cyrus*. 2. *Cambyſes* his ſon. 3. *Smerdes*, who vſurped the kingdome a yeare. 4. *Darius Hyſtaſpis*. 5. *Xerxes*. 6. *Artaxerxes* Longhand. 7. *Darius* the baſtard. 8. *Artaxerxes Mnemon*. 9. *Darius Ochus*. 10. *Arſes*. 11. *Darius Codomannus*, whome *Alexander* ouercame. *Iun.* But if *Smerdes*

be counted for one, then *Xerxes* ſhould be the fift, not the fourth king, as Dan. 11. 2. Thus much for the vncertentie of the names and number of the Perſian Kings.

38. Queſt. *Of the vncertentie of the yeares of the Perſian Monarchie, and of the Perſian kings.*

1. Concerning the continuance of the Perſian Monarchie, the Hebrewes generally giue vnto it not aboue 50. yeares: *Tertullian* an 107. yeares: *Iſidor. lib. 5. etymolog.* an 180. *Annius, Lucidus, Driedo*, an 190. *Dyonſius Halycar. lib. de Rom. Antiquit.* 200. yeares, and ſomewhat aboue: *Clemens Alex. lib. 1. ſtromat.* 215. *Severus Sulpit. lib. 2. ſacr. hiſtor.* 250. *Lyranus* 230. ſo alſo *M. Lively: Pererius* 232. *Iunius* in his laſt edition, 201. but in the firſt he reckoneth for the whole time of the Perſian Monarchie but an 129. yeares: *Beroaldus* whom *H. Br.* followeth, an 130. which ſeemeth to be the beſt computation for the reaſon before alleadged, namely, Nehemiahs age.

2. Now there is as great diuerſitie in the ſeuerall raignes of the kings, *Cyrus* ſome thinke to haue raigned 30. yeares, as *Cicero lib. 1. de diuinatio. Clemens lib. 1. ſtromat. Iuſtine, Euſebius: Sulpitius* giueth vnto him 31. *Herodotus* 29. *Annius, Driedo*, and *Lucidus*, 22. yeares, after *Darius* the Mede: *Xenophon* yeeldeth him but 7. yeares: *Bullinger* 16. the Hebrewes generally but three, namely in the Perſian Monarchie; he might raigne before diuers yeares in the kingdome of Perſia: *M. Lydyat* aloweth to *Cyrus* 30. yeare ouer Perſia, and 7. ouer the whole Monarchie: *Cambyſes* raigned 8. yeares as ſome thinke, *Herodotus, Euſebius, Bullinger:* as ſome but 6. yeares, *Ioſephus lib. 11. antiquit:* as ſome 9. yeares, *Sulpitius:* as others 19. yeares, *Clemens Alexandrin. Iunius* giueth vnto *Cyrus* and *Cambyſes* together but 9. yeares in his annotations, both in his firſt and laſt edition: *M. Lydyat* 17. yeares: *Smerdes* who vſurped the kingdome, fayning himſelfe to be the brother of *Cambyſes*, raigned but 7. moneths, as *Herodotus*, ſo alſo *Lydyat:* 10. moneths as *Theodoret*: a whole yeare as *Ioſephus, Iunius. Darius* the ſonne of *Hyſtaſpis* raigned 19. yeares, as *Tertullian:* 30. yeares as *Oroſius:* 31. *M. Lydyat:* 46. yeares as *Clemens Alexandrin.* 36. yeares as *Herodotus lib. 2. Sulpitius lib. 2. Euſebius:* 12. yeares according to *Ab. Ezra. Iunius* in his firſt edition giueth him twentie yeares, 36. in his laſt: *Xerxes* is ſuppoſed to haue raigned 20. yeares, as *Oecolampad. Lydyat.* 21. as *Diodorus, Sulpitius. Oroſius:* 26. as *Clemens Alexandrin. lib. 1. ſtromat.* 22. yeares, *Iun. edition.* 3. *Artaxerxes Longimanus* raigned 37. *Melanthon ex Metaſthene. Iun. edition.* 1. 40. *Pererius* agreeing with the moſt hiſtorians, 44. as *Bullinger:* 46. as *M. Lydyat.* 40. yeares, *Iun. edition.* 3. *Darius Nothus* raigned 8. yeares, as *Clemens Alexand.* and *H. Br. proleg. in Dauiel.* 60. yeares, as *Phyloſtratus, lib. 1. de vit. Apollon.* 19. yeares according to *Euſebius, Beda, Bullinger, M. Lydyat*, with others, 18. yeares, *Iun.* edit. 1. 19. yeares *Iun.* edit. 3. *Artaxerxes Mnemon* raigned 40. *Perer. Oecolampad.* 43. as *M. Lively, M. Lydyat*, out of *Diodorus Siculus.* 62. yeares as *Plutarke.* 36. as *Bullinger.* 35. as *Melanthon* out of *Metaſth.* 10. yeares, *Iun.* edit. 1. 3. yeares, edit. 3. *Ochus* raigned 3. yeares, as *H. Br. in proleg. in Dan.* 23. yeares according to *Tertullian*, and *Diodorus Siculus*, and *Iun.* edit. 3. 22. edit. 1. and *M. Lydyat.* 24. yeares as *Sulpit.* 26. yeares, as *Euſebius, Beda, Melanthon, Bulling. Arſes*, or *Arſanes* the ſonne of *Ochus*, raigned 1. yeare, according to *Tertullian.* 3. yeares, as *Sulpit. Diodor.* ſo alſo *Iun.* edit. 1. and 3. and *M. Lydyat.* 4. yeares, as *Euſeb. Beda. Darius* the laſt, raigned 3. yeares, as *Clemens.* 4. yeares, as *Sulpit.* 5. yeares, as *Iun.* edit. 3. 6. yeares, as *Euſeb. Beda.* 21. yeares, as *Tertullian.*

Now then if we lay the yeares of theſe Perſian kings together, firſt the ſmalleſt numbers of their raigne, & then the greateſt, it will appeare what great oddes there is in the account.

According to ſome			According to others		
Cyrus	raigned yeares	3	*Cyrus*	raigned yeares	30
Cambyſes		6	*Cambyſes*		8
Darius Hyſtaſpis		30	*Darius Hyſtaſpis*		46
Xerxes		20	*Xerxes*		26
Artaxerxes Longhand		37	*Artaxerxes Longhand*		46
Darius Nothus		8	*Darius Nothus*		60
Artaxerxes Mnemon		36	*Artaxerxes Mnemon*		62
Ochus		3	*Ochus*		26
Arſes		1	*Arſes*		4
Darius Codoman		3	*Darius Codoman*		21
the ſumme is 147. yeares.			the ſumme is 329. yeares.		

So

So then the difference betweene theſe two accounts is of an 182. yeares. By this it is euident, that there is ſmall certentie to be had from forren ſtories concerning the Perſian Monarchie, either for the names, number, or yeares of their kings: whereupon *Burgenſis* thus concludeth, *Hiſtoriæ illorum temporum, præcipue regum Perſarum, & Medorum, ſunt plenæ diuerſitatibus & contradictionibus, &c.* The hiſtories of thoſe times, ſpecially of the Medes and Perſians, are full of diuerſities and contradictions, in ſo much that they onely doe not varie in the continuance of ſome kings; but ſome hiſtories alſo name ſome kings, that other hiſtories make no mention of. To this purpoſe *Paul. Burgenſ. addit. 3. in 9. Daniel.* Now will we proceede to examine the ſeuerall opinions, before ſet downe, qu. 34.

39. Queſt. *That Daniels weekes doe ſignifie a certen definite number of yeares.*

This may be prooued by ſundrie reaſons, againſt their opinion, who doe thinke, that in this number of Daniels weekes, there is not ſignified a preciſe tearme of yeares, but generally all that time, which ſhould follow vnto the comming of the Meſſiah. But that a certen and definite number of yeares is ſignified and intended by theſe 70. weekes, it may thus be ſhewed.

1. That number of yeares whoſe beginning and ende is expreſſed, muſt needes be a definite and certen number, beeing ſo bounded and limited: but the beginning and ende of this tearme is deſcribed: they take beginning at the going forth of the word, and they ende at the Meſſiah.

2. The manner of phraſe declareth as much, 70. weekes are cut out, or determined: the Lord had as it were cut out, ſeuered, and appointed this time for the comming of the Meſſiah, to performe theſe things here propheſied.

3. That number is definite and certen, which is diuided into parts: but ſo is this whole number of 70. weekes: it is diuided into three parts, into 7. weekes, 62. weekes, and one weeke.

4. This number of 70. weekes anſwereth vnto the tearme of 70. yeares, beeing that number multiplied 7. times: therefore as the one is certen, ſo is the other.

5. Further that time, which we are bid to obſerue and marke, and to attend ſuch things as fall out therein, muſt be a certen and definite time; for how els ſhould it be obſerued and marked: but ſuch was this time here deſigned by Daniel, and the euents which followed it, as our Sauiour ſaith, Mat. 24. 15. *When ye ſhall ſee the abomination of deſolation ſpoken of by Daniel the Prophet, ſtanding in the holy place, let him which readeth, conſider it:* But how could the euent of this propheſie be obſerued and conſidered, if ſome certen direction were not giuen by the time to finde it out?

40. Queſt. *That* Origens *account can not ſtand, beginning the 70. weekes at Adam, and ending them in the deſtruction of Ieruſalem.*

1. *Origen* to make this account good, taketh euery weeke for 70. yeares, to euery day of the propheticall weeke allowing tenne yeares: but no where in the Scripture is a weeke ſo taken, but either for a weeke of daies, or for a weeke of yeares. 2. This whole ſumme according to his account, taking euery weeke for 70. yeares, will amount to 4900. yeares: but the whole time from the firſt to the ſecond Adam, is not much aboue 4000. yeares, not yet ſo much in ſome account: ſo that this time, according to *Origens* ſupputation, will exceede the time of the Meſſiah almoſt 900. yeares. 3. It is euident that theſe 70. weekes muſt beginne at ſuch time, as the word went forth to build againe Ieruſalem and the Temple; they muſt not then take beginning ſo long before. 4. Neither are they to be extended vnto the deſtruction of Ieruſalem, as ſhall be ſhewed, when we come to examine the ſeuerall opinions, for the ende of theſe 70. weekes.

41. Queſt. *That the 70. weekes muſt not beginne before the peoples returne out of captiuitie.*

1. *Hippolytus*, as *Hierome* ſetteth downe his opinion in his Commentarie vpon this place, beginneth the 70. weekes fiftie yeares before the diſſoluing of the captiuitie, and endeth them in Chriſts natiuitie: but this opinion can not ſtand: for 1. the Angel ſheweth, that theſe weekes muſt then beginne, when the people returned out of captiuitie. 2. from thence vnto the Meſſiah are 490. yeares: but if we ſhould beginne fiftie yeares before, the number will ariſe to 540. yeares. By the ſame reaſon may be confuted the opinion of *Lyra-*

nus,

nus, Burgens. Galatinus, who beginne the 70. weekes at the 4. of Zedekiah, because then they say the promise was made from the Lord by Ieremie for the returne of the people: as is shewed before, quest. 34. for 1. by this reckoning there will be 70. yeares within fowre, all the time of the captiuitie, added to Daniels propheticall weekes. 2. if they will fetch the beginning from that word and promise, why may they not as well beginne an eleuen yeares before, when Ieremie in the 4. yeare of Iehoiakim shewed them of the captiuitie of 70. yeares, Ierem. 25. 1. 11? or yet they may beginne further off from that promise made concerning Cyrus, Isa. 45. that he should cause Ierusalem to be builded againe: from which time to the ende of Daniels weekes are aboue 700. yeares.

Likewise *R. Salamons* opinion is confuted by the same reasons: who beginneth the 70. weekes from the first destruction of the Temple in the 19. yeare of Nebuchadnezzer, and endeth them at the destruction of the citie: for 1. so there will be found aboue 50. yeares more then the 70. weekes from the destruction of the Temple vnto the going forth of the commandement, to build againe Ierusalem. 2. seeing the Angel pitcheth the beginning at the going forth of the word *to bring againe the people, and to build againe Ierusalem*, it is absurd to set the beginning, when the people were carried into captiuitie, and the citie and Temple destroied.

42. Quest. *That the 70. weekes doe not beginne in the raignes of the other kings of Persia after Cyrus.*

1. From the second, or 20. yeare of *Darius Hystaspis* the 70. weekes cannot beginne. 1. for we doe not read of any decree made by that *Darius* for the reedifying of the Temple and citie: it is *Darius Longimanus* in whose 2. yeare the worke of the house of God went forward, who is mentioned Ezr. 4. 24. As it may be thus gathered: there are named in that chapter, v. 6, 7. two kings of the Persians after Cyrus, Assuerus and Artashasht: then after them followed Darius: But Darius the sonne of Hystaspis, was the third king of Persia. 2. In Darius decree, mentioned Ezr. 6. there is no speach of building the citie, but of the Temple onely: here the Angel speaketh of the going forth of the word to build Ierusalem. *Perer.*

2. Neither can the computation beginne from *Xerxes* the 4. king of Persia, by whom *Iosephus* thinketh first Ezra to haue beene sent, and afterward Nehemiah, who is called *Artaxerxes*, Ezra. 7. and Nehem. 2. for *Xerxes* is held by the most to haue raigned but 20. yeares, onely *Clemens* affoardeth him 26. yeares: but mention is made of the 32. yeare of this *Artaxerxes*, Nehem. 5. 14.

3. Neither can their computation stand, which beginne at the 7. yeare of *Artaxerxes Longimanus*, when Ezra was sent with the kings letters to Ierusalem: for, *Sulpitius* well obserueth, *Ezram nihil super reficienda vrbe feciſſe comperio, &c. I doe not finde, that Ezra did any thing in repayring of the citie, his greatest care seemeth to haue bin to reforme the corrupt manners of the people, &c.* And whereas the king doth furnish him with siluer and gold, that was rather employed for the sacrifices, and seruice of the Temple, then for the building thereof. *Bullinger* setteth downe diuerse reasons to confirme his opinion, as 1. he prooueth that Ezra was sent to Ierusalem by *Artaxerxes*. 2. that Nehemiah liuing vnto *Alexanders* time, as appeareth by the names of *Iaddua* and *Samballat*, who liued in Alexanders raigne, was sent by this *Artaxerxes*, not by *Darius Hystaspis*, for then he should exceede an 194. yeares. 3. the commission giuen vnto Ezra, c. 7. 23. *thou Ezra, &c. set iudges and arbiters which may iudge the people, &c.* agreeth with the Angels speach here: *the going out of the word, &c.* 4. the time agreeth, from the 7. of *Artaxeres* to the death of Christ, are found iust 490. yeares.

Contra. 1. The first is graunted, beeing euident out of the Scripture, but that is nothing to the purpose. 2. It is also confessed that this was *Artaxerxes Longimanus*, not *Darius Hystaspis:* that reason then is impertinent. 3. Ezra his commission sheweth, that he was to reforme the manners of the people, and to set them in order, not to build the citie or Temple, and therefore it was not *the going forth of the word*, here spoken of, which was to build Ierusalem. 4. It can not be shewed, that this agreeth with the iust computation of the 490. yeares: for therein lieth the question.

4. *Pererius* with others, as namely *M. Lydyat. lib. de emendat. temp. ann. mund.* 3553. would haue the 70. weekes beginne from the 20. yeare of *Artaxerxes Longimanus*, by whome Nehemiah was sent to repaire the citie, Nehem. 2. 8. which agreeth to the going forth

forth of the word (here ſpoken of) to build Ieruſalem: And for the which enterpriſe Nehemiah is commended, Eccl. 49.

Contra. 1. Nehemiah did not firſt build the citie, and lay the foundations of the walls, which was done long before in the raigne of an other *Artaxerxes*, Ezr. 4. 12. which is held to be *Cambyſes*: he onely viewed and repaired the breaches of the citie, Nehem. 2. 15. there is mention made both of gates and walls before his comming. 2. The Temple was builded and finiſhed before the 20. yeare of *Longimanus*, namely in the ſixt yeare of his raigne: but it is not like that the building of the Temple, being the moſt ſpeciall thing which the people of God longed after, ſhould be excluded out of the compaſſe of the 70. weekes.

5. Their opinion alſo may be refelled, who count the beginning of theſe 70. weekes from the 2. yeare of *Darius Nothus*, when by the commandement of the king the building of the houſe went forward and was finiſhed in the ſixt yeare, Ezr. 6. 15. from thence to the deſtruction of Ieruſalem, are found iuſt 490. yeares: the particulars whereof *Polanus* thus gathereth: from the 2. of *Darius Nothus* to the death of *Alexander*, are yeares 99. from thence to the deſtruction of Ieruſalem, 391. which make 490. yeares.

Contra. 1. In the place giuen in inſtance, Ezr. 6. 14. it is ſaid, *they builded and finiſhed the houſe, by the appointment of God, and by the commandement of Cyrus, and Darius, and Artaxerxes king of Perſia:* ſeeing then, that all theſe gaue commandement for the building of the Temple, from which of them rather muſt the account beginne, then from the firſt? for they onely finiſhed the worke of the Temple now: it could not be begunne and made an ende of in foure yeares. 2. Neither is his computation of yeares certaine and agreed vpon: for ſome beginne to account from the 3. yeare of Darius Nothus, *M. Lively*, p. 216. *Iunius* reckoneth but 98. yeares from the 2. of *Nothus* to the death of *Alexander*: further in this reckoning, counting 70. yeares from the birth of Chriſt, to the deſtruction of the citie, 33. and an halfe to his paſſion, and 36. with an halfe afterward, he leaueth in the ſumme of 391. from Alexanders death 321. yeares for the kingdome of the Greekes and Macchabees, vnto the 30. yeare of Herod: but others allow not ſo much: *Melanchthon* not much aboue 300. yeares, counting them thus: from Alexanders death to the beginning of the Macchabees 146. yeares, from thence to Herod 127. yeares, then in the 30. yeare of Herod was Chriſt borne: *Oecolampadius* thus maketh vp the reckoning, an 160. yeares from Alexanders death to the Macchabees, thence to Herod an 127. and 30. yeares of Herod to Chriſt: the whole ſumme is 317. Others recken 300. yeares from the beginning of Alexanders raigne vnto the raigne of the Roman Empire after *Cleopatra* her 22. yeares, and from thence to the death of Chriſt 60. yeares: ſo *Africanus*, as *Lyranus* citeth him, and *H. Br.* in his *proleg. in Dan.* Therefore the computation of *Polanus* is not ſo certaine to be builded vpon.

6. Concerning the laſt opinion of *Apollinaris*, who beginneth to count the 70. weekes at the birth of Chriſt, it neede no long refutation: for then there went forth no word for the building of the citie: and there muſt be 7. weekes and 62. weekes before the Meſſiah; ſo that he begunneth Daniels weekes, where they almoſt ende.

43. Queſt. *That Daniels 70. weekes muſt take beginning from the proclamation made by Cyrus for the returne of the people.*

There remaine then onely to be examined the opinions of the third ſort of thoſe, which beginne the account of the 70. weekes from *Darius* and *Cyrus*, who raigned together. *Tertullian* beginneth them from Darius, and endeth them in the ouerthrow of Ieruſalem. *Origen* taketh the ſame beginning, but goeth no further then the natiuitie of Chriſt: ſo alſo *Melanchthon* in his firſt account. The Hebrewes, making the ſame beginning, doe extend the time to the laſt ſubuerſion of Ieruſalem by *Adrian* the Emperour. *Clemens Alexandr.* beginneth from *Cyrus*, and endeth in the ſubuerſion of Ieruſalem, *lib. 1. ſtromat.* *Origen* doth ende them too ſoone, and the reſt extend them too farre: but touching the ende of theſe weekes more ſhall be ſaid in the next queſtion: but that all theſe doe take the beginning right of theſe weekes, from the edict of *Cyrus*, who raigned together with *Darius* the Mede, it may thus euidently be prooued.

1. Firſt, when the ſeuentie yeares of captiuitie were expired, the 70. weekes of libertie immediatly beganne, as *M. Calvin* ſheweth vpon the 24. verſe, *Certum eſt quinquaginta annos & quinquaginta hebdomadas ſimul coniungi*, the 70. yeares and 70. weekes are ioyned together. And this propoſition is confirmed, Ier. 29. 10. *Thus ſaith the Lord, After ſeuentie yeares*

yeares be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place: But the 70. yeares were expired in the first yeare of Cyrus, 2. Chron. 36. 22. therefore then the 70. weekes beganne.

2. The 70. weekes beganne from the going forth of the word to cause the people to returne, v. 25. but in the first yeare of *Cyrus* the Edict came forth for the returne of the people, Ezr. 1. 1. then was the generall deliuerance of the people from captiuitie. *Ergo.*

3. *Paulus Burgensis* vrgeth this reason, that if the beginning of these weekes were suspended an hundred yeares to the raigne of *Artaxerxes Longimanus*, or after, then it would follow, that Daniel was ignorant when these weekes should beginne, and so consequently did not know the time of the comming of the Messiah: but it is not like, that so great a Prophet, hauing reuealed vnto him the time of the comming of the Messiah, should be ignorant of it.

Pererius to this maketh a double answer. 1. that though Daniel haue a vision in generall of the Messiahs comming, yet he might be ignorant of the very time: as it was reuealed to Daniel, that one should rise vp to afflict the people of God most grieuously 2300. daies, chap. 8. yet he knew not the particular time. 2. It is like that it was reuealed to Daniel, when these 70. weekes should beginne, though it is not expressed in Scripture.

Contra. 1. There is not the like reason to know the particular time of Christs comming, and of Antichrist: there was more necessitie for the comfort of Gods people of the one, then of the other: neither was the time foretold of *Antiochus* comming, as here of Christs, but onely how long his tyrannie should continue, when he was come. 2. Such vnwritten directions not expressed in Scripture, it is dangerous to imagine: it is true that Daniel knew the beginning of these weekes, and had thereto direction, and that here expressed in Scripture: other direction he had none, and not hauing other direction then here, he should haue continued ignorant of his owne prophesie, if he had not seene the accomplishment of it himselfe.

That aboue an 130. yeares can not be allowed to the Persian Monarchie.

4. An other argument may be taken from the continuance of the Persian Monarchie: the most agree, that the kingdome of the Macedonians continued 300. yeares from the beginning of Alexanders raigne, and that thence to the passion of Christ the Romanes gouerned 60. yeares, so *African. Lyr. Iunius* counteth but 362. yeares in all: there remaineth then to make vp the summe of 490. an 130. yeares for the Persian Monarchie, and not aboue: the reason is this, because Nehemiah saw both the beginning and the ende of the Persian Monarchie: that he saw the ende, *Iosephus Scaliger* thus prooueth. 1. because Nehemiah in his storie maketh mention of the last *Darius*, whome Alexander ouercame, c. 12. 22. And that it was the last Darius is euident, because *Iaddua* the high Priest is there mentioned, who met Alexander. 2. Nehemiah was hindred in repairing the walls of the citie by one *Samballat*, c. 4. this *Samballat* afterward ayded Alexander, at the siege of Gaza with a band of souldiers, and died before Alexander had taken Gaza: so that Nehemiah and Samballat were both of the same time. 3. Nehemiah maketh mention, c. 13. 28. of one of the sonnes of Ioiada the high Priest, who was the sonne in law of Samballat the *Horonite*, whome Nehemiah chased away: this, as *Iosephus* sheweth, *lib.* 11. was Manasses the brother of Iaddua the high Priest, who married *Nicaso* the daughter of Samballat. 4. Nehemiah also maketh mention of the last *Darius* called *Codomannus*, Nehem. 12. Now that Nehemiah also saw the beginning, is euident, Ezr. 2. 2. where Nehemiah is named among those, which returned out of captiuitie, according to the edict of Cyrus.

Two answers are here made. 1. that it might be an other Nehemiah beside him, who was sent to repaire Ierusalem in the 20. yeare of king *Artaxerxes*. 2. the historie may be transposed: for Nehemiah went not vp then, but 64. yeares after, *Geneuens. annotat. Ezra*, 2. 2. 3. And it is further answered, that the Samballat mentioned by Nehemiah, c. 12. might be an other of that name: or *Iosephus* might mistake the time wherein Samballat liued: and whereas Nehemiah speaketh of Iaddua, he onely sheweth that at that time, when he writ that booke, Iaddua was borne heire to the Priesthood: to this purpose *M. Lydyat* in his booke *de emendat. tempor. ann.* 3485. set forth this yeare, 609.

Contra. 1. To imagine two Nehemiahs (as they likewise say that Mordecai there named was an other beside Mordecai in the dayes of Esther) vnlesse some Scripture might be shewed for it, is all one, as if they should make two of *Moses*, *Dauids*, *Salomons*, or *Zorobabels* name. 2. whereas the words stand thus, *these are they, &c. which came with Zerubbabel*

bel, Ieshuah, Nehemiah, Ezr.2.2. what a disorder were this in the storie, these beeing named together, to put off Nehemiahs comming so many yeares after. And beside, this doubt is remooued, Nehem.7.5. where Nehemiah saith, *I found a booke of the genealogie of them which came vp at the first, and found it written there, &c. they which came vp with Zerubbabel, Ieshuah, Nehemiah:* all these were captaines and chiefe men, with whome the people returned at the first. Nehemiah then was one of the captaines, that went vp first out of the captiuitie. 3. To the other answers it may be also thus replied: that Samballat mentioned by Nehemiah, is the same that assisted Alexander: for he is said to haue had one of Ioiada his sonnes (which was Manasses the brother of Iaddua) to his sonne in law, Nehem.13.28. And *Iosephus* is not deceiued in casting Samballat into this time, for Nehemiah doth the same: neither was Iaddua at this time onely borne, for he is counted among the high Priests: and if Manasses his younger brother at this time were married, then Iaddua could not be so young, as onely to be then borne.

Thus then Nehemiah beeing found to haue liued from the beginning of the Persian Monarchie to the ende, may be supposed to haue beene about an 150. yeares of age, or somewhat more: he may be thought to haue beene 20. or 25. at the returne out of captiuitie, and liued after an 130. the whole time of the Persian Monarchie, which Nehemiahs age will not suffer to be extended much further.

And it neede not seeme straunge, that Nehemiah might be an 150. yeare old: for many yeares after this, in the time of *Claudius Cesar*, one *T. Fullonius* of Bononia, was found to be an 150. yeare old: and many other are recorded by *Plinie* in his 7. booke, c.48,49,50. which in diuers countries liued betweene an 100. and 150. yeares.

5. This also is an other manifest proofe, that the Persian Monarchie could not exceede much an 130. yeares, because in the 6. yeare of Darius, when the house of God was finished, there were some then aliue which had seene the former house: as the Prophet Hagge saith, *Who is he among you, that saw this house in her first glorie, and how doe you see it now? is it not in your eyes, in comparison of it, as nothing?* If now there were an 106. yeares runne since *Cyrus* first, as *Iunius* in his annotations vpon that place in the last edition obserueth, they must haue beene aboue an 180. yeares old, which then liuing had seene the first Temple. *Iosephus Scaliger* taketh these words spoken by way of wishing in this sense; *O that any were aliue which had seene the former Temple, he would take this as nothing to that:* But the Prophet speaketh vnto them in the second person, *is it not in your eyes?* that is, yours which did know the other Temple: and so *Lyranus* well expoundeth. Therefore from *Cyrus* vnto this second of *Darius*, might be some 40. yeares and odde: and so some at the age of an 130. or thereabout, might haue knowne the first Temple standing: and after this there might remaine some 80. yeares of the Persian Monarchie. lib 6. de emend.

6. And this further may be an other euident argument, that the Persian Monarchie continued not aboue an 130. yeares, or thereabout: because Nehem. 12. 26. there are nine seuerall men expressed by name, which liued in the daies of Ioiakim sonne of Ieshuah, who was high Priest in their returne from Babylon, and continued vnto the end of Nehemiah: now Ioiakim succeeded his father Ieshuah in the Priesthood, in the 45. yeare after their returne, as *Bullinger* noteth in his tables: *tabul.2.* These were the chiefe of the Leuites all this while: they could not be vnder 25. yeares olde in Ioiakims time, for before the Leuites ministred not: now if the Persian Monarchie continued 200. yeares, or aboue, they must be supposed to be very neare 200. yeares old.

Thus it hath beene sufficiently prooued I trust, that it is most agreeable to Scripture, to begin Daniels weekes from the edict of *Cyrus:* wherein we haue the consent of *Tertullian, Origen, Clem. Alexand.* among the auncient writers; and of *Melancth. Calv. Beroald. Pint. H. Br.* of the new: the difference onely betweene them is, in that some begin from *Darius*, some from *Cyrus: Pintus* from the time of the reuealing of this vision, which he vnderstandeth to be the going forth of the word: But the oddes is not great, onely in a yeare or two at the most, in their opinion, which make the raigne of *Darius* the Mede, and *Cyrus* diuers. But if it be graunted, that they raigned ioyntly together, as is prooued before, 2. qu. vpon this chapter, then there is no oddes at all.

But against this computation of the 70. weekes from the first of Cyrus, it will be obiected thus. 1. that edict, because it was void and tooke no place (for the worke was hindred all the daies of Cyrus, Ezr. 4. 3. notwithstanding his former edict) is not to be accounted for

the beginning of these weekes. 2. Cyrus edict was onely to build the Lord an house, Ezr. 1.2. but this word, the going out whereof the Angel speaketh of, was to build Ierusalem: thus obiecteth *Pererius* against the opinion of *Clemens Alexandr.* so also *M. Lydiat* reasoneth in *ann.* 3553. 3. *Lyranus* alleadgeth this reason against it out of *Africanus*, that if the account beginne from Cyrus, there will be found an 100. yeares more then the 70. weekes to the passion of Christ: which he counteth thus: The Persian Monarchie continued 230. yeares, the kingdome of the Macedonians or Grecians 300. thence to the death of Christ, the Romanes ruled 60. yeares: all make 590. yeares.

Contra. 1. Though Cyrus decree did not at the first take place altogether, yet because they by vertue of that decree laid the foundation of the Temple in the 2. yeare, Ezr. 2. 10. though the worke were interrupted, from thence the reckoning must beginne: and the rather, for that this decree of Cyrus was the ground of Darius edict renewed afterward, Ezr. 6. yea the Angel foreshewеth here as much, in diuiding 7. weekes from the rest, that the building of the citie and Temple should be interrupted 49. yeares, and should be finished in a troublesome time, v. 25.

2. Though Cyrus edict specially intended the building of the Lords house, yet they had libertie giuen them therewithall to reedifie the walls and citie, as is euident, Ezr. 4. 12. for otherwise the prophesie of Isai concerning Cyrus, had not beene fulfilled, c. 54. 28. *He saith to Cyrus, thou art my shepheard, and he shall performe all my desire, saying also to Ierusalem, thou shalt be built, and to the Temple, thy foundations shall be surely laid.*

3. That the Persian Monarchie continued not 230. yeares, is prooued before: so that this obiection is soone answered. And if *Lyranus* thinketh that from Cyrus to Christs passion 590. yeares expired, how then can he make his own account afterward good, counting from the 4. of Zedekiah, 52. yeares before Cyrus, as he casteth it, to the passion of Christ, but 490. yeares in all?

Thus the beginning of Daniels 70. weekes beeing knowne, it remaineth that we come to examine the diuers opinions for the ende, and determining of them: as they are before propounded, qu. 34. But first, because we will at once make an ende of the questions & doubts of the Persian Monarchie, three other matters shall here be briefly touched. 1. vnder which of the Persian kings *Mordecai* liued. 2. what king it was by whome the Edict was renewed to build the Temple. 3. which *Artaxerxes* it was, by whome in the 20. of his yeare Nehemiah was sent.

44. Quest. *Vnder which of the Persian kings Mordecai liued: and of his age.*

1. Some take the great king *Assuerus*, who married Esther, to be *Cambyses* the sonne of *Cyrus*: as *Paul. Burgens.* calleth this *Assuerus, & filium Cyri, & maritum Esther*, both the sonne of Cyrus, and the husband of Ester, *addit. 3. in 9. c. Dan.* But this cannot be: for Cambyses is held by most Chronologers, to haue raigned but 7. yeares, the Hebrewes giue vnto him but 6. yeares: but this *Assuerus* married not *Esther* till the 7. yeare of his raigne toward the ende thereof in the 10. moneth, *Esth.* 2. 17. and *c.* 3. 12. mention is made of his 12. yeare.

2. Some take this *Assuerus* the husband of *Esther*, to be *Darius Hystaspis* the 3. king of Persia: so *Iun.* in his annotat. Esth. 1. 1. in the first edition; and *Esther* called *Adassa*, he thinketh to be *Atossa* Darius wife, mentioned by *Herodot. lib.* 3. Of the same opinion seemeth *Lyranus* to be, that the next king vnto *Cambyses*, was this *Assuerus*: But *Darius Hystaspis* succeeded *Cambyses*: so also *Genevens.*

3. *Ioseph. lib.* 11. thinketh that this *Assuerus* was *Artaxerxes Longimanus*, surnamed the long-hand, the 5. king of Persia: But *Eusebius* in his Chronicle refelleth him by this argument, that, seeing *Ezra* liued in the daies of this *Artaxerxes*, it is like he would haue made some honourable mention of Esther and Mordecai. Herein though *Eusebius* doe truly contradict *Iosephus*, yet his reason is not so forcible: for seeing there is a speciall historie written of Esther and Mordecai their acts, which booke is like to haue beene made by Ezra, or some other of the Prophets then liuing, it was not needefull in the other bookes of Ezra and Nehemiah, to make mention of them; seeing in those bookes they meddle not with the Persian affaires, but with such things as happened about the building of the citie and Temple at Ierusalem. But this reason rather may be vrged, that *Artaxerxes Longimanus*, who is that *Darius* called also *Artashasht*, who gaue licence to build the Temple, which was finished in his 6. yeare, and in his 7. sent Ezra, and in his 20. Nehemiah, with new commissions to repaire the citie: it is not like, that he would be so mooued and incensed against the Iewes, to

roote

roote them out, as *Aſſuerus* was.

4. A fourth opinion there is, that this *Aſſuerus* was Artaxerxes Mnemon, which ſucceeded *Darius Nothus*, the 7. king of Perſia: which is the opinion of *Euſebius, Iſidore, Beda, Sulpitius*, to whome ſubſcribeth *Pererius*. But theſe two obiections may be made againſt this opinion. 1. that if *Eſther* had beene the Queene in Nehemiahs time, it is like he would haue vſed her mediation to the king, or Mordecaies, and not haue preſſed himſelfe vpon the king. 2. whereas *Mordecai* is ſaid to haue beene one of thoſe which was carried away in the captiuitie of Iechoniah, Eſth. 2.6. from which captiuitie vnto the raigne of *Artaxerxes Mnemon* are accounted by the moſt Chronologers 250. yeares, as *Pererius* confeſſeth, then could it not be that *Artaxerxes* vnder whome Eſther and Mordecai liued. Hereunto *Pererius* anſwereth, that whereas the words ſtand thus, *Mordecai, which was the ſonne of Iair, the ſonne of Shemei the ſonne of Kiſh, a man of Iemini, which had beene carried away, &c. with the captiuitie of Iechoniah, &c.* he would haue the relatiue (which) referred to the neareſt antecedent, *Iemini*, whome he ſuppoſeth to haue beene then carried into captiuitie: But herein *Pererius* is greatly ouerſeene, for *Iemini* is here taken for the tribe Beniamine as Kiſh the father of Saul is ſaid to be of *Iemini*, 1. Sam. 9. 1. and *Shemei* is called the ſonne of *Iemini*, 2. Sam. 16. 11. Then this *Iemini* could not poſſibly goe into captiuitie with *Iechoniah*. Therefore other anſwer better, that it is referred to *Kiſh*, that he went into captiuitie: ſo *Burgenſ.* and *Iunius* in his laſt edition: *Ioſeph. Scal. l. 6. de emendat. tempor.*

But hereunto *Thoring* maketh a double anſwer. 1. They muſt ſhew vs an other *Kiſh* out of Scripture, beſide the father of Saul, which if they can not doe, *eadem facilitate contemnitur, qua probatur*, it may as eaſily be reiected, as it is prooued: yet this may be admitted, that this was an other *Kiſh* beſide that auncient *Kiſh* the father of Saul, as this *Shemei* was diuers from him that railed vpon Dauid. 2. He hath then a better anſwer; that if they will count ſo many generations, namely theſe foure, of *Mordecai, Iair, Shemei, Kiſh*, from the captiuitie of *Iechoniah*, they will make Mordecai, either ſcarſe yet borne, or a very young man, who was now auncient, and nouriſhed Eſther as his daughter, he was as a father vnto her: for in true account there were not aboue an 150. yeares runne ſince the captiuitie of Iechoniah to the raigne of this Artaxerxes: and if foure generations of men were then worne out, Mordecai muſt be held a very young man, or not ſo graue a perſonage, as the ſtorie maketh him.

5. An other opinion is, that Mordecai liued vnder *Xerxes* the fourth king of Perſia, who is alſo called *Aſſuerus*, which is the opinion of *Ioſephus Scaliger, lib. 6. de emendat. tempor.* likewiſe *Thom. Lydiat. lib. de emendat. tempor. in ann.* 3514. and of *Iunius* edition 3. the reaſons thereof are theſe. 1. The name *Achaſhuerosh*, which *Scaliger* pronounceth *Oxyares*, commeth neere the name *Xerxes*, which is after the Greeke pronuntiation, the other is the Hebrew name. 2. the name of Queene Eſther hath great affinitie with *Ameſtris*, as Herodotus, or *Amyſtris*, as Cteſias, the wife of *Xerxes*. 3. *Aſſuerus* is ſet forth by the largenes of his kingdome, and the greatnes of his riches, Eſth. 1. and *Xerxes* was the rich king of Perſia, the fourth from Cyrus *incluſiuely*, that is, including Cyrus, Dan. 11. 2. 4. *Aſſuerus* was the next king before the firſt *Artaxerxes* whome *Darius Nothus* ſucceeded, Ezr. c. 4. v. 7. and 24. But *Xerxes* was the next predeceſſour to *Artaſhaſht*, or *Artaxerxes*, who was called *Longimanus*, who was *Xerxes* ſonne.

But againſt this laſt aſſertion, that this *Aſſuerus* was *Xerxes*, it will be thus obiected. 1. that Xerxes is held of the moſt, not to haue raigned aboue 20. or 22. yeares at the moſt, and he was married to Eſther but in the 7. yeare, and in the 8. might Darius his ſonne be borne, who was not aboue 13. yeares olde when his father died: yet in the ſecond yeare of his raigne he had children, Ezr. 6. 10. where the Iewes are bid to pray for the kings life and his ſonnes.

Burgenſis here anſwereth, that it is ſpoken by way of ſuppoſition, *ſi filios habuiſſet*, if he had had ſonnes: But *Thoring* in his replie to *Burgenſis* additions, doth here finde fault with him: for it was neuer heard of, that prayer ſhould be made, *pro non exiſtentibus in rerum natura*, for them which had yet no beeing or exiſtence in nature.

But they which hold *Xerxes* to be this *Aſſuerus*, will anſwer, that *Darius* mentioned, Ezr. 6. 10. was *Darius Nothus*, not this *Artaxerxes Longimanus*: now this is after prooued to be otherwiſe, becauſe to the building of the Temple from the going forth of the word, are but 7. weekes, that is, 49. yeares: but there were in their owne reckoning an 100. yeares from *Cyrus* to *Darius Nothus*: ſee hereof further, qu. 58. following.

6. *Bullinger* thinketh this Aſſuerus to be *Cyaxares* the father of *Darius* the Mede, who with *Cyrus* ſurpriſed Babylon, Dan.9.1. But this cannot be: 1. in Eſthers time the Monarchie of the Perſians and Medes was ioyned together, Eſth.1.3. 2. Aſſuerus chiefe ſeate was at *Suſis, ibid.* but Ecbatane was the chiefe citie of Media. 3. while the Monarchie of Babel ſtood, the Iewes were held in captiuitie vnder the Babylonians, not vnder the Medes.

7. Wherefore it is moſt probable that this *Aſſuerus* was *Darius Hyſtaſpis*, which is the ſecond opinion before rehearſed, for it is ſhewed before that he was neither *Cambyſes*, nor *Longimanus*, *Mnemon*, or *Xerxes:* who is he then more like to be then this *Darius?* the arguments brought for Xerxes may be anſwered by applying them to *Darius*. 1. the name *Aſſuerus* might be a common name to them both: and it ſeemeth that by *Aſſuerus* is meant *Darius* the next to *Cambyſes*, who is that *Artaſhaſht* named Ezr.4.6. 2. *Darius* was alſo of great riches and power. 3. his Queenes name *Atoſſa* commeth nearer *Hadaſſa* the other name of Eſther, then *Ameſtris* to *Eſther*. 4. that *Artaſhaſht* mentioned Ezr. 4. 7. was not *Longimanus* Xerxes ſonne, but *Cambyſes* rather.

Mordecai his age.

It beeing thus ſhewed that *Mordecai* liued in Darius time, the third king of Perſia, neither could his age be ſo great, as *Lyranus* at the firſt ſeemed to thinke, that is, 259. or as *Annius Viterbienſ.* 198. nor yet ſo ſmall, as *Lyranus* in his ſecond computation counteth, giuing vnto Mordecai but 93. yeares. But his age might be an 110. or thereabout: whereof 70. yeares were ſpent in the captiuitie, and about 30. yeare from Cyrus firſt: *H.Br. in prolegom.* and he might be 10. yeare old when he went into captiuitie.

45. Queſt. *Which of the Perſian kings it was that renewed the decree for the reedifying of the Temple.*

1. The moſt receiued opinion is, that it was *Darius* the ſonne of *Hyſtaſpis* the third king of Perſia, who renewed the edict for the building of the Temple, in whoſe ſixt yeare it was finiſhed, Ezr.6.15. of this opinion is *Ioſephus*, with whome *Pererius* conſenteth: ſo alſo M. *Calvin*, and M. *Lydyat de emendat. tempor. ann.* 3485. their ſpeciall reaſon is taken from that place, Ioh. 2. where the Iewes affirme that the Temple was 46. yeares building: which time *Pererius* reckoneth thus, *Cyrus* raigned 30. yeares, *Cambyſes* 8. and in the ſixt yeare of *Darius* the Sanctuarie was finiſhed, but 3. yeares after in the ninth, the outward Court, and all was made an end of, as *Ioſephus* writeth, *lib.11. antiq.* ſo from the 2. of *Cyrus*, when they beganne to lay the foundation, vnto the ſixt of *Darius*, are 46. yeares.

Contra. 1. But ſeeing Ezra ſaith, that the houſe was finiſhed in the ſixt yeare, *Ioſephus* conceit is not to be admitted, who in this matter is contrarie to himſelfe, *lib.1. cont. Appion.* where he ſaith, that the Temple was reedified in the ſecond yeare of his raigne: Then muſt *Pererius* hold him to the ſixt yeare: as *Theodoret* alſo and *Ianſenius* doe there ende the 46. yeares, which the Iewes ſpeake of: whome *Pererius* for that miſliketh: but vnto this 6. yeare by his owne computation are but 43. yeares.

2. M. *Calvin* will haue theſe 46. yeares, and the 7. weekes, which here are ſeuered from the reſt, v.25. to agree together, and to make the number euen 49. yeares, he alloweth three yeares for the firſt laying of the foundation: and herein he is ſo confident, that he thus writeth, *quiſquis hic tergiverſari velit, nonne prodet ſuam impudentiam*, he that will here winde away, the matter beeing ſo euident, ſhall but bewray his impudencie. But if from *Cyrus* 2. to the 6. of *Darius Hyſtaſpis* are in the largeſt reckoning but 43. or 44. yeares, where will thoſe three other yeares be found out ouer and aboue, to make vp the 49. yeare? Touching the agreement betweene Daniels 7. weekes and theſe 46. yeares, more ſhall be ſaide, qu.59. following. But M. *Lydyat* though he agree with them, that the Temple was reedified in the 2. of *Darius Hyſtaſpis*, yet he diſſenteth in the caſting of the time: for he counteth but 12. yeares from Cyrus to the 2. of Darius, all which time, the worke of the Temple was intermitted: but this hath no agreement at all with Daniels 70. weekes ſeuered from the reſt, becauſe of the intermiſſion of the worke of the Temple.

2. *Iunius* in his firſt edition, *annot. in Ezr.* 4.24. was of opinion, that this *Darius* that ſent Ezra, was *Artaxerxes Longimanus* ſonne of *Darius Hyſtaſpis* by Eſther: ſo alſo *Melanthon*. And this is moſt like: for if the building of the Temple be driuen further off then vnto this kings daies, Daniels 7. weekes ſet apart for the building of the Temple, will no waies agree: ſee more, qu.59. following.

3. *Iunius*

3. *Iunius* in his laſt edition thinketh otherwiſe, that it was *Darius Nothus* in whoſe ſixt yeare the houſe of God was finiſhed: which *Ioſephus Scaliger* would proue by this argument; becauſe this *Darius* hath an *Artaxerxes* next before him, Ezr.4.7. and an other next after him, Ezr.7.1. and ſo hath no other *Darius* among the kings of Perſia: But the firſt Artaſhaſht was Cambyſes, who was not the next before *Longimanus*, and the other Artaſhaſht is the ſame with *Darius*, called alſo *Artaxerxes Longimanus*, as is further ſhewed, qu.59. following.

46. Queſt. *What Artaxerxes it was, in whoſe ſeuenth yeare Ezra was ſent, and in his 20. Nehemiah.*

1. *Ioſephus* thinketh, *lib.* 11. *Antiquit.* that this was *Xerxes*, by whome *Ezra* firſt, and afterward *Nehemiah* was ſent: but this can not be: for *Xerxes* is not held to haue raigned aboue 20. or 22. yeares: now mention is made of the 32. yeare of this *Artaxerxes*, Ezr.5.14. Beſide *Ioſephus* manifeſtly erreth in two other points: 1. he ſaith that Nehemiah was ſent in the 25. yeare of this Artaxerxes, whereas it is euident, that it was the 20. yeare, Nehem.2.1. 2. he ſaith the walls were finiſhed in two yeares and 3. moneths, whereas they were repaired in the ſpace of 52. daies, Ezr.6.15.

2. *Pererius*, therein conſenting with ſome auncient writers, holdeth this to be *Artaxerxes Longimanus*, the ſonne of *Xerxes*: wherein he thinketh right, ſauing that this can not agree with his former opinion, that it was *Darius Hyſtaſpis*, in whoſe ſixt yeare the Temple was built: which *Darius* in truth was *Artaxerxes Longimanus*, as is further declared, qu. 58. following. *M. Lyaeat* alſo thinketh well, that this was *Artaxerxes Longimanus*, by whome Ezra and Nehemiah were ſent, in *ann.* 3553. but from hence he doth not well beginne Daniels 70. weekes, as is ſhewed before, qu.42.

3. Some thinke that this was *Artaxerxes Mnemon*, which gaue libertie vnto Ezra and Nehemiah to returne to Ieruſalem, and repaire the citie; becauſe no other *Artaxerxes* but he of the kings of Perſia immediatly ſucceeded a *Darius: Ioſeph. Scalig. Iun.* The Artaſhaſht mentioned, Ezr.7.1. who ſent Ezra, and afterward Nehemiah, ſucceeded not Darius, but was that Darius in whoſe 6. yeare the Temple was built. See qu.58. following.

47. Queſt. *That Daniels 70. weekes were determined neither before Chriſts paſſion, nor at the deſtruction of the citie.*

1. *Euſeb. lib.* 8. *de demonſtr. Euangel.* in his firſt account beginneth the 70. weekes in the firſt of *Cyrus*, and endeth 69. of them about *Hyrcanus* time, when *Pompey* the great tooke Ieruſalem, and defiled the Temple.

2. In an other account he beginneth the 69. weekes in the 6. of Darius, when the Temple was reedified, and maketh them to ende at Herod: the laſt weeke he beginneth at Chriſts baptiſme, 60. yeares after, and endeth it 3. yeares and an halfe after his paſſion. Both theſe accounts of *Euſebius Oecolampadius* indifferently followeth.

But neither of theſe reckonings can ſtand. 1. becauſe Daniel ſaith, that after 7. weekes, and 62. weekes the Meſſiah ſhall be ſlaine, that is, in the 70. weeke next after: but in the firſt account the Meſſiah was ſlaine aboue 90. yeares, in the ſecond aboue 60. after the expiring of the 69. weekes. 2. the 70. and laſt weeke muſt immediatly follow the other, becauſe they are made one whole number of 70. weekes, verſ. 24. though afterward they be diuided.

3. Some ende theſe 70. weekes at the natiuitie of Chriſt: as *Origen*, beginning them in *Darius* raigne: others beginne at the inſtauration of the Temple vnder *Darius*, and end the 69. weekes at the birth of Chriſt, counting vntill then 483. yeares: *Tertullian*. But both theſe opinions are contrarie to the text, which ende theſe 69. weekes at the paſſion and death of Chriſt, not at his birth, *after 62. weekes the Meſſiah ſhall be ſlaine*: beſide, as the firſt account commeth ſhort aboue 30. yeares of the 490. ſo the other ouerreacheth aboue 60. yeares, as ſhall be ſhewed in the particular account.

4. Some ende theſe weekes at the baptiſme of Chriſt, *Melanct.* but the text will not beare it: for before theſe weekes are expired, or togither with the expiration of them ſhall the Meſſiah be ſlaine.

5. As theſe ende Daniels weekes ſomewhat too ſoone: ſo ſome extend them ſomewhat too farre, as to the deſtruction of Ieruſalem by *Titus* and *Veſpaſian*: wherein notwithſtanding they do much differ. *Tertullian* beginneth the account at Darius the Mede, and endeth

at the ſubuerſion of Ieruſalem: ſo alſo *Clem. Alex.* beginning at *Cyrus: Chryſoſtome* there ending beginneth at the 20. yeare of *Darius Longimanus:* Some beginne from the 2. yeare of *Darius Nothus*, and ende at the deſtruction of the citie by the Romanes, *Iun. Bulling. Polan. M. Lively.* But the firſt beginning right, ouerſhoote the 70. weekes almoſt 40. yeares, from the paſſion of Chriſt to the taking of the citie by the Romanes: The other neither beginne right, ſeeing it is prooued before, that the beginning of the weeks muſt be from the firſt going forth of the word vnder *Cyrus*, qu. 43. neither doe they ende well: for immediatly after the 69. weekes, the Meſſiah muſt be ſlaine in the laſt weeke, then can it not be extended 40. yeares after Chriſts death to the deſtruction of the citie: theſe words, *after 69. weekes the Meſſiah ſhall be ſlaine*, are otherwiſe expounded by *Iunius* and *Polanus*, which ſhall be further examined, when we come vnto the handling of that verſe.

Whether Daniels weeks muſt ende in the deſtruction of Ieruſalem.

Now the reaſons that theſe weekes muſt be extended to the finall deſtruction of Ieruſalem, are theſe.

1. The Angel ſaith, *Seuentie weekes are determined ouer the people, and ouer the holy citie:* that is, within which time there ſhall be a deſtruction of both. *Iun. annotat.*

2. Our bleſſed Sauiour doth apply this propheſie of Daniel vnto the deſolation and deſtruction of Ieruſalem, Matth. 24. 15. *Polan.*

3. Daniel firſt maketh mention of the deſtruction of the citie and Sanctuarie, and then ſpeaketh of the confirming of the couenant in one weeke, and of the ceaſing of the ſacrifices in the middes of the weeke: which if it be vnderſtood of Chriſts death, it were a prepoſterous order, that after the deſtruction of the citie, which happened 40. yeares after, he ſhould returne to ſpeake of the Meſſiahs death. *M. Lively Perſian Monarch.* p. 225.

4. To what purpoſe ſhould mention be made here of the deſtruction of Ieruſalem, if it be not within the compaſſe of theſe weekes.

Anſ. 1. The Angel expoundeth himſelfe afterward, how theſe words are to be vnderſtood, *vpon thy people*, that is, *to finiſh their ſinnes, and to ſeale vp their iniquities*, by the annointing of the Meſſiah: this was the ſpeciall intendment and ſcope of theſe weekes, yet ſo, as if they reiected this gratious offer, then deſtruction ſhould come vpon them: ſee more of the meaning of theſe words, qu. 19. before.

2. Our bleſſed Sauiour ſpeaketh not there of Daniels propheticall weekes, but onely of the *abomination of deſolation ſpoken of by Daniel the Prophet:* it followeth not, becauſe it is here ſpoken of, that therefore neceſſarily it ſhould be comprehended within the compaſſe of the 70. weekes.

3. There is no diſorder at all in the propheſie: for Daniel hauing propounded briefly and ioyntly together, the ſlaying of the Meſſiah, and deſtruction of the citie, afterward commeth to handle them ſeuerally in the next verſe, and more fully: ſo did the Prophet before, v. 25. for hauing ſpoken of the 7. weekes and 62. weekes ioyntly, he afterward returneth to the 7. weekes, after the which the ſtreete and wall ſhould be built, and then to the 62. weekes.

4. *Lyranus* well expreſſeth the reaſon, why the deſtruction of Ieruſalem is mentioned, though it be not within the compaſſe of the 70. weekes, *quia factum fuit in pœnam mortis Chriſti, ponitur immediate, &c.* becauſe it happened and came as a puniſhment for the death of Chriſt, it is put immediatly after.

48. Queſt. *That the 70. weekes ende not after the deſtruction of Ieruſalem.*

1. *Euſebius* ending the 69. weekes in the firſt yeare of Herod, beginneth the 70. and laſt weeke at the baptiſme of Chriſt, and extendeth it 70. yeares to the time of the Emperour *Traian*, for ſo long the Apoſtolical preaching continued, *Iohn* the Euangeliſt ſuruiuing till then: But here *Euſebius* committeth two great errours: firſt, in diuiding the 70. weeke ſo farre by the ſpace of 60. yeares from the 69. weekes: ſecondly, in giuing 70. yeares to the laſt weeke, whereas he accounted euery of the former weekes but at 7. yeares a peece.

2. Some Hebrewes (as *Hierome* in his commentarie vpon this place rehearſeth their opinion) beginning the 70. weekes from *Darius* the Mede, doe end 62. of them in the deſtruction of the citie by *Titus*, the other 8. weekes they extend vnto the deſtruction of the Iewes, and of their citie vnder the Emperour *Adrian*. Here they manifeſtly commit two errours: 1. they count the 7. weekes laſt, after the 62. weekes, which muſt be counted firſt: 2. the yeares from *Darius* to the Emperour *Adrian*, make aboue 600.

3. Some ſet the ende of theſe weekes further off, toward the ende of the world at the

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comming of Antichriſt, who after three yeares and an halfe ſhould be deſtroyed, and then the euerlaſting kingdome of Chriſt ſhould be ſet vp: So *Hyppolitus*, and *Apollinaris*: who notwithſtanding make two beginnings of the weekes; *Hyppolitus* 50. yeares before *Cyrus*, and *Apollinaris* at the natiuitie of Chriſt. But theſe doe manifeſtly faile in their account: for 1. the weekes muſt neither beginne ſo ſonne, nor ſo late, as hath beene before ſhewed. 2. *Hyppolitus* continuing 69. weekes to the birth of Chriſt, referreth the 70. weeke to the ende of the world, whereas it muſt followe the other weekes immediately. 3. from Chriſts birth there are alreadie paſt aboue a 1600. yeares: therefore *Apollinaris* account of the 70. weekes hath no ſhewe of reaſon at all.

Queſt. 49. *That the* 70. *weekes muſt ende at the paſſion of Chriſt.*

Here there are two opinions. 1. Some will haue the 70. weekes ende 3. yeares and an halfe after the paſſion of Chriſt, which time is allowed for the preaching of the goſpel; and ſo they beginne the laſt weeke at the baptiſme of Chriſt. 2. Others thinke that the 70. weekes muſt preciſely ende at the paſſion and death of the Meſſiah.

1. Of the firſt opinion are *Theodoret*, and *Zonaras* 1. *tom. Annal.* which beginne at the 20. yeare of *Artaxerxes Longimanus*, and end the 62. weekes at the death of *Hyrcanus*, from whence to Chriſts baptiſme, they count 7. weekes more: and then in the middes of the laſt weeke, the Meſſiah was ſlaine: ſo there remained afterward 3. yeares and an halfe for the preaching of the Goſpel: *Euſebius* beginneth the 69. weekes in the 6. yeare of *Darius Hyſtaſpis*, and endeth 69. of them in the firſt of Herod, about the death of *Hyrcanus*, the 70. weeke he beginneth at the baptiſme of Chriſt, and endeth 3. yeares and an halfe after: *Ioannes Lucidus lib. 7. de emendat. tempor.* beginneth at the 20. yeare of *Artaxerxes*, and endeth fowre yeares after Chriſts paſſion, ſo alſo before him *Lyranus*: *Pererius* concurreth with them, who maketh the 69. weekes to ende at the baptiſme of Chriſt, beginning at the 20. of *Artaxerxes Longimanus*, and the ſeuenth weeke then to beginne, which was finiſhed 3. yeares and an halfe after Chriſts paſſion: ſo alſo M. Lydyat in his booke *de emendat. tempor. pag.* 75. and 173. But *Oſiander* goeth beyond all theſe, and will haue the 70. weeke beginne after Chriſts paſſion. *Pererius* reaſon is this, becauſe 69. weekes muſt be counted vnto Meſſiah, which ende in Chriſts baptiſme, when he was declared to be the ſonne of God from heauen, whereas he liued before a priuate life, therefore from thence the laſt weeke muſt beginne. And the better to vphold his opinion of his ſo beginning and ending theſe 70. weekes, he vſeth theſe three helpes. 1. he counteth theſe 70. weekes after the yeares of the Moone, which conſiſt of 12. moneths and no more, whereof 490. make but 475. yeares of the Sunne, wherein 13. moneths goe to the yeare. 2. theſe 70. weekes are ſo called, though there want halfe a weeke to the paſſion of Chriſt, to make vp a round number, the odde yeares are omitted, as the like is to be ſeene in other places of Scripture, as Gen. 15. the Lord telleth Abraham his ſeed ſhould ſoiorne 400. yeares, which were indeede 405. from Iſaaks birth till their comming out of Egypt. *Iunius* alſo in his firſt edition vpon this place, thinketh the odde yeares to be omitted, to make the 70. weekes anſwerable in proportion to the 70. yeares of captiuitie. 3. his third euaſion is, that whereas from the 20. of *Artaxerxes* are found to be 477. ſunne yeares, which exceede the 490. moone years more by then two; he ſaith there are two kinds of numbring, incluſiuely, when of the numbers, where the account beginneth and endeth are included, and excluſiuely, when as they are excluded: as Matthew ſaying that after ſixe dayes Chriſt was transfigured, c. 17. and Luke after eight dayes, c. 9. the firſt numbreth excluſiuely, not reckoning the dayes where the account beginneth and endeth, the other includeth both.

Contra. Firſt, the Angel expoundeth himſelfe how the 69. weeke muſt be vnderſtood: vntill the Meſſiah ſhould be ſlaine in the laſt week: they determine then not at his Baptiſme, but at the weeke wherein he ſhould be ſlaine.

Secondly, concerning his cautels. 1. the Scripture vſeth not to count according to the moone yeares, but according to the courſe of the Sunne: otherwiſe by this reaſon the 70. yeares of the captiuitie muſt likewiſe be cutt ſhort: ſee before, queſt. 17. 2. in great numbers ſometime odde yeaes are omitted, but ſo it is not here, becauſe theſe ſeuentie weekes are ſaide to be cut out, that is, preciſely they ſhall fall out to be ſo many weekes of yeares. 3. That diſtinction hath no place here: for ſeeing the account is made by weekes, if any part thereof ſhould be reckoned *incluſiuely*, or *excluſiuely*, it muſt be done by weekes of

yeares, not by single yeares, as *M. Linely* well obserueth, pag. 187.

2. It remaineth then that these yeares must take their ende precisely at the time of the death and passion of Christ: as *Iulius, Africanus, Beda, Rupertus, Bullinger, H. Br.* doe determine them: and then whereas it is said, *in the middes or halfe weeke the sacrifice shall cease*, the sense is, that Christ by the sacrifice of himselfe in the latter halfe of the weeke, shall abolish all other sacrifices in right: and whereas it is said, he shall confirme the couenant in one weeke, the meaning is, not that all the last weeke this couenant should be in confirming: but the couenant shall be confirmed first by the preaching, and then by the death of Christ, in the last weeke, which was done in the last middle or halfe part thereof, *Bulling.* Now for this precise determining of these weekes in the verie passion of the Messiah, the reasons are these.

1. The last weeke endeth at the confirmation of the couenant or Testament, as the Prophet saith, *he shall confirme the couenant with many in one weeke*: the weeke then must end with that confirmation, for not the beginning, but the ende is counted for the weeke. But the Testament was ratified by the death of Christ, Hebr. 9. 17. *the Testament is confirmed when men be dead*, therefore this last weeke endeth in Christs death, *Bulling.* 2. The death of Christ was to fall out in a yeare of Iubile, that the bodie may answer vnto the figure, therefore it is called the acceptable yeare of the Lord, Isay. 61. 2. the great yeare of remission of sinnes, and of the redemption of prisoners and captiues: And so the yeare wherein Christ died, was a Iubile yeare; beeing the 28. Iubile by iust computation from the 8. yeare of Iosuah, when the first Iubile was kept, for so many Iubilies fall out in 1400. yeares. It is most probable then, that Daniels 70. weekes should ende with the last Iubile, *H. Br. in 9. Daniel.* 3. *M. Linely* though he ende not the 70. weekes in the passion of the Messiah, yet he holdeth so many weekes precisely, gathering so much by the Hebrewe phrase, *Seuentie weekes is cut out*, where a verbe of the singular number beeing put to a word of the plurall, sheweth, that euerie one of the weekes particularly from the first to the last, shall be precisely and absolutely complete, *Persian Mon. pag.* 159. 4. If any of these weekes should be extended beyond Christs death, it is more like they should reach to the destruction and desolation of the citie, which is by name expressed: for there is no other cause to extend them further: the preaching of the Gospell continued longer then three yeare and a halfe after Christ: therefore in that regard, the halfe weeke is not to be extended beyond Christs death. 5. *Burgens.* alleadgeth this reason, to shewe that the last ende of these weekes must concurre with the passion of Christ, *nam deletio iniquitatis, consummatio prævaricationis, &c.* the taking away of iniquitie, and the finishing of transgression, which are propounded by the Angel, in his first speach, are the proper effects of Christs passion, &c. vpon this reason *Burgens.* is so confident, that he concludeth, *the ende* then of these weekes, *est nobis notus de fide*, is knowne vnto vs, as of faith (that is) certainely. Thus then the argument may be framed: the finishing of iniquitie and taking away of sinne, were accomplished in the passion of Christ: but seuentie weekes are determined for the finishing of iniquitie: therefore 70. weekes are determined at the passion of Christ. 6. *Melanct.* addeth further, that the 70. weekes must not extend beyond Christs passion, because the Iewes reiecting of him, were no longer his people, neither tooke he protection of them.

Burgens. addit. 3. in 9. cap. Daniel.

Thus hauing the beginning of these 70. weekes at Cyrus, and the ende at the passion of Christ, it remaineth then to be shewed, how by a iust computation these 70. weekes may be brought from Cyrus vnto Christ.

Quest. 50. *Of the iust and exact computation of yeares, from Cyrus first vnto the passion of Christ.*

1. *Tertullian* beginning in the first of Darius counteth but 490. yeares to the destruction of Ierusalem: the 62. weekes and an halfe he would haue ended at Christs natiuitie, which make 437. yeares, and from thence to the destruction of Ierusalem he reckoneth 7. weekes and an halfe more, that is 53. yeares. But *Tertullian* committeth diuerse errors in this account. 1. he maketh but 5. kings of Persia. 2. he giueth but an 106. yeares to the whole Monarchie of the Persians. 3. he fayleth in the particular account of the yeares of the kings of Persia: he alloweth vnto Darius the Mede 19. yeares, whereas he raigned but one, and to the last Darius 22. yeares, who raigned but fixe in all: and to *Alexander* he giueth 12. yeares after, who liued but fixe yeares after Darius ouerthowe. 4. he counteth but

but 53. yeares from Chriſts natiuitie to the deſtruction of Ieruſalem, which in true account were 70. yeares at the leaſt: for Chriſt was borne in the 4. yeare of the 194. Olympiad, and the citie was taken by *Titus*, in the 4. yeare of the 212. Olympiad.

2. *Lyranus* beginning his account the 5. yeare of *Zedekiah*, when as Ieremiah promiſed deliuerance after 70. yeares, reckoneth from that yeare to the deſtruction of Ieruſalem, 6. yeares, from thence the Hebrewes to the firſt of Cyrus count 52. yeares: then to Cyrus and Cambyſes he giueth 9. yeares, to *Aſſuerus* and *Darius*, in whoſe 6. yeare the Temple was built, 45. yeares betweene them: all theſe yeares make beeing put together, 112. yeares, then the ſecond Temple is held by the Hebrewes to haue ſtood vnto the ſecond deſtruction by Titus, 420. yeares: all make 532. from whence 42. yeares beeing diducted, which come betweene the bleſſed paſſion of our Lord, and the deſtruction of Ieruſalem, there will remaine iuſt 490. yeares. *Paulus Burgenſ.* agreeing with *Raimundus* beginning and ending as *Lyranus* doth, yet proceedeth an other way from the 4. of Zedekiah, which was in the 12. yeare of Nebuchadnezzar, who raigned in all 45. yeares, there remained of his raigne 34. yeares, and of *Euilmerodachs* 23. and 3. yeares of *Balthazars* raigne: all theſe make 60. yeares: then *Darius* raigned two, *Cyrus* 30. *Aſſuerus* 14. *Darius* his ſonne had raigned 6. when the Temple was finiſhed: theſe yeares make 52. and the ſecond Temple ſtood 420. yeares: as is the generall opinion of the Hebrewes: theſe yeares ioyned together make 532. from whence muſt be diducted 42. yeares, from the paſſion of Chriſt to the deſtruction of the citie.

But beſide the diſagreement in theſe two accounts, betweene the number of yeares before Cyrus, and the number of the yeares of the kings of Perſia, which breedeth a great vncertaintie, theſe manifeſt errors are committed. 1. whereas the captiuitie ending in Cyrus firſt, had continued 70. yeares, this terme cannot ſtand with either of the former accounts: for if the beginning of the captiuitie be ſet in the 8. yeare of Nebuchadnezzars raigne, when Iechoniah went into captiuitie, where it ought to beginne, there will want by *Lyranus* account, who reckoneth but 58. yeares from the 5. of Zedekiah, which was 4. yeares after Iechoniahs captiuitie, 8. yeares; by *Burgenſis*, who counteth from thence 60. yeares, there will want ſixe of 70. yeares. 2. They both betweene *Cambyſes* and *Darius* ſet one *Aſſuerus*, whereas the firſt *Darius* the ſonne of *Hyſtaſpis*, immediately ſucceeded *Cambyſes*. 3. whereas they make Darius the firſt, ſonne of *Aſſuerus*, the truth is, that *Darius* the firſt was that *Aſſuerus* himſelfe, as is before ſhewed, queſt. 44. 4. whereas they make Darius, vnder whom the Temple was finiſhed but the fourth king of Perſia, as *Cyrus, Cambyſes, Aſſuerus*, and then *Darius*, it is euident that the 4. king of Perſia, was the rich king of Perſia, which was *Xerxes*, Dan. 11. 3.

3. *Pintus*, who beginneth the 70. weekes right, at Cyrus firſt, and endeth them well in the paſſion of our Sauiour, doth make the 70. weekes, and the tearme of yeares to agree by two ſeuerall accounts. One way he caſteth vp his reckoning thus: the Perſians raigned 191. yeares, the Greekes to the beginning of *Iulius Ceſars* Empire 220. yeares, from thence to the paſſion of Chriſt, are 76. yeares, and 3. yeares and an halfe after Chriſts death doe the 70. weekes ende: all theſe yeares make iuſt 490. and an halfe, which is omitted: But theſe exceptions may be taken to this reckoning: 1. that the Perſian Monarchie could not poſſibly continue an 191. yeares, as is prooued before, queſt. 43. 2. the Greeke Empire continued 300. yeares as *Lyranus*, and *H. Br.* and moſt conſent: ſo alſo *Iunius* in his annotations, and *Polanus*: as it ſhall further appeare in the 54. queſt. following.

4. *Pintus* hath beſide this an other reckoning: from the going forth of the word, vnto the finiſhing of the Temple, which beganne two yeares after the returne of the people (and it was 46. yeares in building) are 48. yeares, and the Temple ſtood 480. yeares, from the ſecond building thereof to the ſecond deſtruction, the whole ſumme is 528. from which ſumme muſt be diducted 38. yeares and an halfe from the ende of the 70. weeke, which was three yeares and an halfe after the paſſion of Chriſt, vnto the deſtruction of the citie, and there will remaine 490. yeares.

But thus this account alſo may be accepted againſt. 1. he ſheweth not how from Cyrus firſt, vnto the finiſhing of the Temple, there were but 48. yeares, the 7. weekes mentioned, v. 25. make 49. yeares, which were expired at the finiſhing of the Temple in the ſixt of Darius, ſee queſt. 58. following. 2. The ſecond Temple might ſtand ſo long, though the Hebrewes generally held that it continued but 420. yeares: but the 70. weekes ending in Chriſts

Christs passion, as is shewed before, there must be diducted 40. as some thinke 42. yeares, which came betweene the passion of Christ, and the destruction of the citie: so that this account of *Pintus* commeth short in the first part one yeare, and in the second two: for he reckoneth but 48. yeares to the finishing of the Temple, whereas 49. euen 7. prophetical weekes were expired then, and he alloweth but 38. yeares in the last number, which should be 40. or 42. yeares.

5. But the account of *R. Salomon* is much more short, who reckoneth but 490. yeares from the destruction of the first temple by Nebuchadnezzar, to the destruction of the second by Titus, whereof to Cyrus first he counteth 52. yeares. Not much differing is the account of other Hebrewes, who from Cyrus first vnto the destruction of Ierusalem make reckoning but of 430. yeares, allowing to the Persian Monarchie but 50. yeares, to the raigne of the Greekes, an 175. to the Macchabees 103. to the Herodians an 103. as *Montanus* setteth it downe in his *apparat. in Daniel.*

But here are manifest errors in this account. 1. they beginne the 70. weekes 52. yeare, before the Angel deliuered this prophesie. 2. they giue vnto the Persian Monarchie but 50. yeares, whereas so many yeares saue one were expired at the finishing of the Temple; and after that Nehemiah maketh mention of 32. yeares of the raigne of *Artaxerxes*, c. 5. 14. 3. from the ende of the Persian Monarchie to the destruction of Ierusalem, are yeares 400. which are thus gathered 300. yeares of the kingdome of the Greekes, 60. yeares of the Romane Empire to the death of Christ, and about 40. thence to the ouerthrow of the citie.

6. This then is resolued vpon as the best account: the Persian Monarchie continued from the first of Cyrus 130. yeares, the Macedonians raigned 300. the Romanes vnto the death of Christ 60. But for the more euident proofe and demonstration hereof, it shall not be amisse to set downe the particular account of the yeares of the Persian and Grecian Monarchie, to fulfill this number of yeares.

Quest. 51. *Of the yeares of the Persian kings in particular, to make vp the said summe of an 130. yeares, and first of the yeares to the finishing of the Temple.*

For the more euident manifestation hereof, we will diuide the Persian Monarchie into two parts: the time before the reedifying of the Temple, and the time that followed thence to the ende of the Persian Monarchie: for the first. It is euident in that the Angel diuideth 7. weekes from the 62. weekes, that 7. weeks making 49. yeares are set apart for that time; while the worke of building the Temple and citie was interrupted, vnto the 6. of Darius, when the Temple was finished: But in the casting of these yeares there is some difference.

1. *Lyranus* giueth vnto *Cyrus* and *Cambyses* 9. yeares, to *Assuerus* 40. and then followeth Darius in whose sixt the Temple was finished. Here the time somewhat agreeth: but then one king is here ommitted, for *Artaxerxes Longimanus*, who was also Darius, was the fift king of Persia.

2. *Burgensis* thus accounteth out of *Raimundus*, *Darius* the Mede raigned 2. yeares, *Cyrus* 30. *Cambyses* his sonne called also *Assuerus* 14. yeares, and then Darius 6. yeares, which make 52. yeares, in whose 2. the Temple beganne to be built, and so we haue 48. yeares to the beginning of the reedifying of the Temple: But here one king is likewise omitted as before: for Darius in whose 6. yeare the Temple was finished, called also *Artaxerxes Longimanus*, was not the fourth, but the fift king of Persia: againe, if *Assuerus* the husband of Esther, raigned but 14. yeares, who in the 7. yeare married Esther, c. 2. 16. how could Darius supposed to be her sonne by *Assuerus* in the 2. of his raigne haue wife and children, as Ezra. 6. 10. the Iewes are willed to pray for the kings life and his sonnes.

3. *Bullinger* counteth but 30. yeares from Cyrus first, vnto the 6. of Darius: but herein is his error, he taketh this *Darius* for *Darius* the sonne of *Hystaspis*, the third king of Persia, whereas this Darius was the fift.

4. *Iunius* likewise affirmeth, that the Temple beganne to be built 30. yeares before the 2. of *Darius*, *annotat. in* 2. *Hag. edition.* 1. But there could not be so fewe yeares to *Darius Longimanus*: and *Iunius* to make his account good, omitteth *Xerxes*, who is famously knowne to haue beene king of Persia.

5. The same *Iunius* in his annotations vpon the same place, in his last edition, counteth 106. yeares frō Cyrus to the 3. of *Darius Nothus*: but that cannot be: for seeing some were

aliue then, which had ſeene the firſt Temple, Hagg. 2. 4. they muſt then be at the leaſt an 180. yeare old: 106. from Cyrus, and 70. yeare before from the beginning of the captiuitie in the 8. yeare of Nebuchadnezzars raigne, in whoſe 19. yeare the Temple was deſtroyed: the ſumme will be 176 yeares: and they could not be of fewer yeares then 10. or 12. to remember any thing of the firſt Temple: But this was too great an age for thoſe times.

6. Some giuing but an 130. yeares in all to the Perſian Monarchie, doe count 30. yeares from Cyrus firſt vnto *Xerxes* warre againſt the Grecians, which was ſixe yeares after Darius death, and from thence *Artaxerxes Longimanus* began to raigne 42. yeares, partly alone, & partly together with his father before: and afterward followed *Darius Nothus*, whom ſome call *Darius Ochus*, *H. Br. proleg. in Daniel:* but by this reckoning, there will not be 49. yeares to the 6. of Darius who was *Artaxerxes Longimanus*.

7. *Beroaldus* finding ſo great vncertaintie in the yeares of the Perſian kings, thinketh that though the particular yeares cannot be ſet downe, yet the whole time of the Perſian Monarchie could not exceede an 130. yeares.

8. But though I conſent therein to Beroaldus, for the exact ſcanning of the particular yeares, yet ſome coniecturall geſſe may be made of the yeares of ſome of the Perſian kings put together: as it is agreed vpon by the moſt, that Cyrus and Cambyſes raigned together 9. yeares, then *Darius Hyſtaſpis* and *Xerxes* might haue the firſt 14. the other 20. which with *Darius* ſixe, and *Cyrus* and *Cambyſes* nine make 49. yeares: but how theſe yeares ſhould be exactly diuided among theſe 3. kings, it cannot be certainely ſet downe, becauſe the ſonne raigned with the father: and as *Xerxes* raigne ranne within his fathers, ſo *Artaxerxes* his ſonne raigned alſo in his fathers time: this ſhall be further ſhewed in the queſtion following.

Queſt. 52. *Xerxes raigne was intermingled with his fathers in the beginning, and with his ſonnes in the ende.*

1. Some doe giue vnto *Xerxes* no ſeuerall raigne at all, but giue vnto his father *Darius* onely 20. yeares: becauſe they hold that in his fathers life time he warred with Greece for 7. yeares together, and then flying away cowardly, was afterward ſlaine by *Artabanus*, *Darius* yet beeing aliue, ſo *Iun.* following *Beroaldus*, *annot. in Ezra. 4. v. 5. edition.* 1. But it is cleare that thoſe warres againſt Grecia, were after Darius death 6. yeares, as *H. Br. in his proleg. in Daniel.* and *M. Liuely* prooueth that *Darius* was dead before, by the poet *Æſchylus* liuing in thoſe times: who in his tragedie called *Perſa*, raiſeth *Darius* long before dead out of his graue to tell newes.

2. Some giue vnto Darius 36. yeares, and to *Xerxes* 22. *Iunius* in his ſumme of yeares ſet before *Ezra in the laſt edition:* But ſeeing that Darius liued in all but 43. yeares, as *H. Br.* ſheweth out of *Cteſias*; and he was at mans eſtate, when he was elected king, beeing before one of the ſeuen gouernours, he could not any thing neere raigne ſo long.

3. Some will admit no interchange or mingling together of the father and ſonnes raigne; and ſtand vpon it, that it cannot be ſhewed in all the Perſian Monarchie, that the father and the ſonne raigned together, *M. Liuely, Perſian Monarchie, pag.* 195.

Anſw. The contrarie may be prooued both out of ſacred and prophane hiſtories. 1. In the raigne of the kings of Iudah it is found to be an vſuall thing, for the ſonnes to beginne their raigne while their fathers yet liued: as *Iehoram* was viceroy in *Iehoſaphats* time 4. yeares: for *Iehoſaphat* raigned 25. yeares, 1. king. 22. 42. now in the 18. yeare of *Iehoſaphat*, beganne *Iehoram* king of Iſrael to raigne 12. yeares, 2. king. 3. 1. And in the 5. yeare of this *Ioram*, which was the 22. yeare of *Iehoſaphat*, began *Iehoram* of Iudah to raigne 8. yeares, 2. king. 8. 16. when as there remained yet 4. yeares of his fathers raigne. So *Ahaz* was viceroy vnder *Iotham* his father, 2. or 3. yeares: for *Iotham* beganne to raigne in the 2. of *Pekah* king of Iſrael, and raigned 16. yeares, 2. king. 15. 32. And in the 17. of *Pekah* beganne *Ahaz* to raigne, 2. king. 16. 1. the like inſtance may be giuen of other kings of Iudah and Iſrael: And the like cuſtome might be among the kings of Perſia, as *Iunius* thinketh that *Artaxerxes Muemon* raigned in his father Darius time, *annot. in Ezr. 6. 14.*

2. For forren ſtories, *Temporarius* and *Mercator* doe alleadge out of *Plutarke* in the life of *Themiſtocles*, that he beeing baniſhed Greece, fledde vnto *Artaxerxes* ſonne of *Xerxes*, his father yet liuings, as *Thucidides* teſtifieth, and *Charon Lampſacenus*: *Æmilius Probus* is in the ſame minde, and *Philoſtratus lib. 1. de vit. Apollon. c. 19.* And that *Xerxes*

was

was then liuing as is further shewed, because they set the beginning of *Artaxerxes* raigne in the first yeare of the 79. Olympiad: But *Themistocles* died in the 1. yeare of the 77. Olympiad, as *Diodorus Siculus, lib.* 11. and *Euseb. in Chron.*

But 1. *M. Linely* answereth, that *Xerxes* hauing three sonnes, *Darius*, *Hystaspis*, and *Artaxerxes*, would haue nominated in al likelihood, the eldest of these heire apparant before the other: and *Iustine* saith, that when *Xerxes* died, *Artaxerxes* was *admodum puer*, a verie child. 2. diuerse graue authors, as *Cleitarchus Heraclides*, *Diodorus Siculus*, doe write that *Themistocles* fledde vnto *Xerxes*, not vnto *Artaxerxes*, to this purpose *M. Linely, pag.* 195. *M. Lydyat* is also of the same minde, that *Artaxerxes* raigned alone at this time, *de emendat. pag.* 73. 3. *Pererius* further answereth, that if *Artaxerxes* had beene ioyned with his father in his kingdome, *Artabanus* who first killed *Xerxes*, and afterward set vpon *Darius* his eldest sonne, would rather haue shot at *Artaxerxes*, who was appointed to the kingdome, whom it is not like his father would haue preferred before his eldest sonne.

Contra. 1. If *Artaxerxes* were the youngest, either the other two might be first dead, or not of so good parts as the yongest was, who might therefore be nominated to the kingdome; as *Xerxes* was made heire apparant to his father Darius, his elder brother *Artabazanes* beeing omitted, as *M. Lydyat* acknowledgeth, pag. 67.

2. Though these authors so write, yet *Æmilius Probus* preferreth the testimonie of *Thucidides*, as liuing neerest to those times, and so best to be credited, that *Themistocles* fledde to *Artaxerxes*.

3. *Artabanus* might haue opportunitie to kill *Xerxes* fleeing from the Grecians, as *Bessus* killed *Darius Codomannus* fleeing away from Alexander: and *Darius* beeing one of the kings sonnes, he might kill likewise the occasion so seruing, whereas *Artaxerxes* beeing possessed of the kingdome, was better defended against him, and afterward was reuenged vpon him for his fathers death.

4. But none of these answeres doe take away the former obiection, that *Artaxerxes* raigned 8. yeares at the least before his fathers death, as is gathered by the Olympiade reckoning.

4. It remaineth then, that *Xerxes* in the latter part of his raigne, ioyned his sonne *Artaxerxes* with him, as he raigned together with his father Darius: and therefore he is named next after *Cyrus*, Ezra. 4. 7. As there *Cyrus* raigne is named onely for his and *Cambyses*: so *Assuerus* raigne (who is thought to be *Darius Hystaspis*) standeth there for the ioynt raigne of *Darius* and *Xerxes*. By reason then of this intermingling of yeares, the foresaid yeares cannot be particularly assigned to the former kings.

Quest. 53. *Of the particular yeares of the second part of the Persian Monarchie from the finishing of the Temple to the ende thereof.*

1. *Iunius* in his first edition summeth these yeares to 90. or thereabout, giuing vnto *Longimanus* 37. in whose 6. the Temple was finished, to *Darius Nothus* 18. to *Mnemon* 10. to *Ochus* 22. to *Arsen* 3. and *Darius* the last raigned 6. yeares: wherein he misseth not greatly the generall summe of the Persian yeares, but he counteth onely 36. to the finishing of the Temple in *Longimanus* 6. yeare, and 90. afterward: whereas so few as 30. yeares, cannot be giuen to the fowre former kings, *Cyrus*, *Cambyses*, *Darius* the sonne of *Hystaspis*, and *Xerxes*, which raigned before *Longimanus*.

2. *Oecolampadius* counteth an 160. yeares after the reedifying of the Temple to the ende of the Persian Monarchie, which he collecteth thus: *Darius* in his account raigned 4. yeares after the temple and citie repaired, *Xerxes* 20. *Artabanus* 7. moneths, *Artaxerxes Longhand* 40. yeares, *Xerxes* the 2. two moneths, *Sogdianus* 8. moneths, *Darius Nothus* 19. yeares, *Mnemon* 40. yeares. *Ochus* 26. *Arses* 4. *Darius* the last 6. But here beside that he counteth three among the Persian kings, *Artabanus*, *Xerxes* the 2. *Sogdianus*, whose yeares of raigne are not reckoned by the best historians, as is shewed before, quest. 37. he erreth in referring the reedifying of the Temple to Darius Hystaspis raigne, the third king of Persia; whereas there are reckoned in Ezra, after *Cyrus*, *Assuerus*, *Artaxerxes*, and then *Darius*, vnder whom the Temple was builded, Ezra. 4. 7. and 24.

3. *Tertullian* first setteth downe Darius to haue raigned 19. yeares, then Artaxerxes 41. after him Ochus 24. then Argus one, and the last Darius 21. So he seemeth in all to account but an 106. yeares for the Persian Monarchie: whereof 49. beeing expired at the reedify-

ing of the Temple, there will remaine but 57. to the ende of that Monarchie. But herein is *Tertullian* deceiued, in making but fiue kings of Perſia in all.

4. *Iunius* in his third edition, in his annotations vpon this place, ſummeth the yeares from the 2. of *Nothus* to the ende of the Perſian Monarchie, to 93. for *Nothus* he counteth 19. yeares in all, and from his ſecond 18. for *Mnemon* 43. *Ochus* 23. *Arſes* 3. *Darius* the laſt 6. ſo alſo *Polanus:* which yeares beeing added to the 106. which he thinketh were expired from *Cyrus* firſt, at the 2. of *Nothus*, make 200. ſaue one. But the age of Nehemiah, who ſaw the beginning and ende of that Monarchie, will not permit, that ſo many yeares be allowed vnto it.

5. *Pintus* giuing vnto the Perſian Monarchie 191. yeares, and counting 48. vnto the finiſhing of the Temple, muſt leaue an 143. yeares or thereabout, for the time of that Monarchie, after the finiſhing of the Temple: But vpon the former reaſon of Nehemiahs age, this can not be admitted.

6. *Pererius* from the 1. of Cyrus to the 2. of *Nothus*, counteth an 140. yeares, and from thence to the ende of that Monarchie ſome 94. yeares: M. *Lively* alſo agreeth with him in the ſame account, *Perſ. Monarch. p.* 53. they differ but in 2. yeares: *Pererius* allotteth to the Perſian Monarchie 232. yeares, *lib.* 13. *in Dan.* M. *Lively* 230. But it is ſufficiently ſhewed before, that the Perſian Monarchie could not continue ſo long, qu. 43.

7. But *Montanus* counting by the high Prieſts goeth beyond them in all in his reckoning for the latter part of the Perſian Monarchie: for he giueth vnto *Eliaſhib* 41. yeares, in whoſe 14. yeare he ſaith Nehemiah returned to the king of Perſia after the citie was repaired, which was in 32. yeare of *Mnemons* raigne, Nehem. 5. 14. there remaine then of *Eliaſhibs* yeares 27. then *Ioiada* ſucceeded 25. yeares, *Iohanan* 24. yeares, *Iaddua*, to the time of Alexander 27. thus there ſhall be an 103. yeares from the 32. yeare of Mnemon, to the ende of the Perſian Monarchie; vnto the which adde the 32. yeares of Mnemon, and 7. yeares of Darius, there will ariſe an 142. yeares from the finiſhing of the Temple to the ende of the Perſian Monarchie, which Nehemiahs age will by no meanes endure. *in apparat. lib. Daniel.*

8. This then is the beſt reſolution, that although in ſuch great varietie and difference, the particular yeares can not well be aſſigned vnto the ſeuerall kings of Perſia, which ſucceeded after the finiſhing of the Temple, yet the whole ſumme muſt not extende beyond 80. or 81. or thereabout: ſo that thus the whole ſumme is made vp: 49. yeares are counted from *Cyrus* 1. to the 6. of *Darius*, when the Temple was finiſhed: and thence to the ende of the Perſian Monarchie, if 81. yeares more be added, we ſhall haue the whole ſumme of an 130. yeares: this account followeth *Beroaldus*, *Iunius* in his annotations, *edit.* 1. *H. Broughton* in his *proleg. in Dan.* who laſt named doth thus parcell out the yeares: from Cyrus to Xerxes 6. when he warred againſt Grecia, he giueth 30. yeares, to Artaxerxes with his father and alone, 42. to Ochus, called alſo Darius Nothus, alone 8. with his father 16. to Mnemon 42. to Ochus 3. to Darius the laſt 5. or 6. the whole ſumme is an 130.

54. Queſt. *Of the iuſt computation of the yeares of the Grecian Monarchie.*

Hauing the certentie of the yeares of the Perſian Monarchie in generall, the next part of the 490. yeares, decyphered in the 70. weekes, conſiſteth in the due examination of the yeares of the kingdome of the Grecians: where there are fiue ſeuerall accounts. 1. by the raigne of the kings of Syria, 2. by the yeares of the high Prieſts, 3. by the yeares of the captaines and Princes of the Iewes, 4. by the yeares of the kings of Egypt, 5. by the Olympiades.

1. By the Syrian kings, the account is vncerten: there are numbred of them in all from *Seleucus Nicanor*, the firſt king and founder of the familie of the Seleucians, to *Seleucus* the ſonne of *Gryphus* 19. kings: their particular names, with the yeares of their raigne, it is not needefull here to ſet downe: we ſhall haue further occaſion to deale with them in particular in the 11. chapter. But the reaſon why the account taken by them is not certen, is this: becauſe the kingdome of Syria, beganne 15. yeares after Alexanders death, and after the kingdome of Egypt, and it ended aboue 50. yeares before the kingdome of the Herodians began in Iudea, about which time the raigne of *Cleopatra*, the laſt Queene and Regent of Egypt, expired.

2. Likewise there is small certentie in the account taken by the yeares of the high Priests. *Montanus* setteth them downe in this order vnto the time of *Herod*.

High Priests	yeares.	High Priests	yeares.	High Priests	yeares.
Onias after Iaddua	27	*Iason*	3	*Alexandra the widow of Alexander high Priest.*	9
Simon Iustus	13	*Menelaus*	12	*Hircanus her son 3. moneths.*	
Eleazar	20	*Ionathas*	18	*Aristobulus Hircanus brother*	3
Manasses	27	*Simon*	8	*Hircanus restored*	22
Simon Iustus	28	*Ioannes Hircanus*	31	*Antigonus*	5
Onias Simons sonne	39	*Aristobulus*	1		
		Iannes Alexander	27		

The whole summe ariseth to 293. yeares or thereabout: in which account we want 7. yeares of the full number, which is allowed to the Greeke Monarchie, which is 300. yeares: and beside there is some variance in the particular account: for vnto *Eleazar* the third in the foresaid number, *Philo* giueth but 20. yeares, *Eusebius* 23. to Onias *Bullinger* appointeth but 25. yeares, *Montanus* 27. And the like difference may be found in the rest: as *Oecolampad.* giueth but 26. to Ioannes Hircanus, *Montanus* and *Bullinger* allow him 31. to *Aristobulus* and *Hircanus* he giueth 34. yeares, the other two count but 26. betweene them. So then this reckoning by the yeares of the high Priests is vncerten, and the rather, because the times were corrupt, and confused: they were made high Priests for money, and sometime one was vp, and an other downe.

3. The third kind of reckoning is by the yeares of the Princes and captains, ioyned with the yeares of the kings of Syria. *Oecolampad.* thus setteth downe the yeares of the kings of Syria vnto the time of the Macchabees, and then the yeares of the Macchabees in this order.

The kings of *Syria*.		The *Macchabees*.	
Alexander raigned yeares	5	*Iudas Macchabeus* gouerned yeares	3
Seleucus Nicanor	44	*Ionathas*	19
Antiochus Sother	19	*Simon*	8
Antiochus Theos	15	*Ioannes Hircanus*	26
Seleucus Callinicus	20	*Aristobulus*	1
Seleucus Ceraunius	3	*Ianneus Alexander*	27
Antiochus Magas	36	*Alexandra*	9
Seleucus Philopater	12	*Aristobulus* and *Hircanus*	34
Antiochus Epiphanes	11		
the summe is an	165	the summe is an	127

Both these summes put together make 292. there wanteth 6. to make vp 300. yeares. And beside, there is great variance and difference about the summe of these yeares: *Montanus* setteth downe an other account of the Hebrewes, who allow vnto the kingdome of the Grecians 175. yeares, before the time of the Macchabees, to whose gouernment they assigne but an 103. yeares, which make in all but 278. here want 22. yeares of 300. *Melanthon* much differeth not from the last account: he giueth vnto *Alexander* 7. yeares, to the *Seleucians* vnto *Iudas Macchabeus* 146. to the *Macchabees* from *Iudas* vnto *Herod* 127. the whole summe is 280. there yet are wanting 20. yeares. The former of these numbers agreeth with the account of yeares in the booke of the Macchabees, where it is said, that *Antiochus* died in the 149. yeare, 1. Macchab. 6. 16. and three yeare before that Iudas Macchabeus beganne to oppose himselfe against the tyrannie of *Antiochus Epimanes*. Hitherto then we can haue no certentie for the iust number of these yeares.

4. The fourth way is to proceede by the account of the yeares of the *Ptolomes* of Egypt: for *Ptolomeus Lagi* beganne his gouernment immediatly after *Alexanders* death: and *Cleopatra* the daughter of *Ptolome Auletes* raigned in Egypt to the beginning of *Herods* raigne in Iewrie, and somewhat after: their yeares are set downe thus, according to the computation of *Clemens Alexandrinus*, which *M. Br.* followeth:

Alexander	6	*Ptolom. Philometor*	35
Ptolomeus Lagi	40	*Physcon*	29
Pto. Philadelph.	37	*Lathurus*	36
Pto. Euergetes.	25	*Auletes*	29
Pto. Philopater.	17	*Cleopatra*	22
Pto. Epiphanes	24	the whole summe is	300.

And

And in this account likewise there is great vncertentie. *Tertullian.1 lib.contr.Iudaos*, setteth downe the kings with their yeares of raigne thus:

Alexander	12	*Epiphanes*	24
Sother in Alexandria raigned	35	*An other Euergetes*	37
Philadelphus	38	*An other Sother*	38
Euergetes	25	*Ptolome*	37
Philopator	17	*Cleopatra*	22
		the summe is	285.

This summe commeth short of 300. by 15. and beside here are 12. yeares giuen vnto *Alexanders* raigne after *Darius*, whereas he raigned but 6. or at the most 7. after the finall ouerthrow of the Persians: he raigned in all 12. yeares, but after Darius was vanquished, 6. onely or 7. which *Tertullian* counteth 12. yeares. And further, whereas *Clemens Alexandrinus* reckoneth for the Grecian Monarchie three hundreth yeares, some doe exceede that number, as *Epiphanius* addeth 12. yeares more: some come short, as *Suidas*, in *Adam* counteth lesse by 30. yeares.

5. The last way then to know the iust number of yeares for the kingdome of the Greeks, is by the *Olympiads*, which is a sure reckoning, as is before declared, qu. 35. for the Greeke affaires. *Alexander* died in the 1. yeare of the 114. Olympiad, as *Arrianus*, and most Chronologers doe hold: and our blessed Sauiour suffered in the 1. of the 203. Olympiad, *Ioseph. Scalig.* the yeares betweene these two Olympike yeares amount to 356. and with *Alexanders* 6. yeares, 362. *Iun. annotat.* from whence 62. must be abated from the ende of *Cleopatraes* raigne, vnto the passion of our blessed Sauiour: so there will remaine iust 300. yeares within two for the Greeke Monarchie. *Polanus* much differeth not counting by the yeares of the building of Rome: *Alexander* died in the 430. yeare of the age of Rome, and Ierusalem was destroyed in the 822. yeare: then diducting 38. yeares from thence backward to the passion of Christ, (which *Bullinger* maketh 40. placing the destruction of Ierusalem 2. yeares later, in the 824. yeare of Rome) and 60. or 61. to the ende of *Cleopatraes* gouernment: and there will by this account also remaine 300. yeares for the kingdome of the Grecians.

So then we haue toward the number of 490. yeares, first from Cyrus 1. to the ende of the Persian Monarchie, 130. yeares, and then 300. yeares for the gouernment of the Grecians: there remaine 60. yeares from the ende of *Cleopatra* her raigne, in the 4. yeare of Herod, in whose 30. Christ was borne, vnto the passion of Christ in the 34. of his age, but 33. complete, which make vp the 60. yeares: And so riseth the iust summe of 490. yeares, contained in Daniels 70. weekes. Thus by Gods gracious assistance haue I waded through this bottomlesse depth of Daniels 70. weekes, which I hold to be simply the most difficult and inextricable question in the olde Testament. Now it is time, that I proceede to discusse the words of the text: but first I will lay together in one view the sundrie interpretations of these 70. weekes, which haue beene dispersedly handled before.

55. Quest. *The seuerall interpretations of Daniels 70. weekes, dispersedly handled before, summed together.*

The sundrie opinions and diuers interpretations of the numbring of Daniels weekes, may be sorted out in this manner into these 6. orders or ranks. 1. Some beginne the account too soone, and ende too soone. 2. Some beginne too late, and ende too late. 3. Some beginne too soone, and ende too late. 4. Some beginne too late, and ende too soone. 5. Some beginne well, and ende not right, and they either ende too soone, or too late. 6. Some ende well their account, but beginne not right, and that either too soone or too late: the first foure doe erre both in the beginning and ende, the other two faile but in the one, either in the beginning or ende.

1. Of the first sort is *Origen*, who beginneth from Adam, and endeth 69. weekes of the account at the natiuitie of Christ, the 70. weekes he extendeth thence to the destruction of the citie: see this opinion confuted before, qu. 40.

2. Of the second sort are diuers. 1. all they which beginne the acount after the raigne of Cyrus, as *Chrysostome*, who beginneth at the 20. yeare of *Darius Longimanus*, and endeth at the subuersion of Ierusalem: so *Eusebius* beginneth at Darius Hystaspis, and endeth at *Traian* the Emperour: and *Iunius*, *Iosephus Scaliger*, M. *Liuely*, beginne at the 2. yeare of

Darius Nothus, and ende with the ruine of the citie: see their opinions more at large, quest. 47. Likewise *Apollinaris* beginneth at Christs natiuitie, and endeth at the comming of Antichrist toward the ende of the world: see qu.34. and 48.

3. Some beginne too soone, and ende too late, as *Hyppolitus*, beginning 50. yeares before Cyrus, and ending toward the dissolution and ende of the world: and *R. Salomon*, who beginneth at the destruction of the first Temple, and endeth at the destruction of the second: see qu.40. and 48.

4. Some beginne too late and ende too soone, as *Melancthon*, that beginneth his second reckoning from *Longimanus*, and endeth at the baptisme of Christ: see before, qu.47.

5. Some beginne well, and ende too soone, as *Origen*, who in one account beginneth at *Darius* the Mede, and endeth at the natiuitie, qu.47. before: so also *Melancthon* in one account. *Eusebius* also in one account beginneth at *Cyrus*, and endeth in *Hyrcanus* time. Some beginning right, ende too late: as *Tertullian* beginning at *Darius*, and *Clemens Alexandrinus* at *Cyrus*, ende at the subuersion of Ierusalem: qu.47. before. And some Hebrewes beginne at Darius the Mede, but extend the yeares to the raigne of *Adrian* the Emperour: see quest.48.

6. Some ende right, namely at the passion of Christ, but beginne too soone, as *Lyranus* and *Burgensis*, who beginne in the 4. or 5. yeare of Zedekiah, see qu. 41. some ending there also, beginne too late; as they which beginne at the 20. yeare of *Longimanus*, and end at the passion of Christ: of which opinion are *Theodoret*, *Zonaras*, *Ioannes Lucidus*, *Pererius*, *Bullinger*, with others: see before, qu.49.

Then the best account of these weekes, is to pitch the beginning and ende both right: and that is to beginne them at *Cyrus*, at the first going forth of the word for the returne of the people, as is prooued before at large, quest. 43. and to determine and conclude them at the most holy passion of our blessed Sauiour, as is likewise before prooued at large, qu.49. of this chapter. Now I will returne to examine the words, as they lie in the text.

56. Quest. *Why the 7. weekes are seuered from the 62.*

v.25. *Vnto the Messiah shall be 7. weekes,*
and 62. weekes.

1. Some thinke that no other reason is to be giuen hereof, but that the Angel of purpose thus speaketh, that the prophecie should be vttered in darke and obscure tearmes: as *Hierom* to this purpose saith vpon the 45. of Ezekiel, *Scriptura difficultatem habet in numeris, vt intentum faciat animum auditoris*, the Scripture vseth some difficultie in numbers, to make the minde of the hearer more intent: But it is euident, by the diuiding of the last weeke from the rest, wherein some speciall matters are deliuered, concerning the death of the Messiah, and the confirming of the couenant, and ceasing of the sacrifices, that there is some speciall intendment in the setting apart also of the 7. weekes from the rest.

2. Some doe thinke, that it is onely an Hebrew phrase, who vse to set the lesse number before the greater: as we would say, speaking of Abraham, he liued an 175. yeares, but the Scripture saith, he liued 5. and 70. and an 100. yeares: so *Hierome*. But to this *Calvin* answereth, *non continuat seriem annorum, &c.* he continueth not here the course of yeares, as in setting downe the age of man, &c. for the reason in setting downe of numbers in that manner is, because they are of diuers kinds: when the yeares are numbred by hundreds, tennes, and vnions: but here the number is all of the same kind, 70. in all. And if the Hebrew phrase should be here obserued, he should haue said, *nine, and sixtie*, or 7. 2. and 60. two should not be put after 60. And why is the 70. weeke put last of all? it should after that manner of speaking be put first: as to say thus, 1. and 7. and 62. There is then more here to be considered then the phrase onely.

3. Some make no matter at all of this diuision, but put the 7. weekes and 62. weekes together: that after 69. weekes the Messiah shall be slaine, *Melancth. Vatab. Osiand.* but then this diuision made of purpose by the Angel should seeme to be idle.

4. *Pererius* therefore giueth this reason of this diuision, because in these seuen weekes, which make 49. yeares, there were two notable accidents; the repairing of the citie by Nehemiah, and in the ende of this tearme fell out that notable historie of *Mordecai* and *Esther* vnder *Artaxerxes Mnemon*. But *Pererius* is here deceiued: for as it shall afterward appeare, the repairing of the citie by Nehemiah, was without the compasse of these 7. weekes: and the other storie fell out in the space of this tearme, but not vnder *Mnemon*: that *Assue-*

rus

rus is moſt like to be *Darius Hyſtaſpis*, as is before ſhewed, qu. 44.

5. Some giue a myſticall reaſon of it, as *Burgenſ. addit. 4. Antiqua lex dicitur ſeptenaria, noua octonaria*, the olde law is ſignified by ſeuen, the new law by eight: to ſhew hereby that the Meſſiah ſhould bring in a new law, and aboliſh the old. But the Meſſiah was not to come in thoſe 7. weekes, but after 62. weekes more.

6. So then in that the 7. weekes are diuided from the reſt, it doth not ſo much ſhew what notable accidents ſhould fall out therein, as it doth preſcribe the very number of yeares, after the which from the going out of the word, the Temple and citie ſhould againe be repaired and reedified; which accordingly came ſo to paſſe, as ſhall be ſhewed afterward.

57. Queſt. *Whether theſe 7. weekes muſt be counted before the 62. weekes, or after.*

It beeing then agreed vpon, that there was ſome ſpeciall cauſe in ſeuering theſe 7. weekes from the reſt, yet there is ſome queſtion, when theſe 7. weekes ſhould beginne, before or after the 62. weekes.

1. *Tertullian* putteth them after: for the 62. weekes he extendeth from Darius to the birth of Chriſt, and then 7. weekes and an halfe, that is, 53. yeares, he counteth from thence to the deſtruction of Ieruſalem. But from Chriſts birth, who ſuffered in the 34. yeare of his age, to the deſtruction of the citie, ſome 40. yeares after, was aboue ſeuen weekes, they make 10. weekes, 70. yeares at the leaſt.

2. Some Hebrewes, whoſe opinion *Hierome* rehearſeth in his commentarie vpon this place, doe ende the 62. yeares at the taking of the citie by *Titus*, and from thence to the finall deſtruction by *Adrian* the Emperour, they count 8. weekes more, which maketh 56. yeares. But beſide that there are found from *Darius* to *Adrian* the Emperour, aboue 600. yeares, whereas 72. weekes make but 490. yeares: the 7. weekes muſt be counted to the Meſſiah, as is euident, v. 25. not after.

3. *Theodoret* bringeth the 69. weekes to *Hyrcanus* death, and from thence to the baptiſme of Chriſt, he counteth 7. weekes, that is 49. yeares: But he is much deceiued in his account: for from *Hyrcanus* death to the baptiſme of our Sauiour, are about 60. yeares: for after *Hyrcanus* in the 32. yeare of *Herod*, or thereabout, was Chriſt borne, who was baptized in the 30. yeare of his age.

4. Now that theſe 7. weekes are to be counted before the 62. weekes, not to be caſt after them, 1. the order of the words declare: there ſhall be ſeuen weekes to the Meſſiah, and 62. weekes. 2. and beſide it is ſaid, that not after 69. weekes, but after 62. weekes Meſſiah ſhall be ſlaine: ſo that vnleſſe the 62. weekes be put to the 7. weekes, the yeares will not bring vs to the Meſſiah. 3. the accidents that fell out after that time, the building of the citie, and the wall, which were done after the tearme of theſe 7. weekes, which things accordingly came to paſſe, will bring backe theſe 7. weekes into the firſt place. 4. And beſide the Angel directly beginneth the 7. weekes from the going forth of the word, v. 25.

58. Queſt. *When this tearme of 7. weekes, that is, 49. yeares beganne, and when it ended.*

1. *R. Salomon*, whome *Lyranus* ſeemeth herein to incline vnto, beginneth theſe ſeuen weekes from the deſtruction of the firſt Temple by Nabuchadnezzer, and endeth them at Cyrus, which time by his account maketh 52. yeares. But in this number of 52. yeares, there are 3. yeares aboue 7. prophetical weekes, that is, 49. yeares, which the Rabbin is conſtrained (to make his account euen) to put off to the beginning of the 62. weekes: but then is not the Angels diuiſion iuſt and true, that cutteth off onely 7. weekes from the reſt: and beſide, theſe 7. weekes muſt beginne from the going forth of the word for the people to returne, they take not then beginning ſo long before.

2. M. *Calvin* beginneth theſe yeares in the firſt of Cyrus, and endeth them in the ſixt yeare of Darius the ſonne of Hyſtaſpis, the 3. king of Perſia: but this can not be: for they that giue the moſt yeares vnto Cyrus and Cambyſes, allow but vnto the one 30. to the other 7. excepting onely *Luther*, who following *Euſeb. l. de demonſtr. Euang.* giueth to each of them 20. yeares: then adde the 6. yeares of Darius, they will make but 43. how then can the ſeuen weekes here be fulfilled? Beſide, that *Darius*, in whoſe ſixt the Temple was reedified, called *Darius* of Perſia, was not Darius Hyſtaſpis, the 3. king of Perſia, but before this Darius three other kings are named, *Cyrus*, *Aſſuerus*, *Artaſhaſht*, Ezr. 4. 6, 7.

3. *Oecolampadius* proceedeth an other way: for thus he casteth vp the reckoning: he alloweth vnto Cyrus 9. yeares, and to Cambyses 8. or to Cyrus 14. and to Cambyses 3. and then he putteth hereunto 20. of *Darius*, when Nehemiah was sent to Ierusalem, in whose 32. yeare the building of the citie was finished. But in this account diuers errours are committed. 1. in giuing 17. yeares to Cyrus and Cambyses, therein he differeth from other Chronologers: the Hebrewes giue vnto them both 9. yeares ioyntly: the most 37. yeares: *Bullinger* to Cyrus 16. to Cambyses 8. If it shall be free for men, to allot vnto the raigne of kings more or fewer yeares at their pleasure, whersoeuer they beginne their account, they may make it agree. 2. *Darius* in whose time the Temple was built, was not *Darius* the sonne of *Hystaspis*, who immediatly succeeded Cambyses: for before this *Darius* are named three other kings, as is shewed before out of Ezr. 4. 6, 7. but *Darius Hystaspis* was the third king of Persia.

4. *Bullinger* will haue these 7. weekes beginne in the 7. yeare of *Artaxerxes Longimanus*, when Ezra was sent with a new commission to Ierusalem, Ezr. 7. from thence counting 49. yeares we shall come to the 11. yeare of *Darius Nothus*; counting as he doth to *Longimanus* raigne 44. yeares: and in this time was the citie repaired by Nehemiah, but with much trouble. But this account also faileth: 1. The Temple was, after many yeares intermission, built and finished before Ezra was sent, in the 6. yeare of Darius, Ezr. 6. 15. which intermission is signified, in the diuiding of these 7. weekes from the rest, as shall afterward appeare, qu. 59. 2. He beginneth the 7. weekes, where they should ende, namely at the finishing of the Temple, as shall be shewed afterward.

5. They likewise which beginne these 7. weekes at the 20. yeare of *Artaxerxes Longimanus*, as *Pererius*, with diuers others, can shew no reason, why these 7. weekes should be cut off from the rest, saiuing that because in this time Nehemiah was sent: and in the ende of this tearme, in the raigne of *Artaxerxes Mnemon*, he thinketh the historie of Esther and Mordecai fell out. But *Pererius* is much deceiued. 1. he beginneth the 7. weekes after the time, wherein they should ende, namely, at the finishing of the Temple, as followeth to be shewed. 2. And it is before proued, that Mordecai liued not vnder *Artaxerxes Mnemon*, but vnder *Darius Hystaspis*, who is called *Assuerus*, as is shewed before, qu. 44. 3. But though they seeme to alleadge some reason for the beginning of these 7. weekes in the 20. of *Artaxerxes*, there can be no probable cause shewed, of the ending of these weekes, which by *Pererius* account will bring vs to the 10. yeare of *Artaxerxes Mnemons* raigne, whome he supposeth to be Esters Assuerus: for in that storie, there is no speciall note made of the 10. yeare, but of the 3. yeare, wherein he made a feast to his nobles, Esth. 1. 3. of the 7. yeare, when he married Esther, c. 2. 16. and of the 12. yeare, when Haman procured the decree against the Iewes, c. 3. 7.

6. Some beginne these 7. weekes at the 20. yeare of Artaxerxes Longimanus, and ende them at the 2. of Artaxerxes Memor, *M. Lydyat, pag.* 78.

But beside the difference in this computation betweene him and *Pererius*, who bringeth the 7. weekes from the 20. of *Longimanus*, to the 10. of *Memor*, or *Mnemon*, no reason can be assigned of the breaking off and diuiding those 7. weekes from the other: he saith, that other cities of Iudea beganne then to be builded, but with much trouble: but Daniel maketh mention onely of building Ierusalem in this place.

7. *Iosephus Scaliger lib. 6. de emendat. tempor.* *M. Iunius*, *M. Linely* in his Persian Monarchie, and *Polanus* beginne these 7. weekes in the 2. yeare of *Darius Nothus*, and ende them in the 32. of Artaxerxes Mnemon, when Nehemiah returned, after he had finished the building of the citie vnto the king of Persia, Nehem. 5. 14. there remained 17. yeares after Darius second, whom they held to haue raigned 19. yeares: which make the summe of 49. yeares: in which space of time, both the Temple and citie were builded.

But against this opinion it may thus be obiected. 1. the 7. weekes, and the 70. weekes haue the same beginning from the going forth of the word, which is before prooued at large to haue beene in the first of Cyrus, quest. 43. 2. they beginne these weekes where they should ende: for these 7. weekes were the time of the intermission and breaking off of their worke, in building the citie and Temple: the Angel sheweth how long that worke should be interrupted, after the which they should beginne to build.

8. *M. Iunius* then in his former edition beginneth these weekes in the first of Cyrus, and endeth them in the 20. yeare of *Longimanus*, when Nehemiah had his commission giuen him,

him; ſo alſo *H. Br.* in his commentarie: But from Cyrus 1. to the ſending of Nehemiah in the 20. Artaxerxes Longimanus, muſt needes be aboue 49. yeares in account: for the foure former kings of Perſia, *Cyrus, Cambyſes, Darius* the ſonne of *Hyſtaſpis*, and Xerxes, had more then 30. yeares among them.

9. Wherefore the beſt reckoning of theſe 7. weekes is this: to beginne them with *M. Calvin, Oecolampad. M. Br.* in Cyrus firſt, and to ende them in the 6. of *Darius Longimanus*, when the Temple was finiſhed: and in the 7. yeare was Ezra ſent, and in the 20. by the ſame king, Nehemiah: my reaſons are theſe. 1. from the firſt going forth of the word, which was in Cyrus time, muſt theſe 7. weekes take beginning, which make 49. yeares: the time is too ſhort to end them in the raigne of Darius Hyſtaſpis, which was within 49 yeares, and too long to extend them to *Darius Nothus*, who was the ſixt king of Perſia, which was about 70. yeares from Cyrus firſt: therefore one muſt be taken betweene them, and that was Darius Artaxerxes called Longimanus, who was next before *Nothus: Longimanus* is held by the moſt to haue raigned 40. yeares, which yeares added to the raigne of 4. kings before *Cyrus, Cambyſes, Darius, Xerxes*, will make too many for the account of 49. yeares, to the 2. of *Nothus*. 2. The Temple was 46. yeare in building as the Iewes ſay, Iohn. 2. which yeares muſt be accounted from the 3. of Cyrus, when the building beganne to be hindred, for the which cauſe Daniel was in heauines 3. weekes of dayes, Dan. 10. 3. ſo we ſhall haue the ſumme of 46. yeares from Cyrus 3. and of 49. from Cyrus 1. to the finiſhing of the Temple.

But it will be obiected, that it was *Darius Nothus*, in whoſe 6. the Temple was built, becauſe he had an Artaxerxes going before him, Ezra. 4. 7. and an other after him, Ezr. 6. 14. and 7. 1. and ſo he was in the middes betweene two Artaxerxes, *Longimanus* and *Mnemon*, and that muſt needes be *Nothus, Ioſeph. Scaliger lib. 6. de emendat. temp.*

Anſw. That *Artaſhaſht* mentioned, Ezra. 4. 7. who ſent a reſcript to hinder the building of the citie and Temple, was not Artaxerxes Longimanus, but Cambyſes, who was a chiefe hinderer of the building of the Lords houſe. 1. *Longimanus* is held of all to haue beene a friend vnto the Iewes. 2. In the accuſation ſent to *Artaſhaſht* they ſay, that the Iewes did build and lay the foundation of the walles, Ezr. 4. 12. they ſpeake, as of a thing then in doing, which could not be ſo many yeares (more then 40) after in *Longimanus* time: for the worke was intermitted vnto the time of Darius. Ezra. 4. 5. this complaint then was made to Artaſhaſht, prince vnder Cyrus, namely, *Cambyſes* his ſonne, who had the adminiſtration of the kingdome, his father beeing occupied in forren warres abroad: ſo *Iun. edition. 3. Vatab. H. Br.* Though *Aſſuerus* be mentioned before v. 6. which was Darius Hyſtaſpis, how in the beginning of his raigne an accuſation was made againſt them; that prooueth not the Artaſhaſht following to be Longimanus: but the ſtorie returneth to ſhewe the originall of that accuſation, which formerly had beene made.

3. That place, Ezr. 6. 14. prooueth not an other *Artaſhaſht* to haue ſucceeded Darius: there are diuers opinions. 1. Some thinke, that *Artaxerxes Mnemon* cauſed ſuch things to be finiſhed, which belonged to the ornament of the Temple, which was made an ende of in his fathers time: *ex Vatabl.* but here the finiſhing of the Temple is aſcribed to Darius and Artaſhaſht together, not to one after an other. 2. *Iunius* thinketh, that Artaſhaſht raigned together with his father: but it is not like that in the ſecond yeare of Darius, when the worke beganne, that Darius ſonne was ſo old, as to take the adminiſtration of the kingdome vpon him. 3. Some by *Darius* vnderſtand Darius the Mede, who ioyntly with Cyrus gaue that commandement at the firſt; and by *Artaſhaſht* they vnderſtand *Longimanus, Iun. annot. edit.* 1. 4. Some thus read, *Darius*, that is, *Artaſhaſht, Vatab.* and M. *Br.* nameth him Darius Artaſhaſht, which ſeemeth to haue beene a common appellation to moſt of the Perſian kings, *Iun. Geneuenſ. annotat. in Ezra* 7. 1. I preferre this latter, for in the firſt commandement which was giuen vnto the Iewes to returne, onely mention is made of Cyrus, 2. Chron. 36. 32. Ezra. 1. 1. Darius then called king of Perſia, which was *Longimanus*, Ezra. 4. 24. the ſame is *Artaſhaſht* called here king of Perſia, and Ezra. 6. 22. king of Aſhur, and Nehem. 13. 6. king of Babel: a part of the kingdome beeing by the figure *Synecdoche* taken for the whole: for all was vnder the gouernement of the kings of Perſia.

Whether Darius and Artaſhaſht mentioned Ezr. 6. 14. were all one king.

4. Some thinke that the firſt Artaſhaſht or Artaxerxes mentioned Ezra. 4. 7. was *Smerdes*, which vſurped the kingdome after *Cambyſes*, for 7. moneths: and the other *Artaxerxes* ſpoken of Ezra. 6. 14. and 7. 1. was Artaxerxes Longimanus, and Darius there mentioned

was *Darius Hystaspis* called the king of Ashur, Ezra. 6. 22. because he subdued Babylon and Assyria, so M. *Lydiat de emendat. tempor. pag.* 64, 65. 73.

But 1. it is not like that *Smerdes* beeing king not aboue 7. moneths, and not throughly setled, could be such an hinderer of the building of Ierusalem: or that in so short a time, there could be such entercourse by letters to and fro from the king of Persia to Ierusalem beeing farre distant, euen 4. moneths iourney, Ezra. 7. 9. the other Artaxerxes, was indeed *Longimanus*, as is before shewed, and the same was the Darius also there mentioned, Ezra. 6. 14. for how could the temple be said to be finished by the commandement of Artashasht, who yet raigned not, but is mentioned by anticipation, as he thinketh: and as *Darius* is here called king of Ashur, so is Artashasht called king of Babel, Nehem. 13. 6. they were both the same as is before shewed, a part of the kingdome is taken for the whole.

59. Quest. *Whether that place*, Ioh. 2. 20. *that the Temple was* 46. *yeares in building, haue any agreement with these* 7. *weekes.*

1. *Oecolampadius* vtterly reiecteth that saying of the Iewes, *nobis illud dictum Iudaeorum, quod per inuidiam loquebantur, non est tantæ authoritatis, &c.* to vs that saying of the Iewes is not of so great authoritie, that we should set it against so euident places of the Scripture. Likewise *Bullinger* thinketh that the Iewes might ouerlash in this speach, as they did when they said to Christ, *Thou art not yet fifte yeare old*, Ioh. 8. 57. and yet he neuer saw fourtie. But, although where the Iewes speake vpon their blind traditions contrarie to Scripture, they are not to be regarded; yet when we see the receiued opinion to concurre with Scripture, and the euent to be answerable thereunto, it is not to be reiected: as here the 46. yeares by them mentioned, beeing counted from Cyrus third, when the worke ceased, doe agree with this propheste of 7. weekes, that is 49. yeares from Cyrus first.

2. *Iosephus Scaliger* likewise reiecteth this testimonie of the Iewes, *lib. 6. de emendat. tempor.* vpon this reason, because these 7. weekes are appointed for the building of the citie and streete, and not of the Temple: But by the one the other must be vnderstood: the building of Ierusalem includeth also the building of the Temple: for otherwise no mention is made at all here of the building of the Temple, which notwithstanding was principally intended, both in the propheste of Isay concerning Cyrus, c. 44. 28. and in the fulfilling thereof, Ezra. 1. 1.

3. *Pintus* applyeth that tearme of 46. yeares to the building of the Temple, but he doth not make it agree with these 7. moneths: for he reckoneth but 48. yeares in all to the finishing of the Temple, which beganne two yeares after the going forth of the word: so that from the beginning of the building were 46. yeares, but from the going forth of the word 48. *Contra.* But neither were two yeares expired from the going forth of the word vnto the beginning of the Temple, but onely one yeare complete and somewhat more: for they beganne to set forward the worke in the 2. yeare the second moneth, Ezra. 3. 8. And thus the propheste of 7. weekes from the going forth of the word should not be fulfilled.

4. Some thinke, that the Iewes put diuerse times together, of the second building of the Temple in their returne from captiuitie, and of the third by Herod, so that they adde 20. yeares, which Herod spent in enlarging the edifices about the Temple, *Oecolamp.* But the Iewes speake onely of the time spent in the building of the second Temple: for *Salomons* Temple was finished in 7. yeares, 1. king 6. and Herods worke about the Temple in 10. yeares, as *Iosephus* witnesseth, *lib. 15. antiquit.*

5. *Pererius* thinketh the Iewes computation to be true, which he beginneth in the 2. yeare of Cyrus, when they laid the foundation of the Temple, and endeth in the 9. of Darius Hystaspis, when all the worke, the outward Court and all were finished: and thus he casteth the summe; from Cyrus 2. there remaine 29. yeares of Cyrus raigne, *Cambyses*, and the Magi raigned 8. and Darius 9. But the 7. weekes he beginneth from the 20. yeare of *Longimanus.*

Contra. 1. Beside that, *Cyrus* and *Cambyses* raigned not so long ouer the Persian Monarchie: Cyrus is held to haue raigned in all 30. but ouer the whole Monarchie, after the ouerthrowe of Babel, but three. 2. an other errour is, that *Pererius* taketh the ninth yeare of Darius, following therein *Iosephus*, whereas Ezra. 6. 14. the Temple was finished in the 6. yeare of Darius. 3. neither was this *Darius Hystaspis*, but *Darius Longimanus*, vnder whom

whom the Temple was finiſhed, as before is ſhewed, queſt. 45. 4. the ſeuen weekes muſt beginne from the 1. of Cyrus, not from the 20. of *Longimanus*, as is alſo before prooued, queſt. 43. and queſt. 58.

6. *M. Calvin*, whom the *Genevenſ.* followe in their annotation here, doe giue vnto the building of the Temple 46. yeare, and to the laying of the foundation 3. yeares, which make 49. in all: but this account cannot ſtand neither, for the 7. weekes muſt beginne from the going forth of the word, which was in the 1. of Cyrus: the foundation of the Temple was laid in the 2. yeare, then cannot the 7. weekes and theſe 49. yeares, wherein the Temple was built, ende together, not beginning together.

7. Some thinke that the Iewes ſpeake not of the Temple built by *Zorobabel*, but of Herods Temple which he beganne to enlarge in the 18. yeare of his raigne, which was 46. yeares before, and was not yet finiſhed, *M. Lydyat de emendat. tempor. p.* 174.

8. But the more receiued and probable opinion is, that the Iewes ſpeake of the Temple built after their returne out of captiuitie, and finiſhed, not then in building; and thus the 7. weekes, and the 46. yeares are made to agree together: the 7. weekes, which make 49. yeares, beginne at *Cyrus* 1. and the 46. yeares muſt be counted from the third of Cyrus, when the worke of the houſe was hindered: and ſo the 7. weekes and the 46. yeates ſhall ende togethet at the finiſhing of the Temple in Darius 6. yeare, *H. Br.* in his *Concent.*

Queſt. 60. *Vnto Meſſiah the Prince ſhall be ſeuen weekes, ver.* 25.

Who is here vnderſtood by the Meſſiah.

1. *R. Selamo* who beginneth the 7. weekes at the deſtruction of the firſt Temple, will haue this Meſſiah, or anointed, to be Cyrus, as he is called, Iſay. 45. 1. *Thus ſaith the Lord to Cyrus his anointed:* and from the deſolation of the Temple vnto Cyrus he counteth 52. yeares.

Paulus Burgenſis thus confuteth this aſſertion, becauſe none are ſimply in Scripture calleth *annointed*, but thoſe which were annointed either with materiall oyle, as the kings and Prieſts, or with ſpirituall, as the Prophets; but Cyrus was neither of theſe wayes annointed. And whereas this place is vrged of Cyrus, he ſaith it is not to be vnderſtood of Cyrus, but of the Meſſiah: this anſwer of *Burgenſ.* is verie weake: for in that the Prophet ſaith, *Cyrus his annointed*, what is more euident, then that he ſpeaketh of Cyrus, beeing expreſſed by name? *Pererius* anſwer alſo is vnſufficient, that *Cyrus* was long before the beginning of theſe weekes; whereas it hath beene alreadie ſhewed, that the weekes beganne in Cyrus time.

Thus therefore is this opinion rather refelled. 1. becauſe he himſelfe counteth 52. weekes vnto Cyrus, which make aboue 7. weekes of yeares, *Burgenſ.* 2. Afterward by Meſſiah that ſhould be ſlaine, he vnderſtandeth *Agrippa* king of the Iewes; and ſo he changeth the perſon, taking the Meſſiah for two diuerſe perſons: whereas it is euident, that the Prophet ſpeaketh of one and the ſame Meſſiah, *Lyran.* 3. he is called Meſſiah the gouernour, or principall, for ſo the word *nagid* ſignifieth: but none is called the principall Meſſiah but onely Chriſt, of whom the Prophet ſpeaketh, Iſay. 55. 4. *I haue giuen him for a witneſſe to the people, for a Prince, &c.* the word is *nagid*, *Burgenſ.*

2. Some by the Meſſiah vnderſtand *Nehemiah*, as *Ab. Ezra*, ſome *Zorobabel*, ſome *Iehoſhua* the high Prieſt, as *R. Leui*, *Ben Gerſon*. But theſe were in the beginning of the 7. weekes, at the returne of the captiuitie, Ezra. 2. 2. it cannot be therefore ſaid, that there ſhould be 7. weekes vnto them: And againe, the office of this Meſſiah was to finiſh ſinne, and reconcile iniquitie, which none of theſe could doe.

3. Some by Meſſiah, taking the ſingular for the plurall, doe vnderſtand the annointed gouernours, whom *Euſebius* taketh to be the Macchabees, who were both Prieſts and kings: but vnto the beginning of the raigne of the Maccabees, were aboue 7. weekes from the beginning of the 70. weekes, whereſoeuer they beginne them: for the regiment of the Macchabees beganne aboue an hundred yeares after the ende of the Perſian Monarchie.

4. *M. Liuely* therefore in his Perſian Monarchie, p. 205. taketh the word Meſſiah ſomewhat more largely, for the chiefe rulers and kings of the Iewes commonwealth, vnto the beginning of whoſe ſetled eſtate are counted 7. weekes: for from the 2. of *Darius Nothus* when the Temple beganne to be reedified, of whoſe raigne there remained 17. yeares, to the 32. of Arraſhaſht, are iuſt 49. yeares, in whoſe 32. yeare the citie beeing builded, and

set forme of gouernement established, Nehemiah returned vnto the king, Nehem. 13. 6. of this his opinion he yeeldeth two speciall reasons. 1. from the Hebrewe point *athnah*, after 7. weekes, which beeing a perfect distinction, doth suspend it from the sentence following: so that he would haue these 7. weekes to the Messiah, taken by themselues, and not to be ioyned with the 62. weekes following. 2. these two things beganne together, the citie builded, and the annointed gouernour thereof: as *Samballat* in a letter to Nehemiah ioyneth them both together, Nehem. 6. 6. *thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be the king thereof*, to this purpose *M. Lively*, p. 209.

Answ. 1. *Oecolampadius* to that obiection of the points, maketh this answer: *we had rather followe in this place the Greekes and Latines, quam Iudaos pro sua libidine punctum constituentes*, then the Iewes setting the points according to their pleasure: but this is a dangerous answer: for if we make question of the Hebrewe pricks and points, we shall haue no certaintie of the Scripture: therefore I rather answer with *Polanus*, that although the perfect distinction *athnah*, be there set, yet the rest must be ioyned in sense, as the Angel at the first maketh but one whole number of 70. weekes.

2. It followeth not, because when the citie was builded, the setled gouernement began, that therefore the gouernours were this Messiah: And if Nehemiah were the first gouernour, as it cannot be denied, after the building of the citie: to the beginning of his gouernement, there were not 7. weekes of yeares; seeing he was sent in the 20. of *Artaxerxes*, and there continued to the 32. yeare, when according to his account the 49. yeares expired.

3. Wherefore the best and most receiued interpretation is, that by Messiah here, we are to vnderstand our Blessed Sauiour Christ Iesus; as it may thus appeare. 1. one and the same Messiah is spoken of through this prophesie: but the Messiah which should be slaine, and confirme the couenant for one weeke, was Christ: therefore this Messiah here spoken of was Christ. 2. the weekes before spoken of, to finish sinne, and reconcile iniquitie, could onely be performed by Christ.

6. Some doe vnderstand by Messiah, Christ, and make this the sense, that 7. weekes, that is, 49. yeares he should be their gouernour, and afterward cast them off: But it is euident, that the Lord did not onely during those 7. weeks take vpon him the protection of that people, but many yeares after also.

7. Some obiect, that in that Messiah is called here a captaine or gouernour, if it were meant of Christ, it would extenuate his dignitie: *M. Calvin* answereth, that therein the dignitie and excellencie of Christ is set forth, who was a captaine ouer all other kings and Princes: and this title is giuen also to kings, and to the chiefe earthly states; as Dauid is called the captaine of the people, 2. Sam. 3. 2. and Hezekiah, 2. king. 20. 5. *Pererius* addeth further, that this title, *nagid*, captaine, Prince, is particularly giuen vnto Christ, as Isay. 55. 4. *I haue giuen him for a prince or captaine:* for he was our captaine, 1. to lead vs by his holy example of life. 2. in teaching the way vnto saluation. 3. in gathering together his church, and conducting them to eternall life, *Perer. lib.* 10. *quest.* 17.

Quest. 61. v. 25. *The streetes shall be built againe in a troublesome time: how this was fulfilled.*

1. Some doe referre this troublesome time to the 62. weeke, immediately before spoken of: which containeth 434. yeares to be counted, vnto the Messiah from the ende of the 7. weekes: and then the meaning is this, that during all the continuance of that time, the commonwealth of the Iewes should haue much trouble: so *Iun. Polan.* and *M. Lively* out of *Saadiah* giueth this sense, *pag.* 172. that Ierusalem beeing builded, shall continue 434. yeares before the desolation: but in that mention is made of building the streetes againe, that is, the citie, the words seeme to haue speciall reference to these troublesome times in the first 7. weekes, wherein the worke of the Temple and citie were intermitted.

2. Some by the streightnes of time, vnderstand the short time, wherein the citie was builded: for after it beganne to be reedified in the 2. yeare of Darius, it was finished in foure yeare, *Hug. Cardinal.* but it is shewed before, that it was from the first to the last 46. yeare in building, and therefore the 7. weekes are singled from the rest, to note the streightnesse and troubles of those times.

3. Some hauing speciall reference vnto the 7. weekes, doe vnderstand onely the troublesome building of the citie, because they hold the Temple to haue beene built before the 7. weekes beganne, so *Bullinger, Iosephus Scaliger, Osian.* as mention is made, Nehem. 4.

how

how they built with one hand, and held their ſwords in the other: But ſeeing the building of the Temple was the principall worke, and was intermitted 46. yeares, it is not like that it ſhould be omitted in this propheſie.

4. Wherefore by building here in a troubleſome time, is vnderſtood the building of the Temple and the citie: as *Iunius* in his *commentarie*, vnderſtandeth the building of Ieruſalem: that both of them ſhould be in a troubleſome time: So that as afterward the Angel ſheweth what ſhould happen after the 7. and 62. weekes: ſo here ſpecially is intended what memorable thing ſhould befall within the compaſſe of theſe 7. weekes in the building of the Temple: and after in the building of the citie, *H. Br. Concent.* as alſo thereby is ſignified, that their whole ſtate ſhould remaine troubleſome ſtill, as the booke of the Macchabees ſheweth, *Lyran.* that they ſhould not looke for any perfect outward eſtate, but be ſtirred vp to looke for their ſpirituall redemption by the Meſſiah.

Queſt. 62. *Of the 62. weekes, how they are to be vnderſtood.*

1. *Pererius* obſerueth vpon this place, that in ſome copies of the *Complutenſe* edition, for 62. weekes, there are put 64. weekes: which he noteth to be a manifeſt error, ſeeing that in the originall, and the beſt tranſlated copies, there is mention made onely of 62. weekes, which make 434. yeares.

2. *Ioſephus Scaliger* doth not beginne theſe 62. weekes, where the firſt 7. ende, but doth giue a diuerſe beginning vnto them: the 7. weekes he would haue beginne in the 2. of *Darius Nothus*, and ende in the 32. of *Artaxerxes Mnemon:* the 62. weekes he thinketh to beginne in the 5. yeare of *Mnemon*, and to ende at the paſſion of Chriſt.

But 1. in that the Angel putteth all theſe weekes together in one whole ſumme of 70. it is eudent, that the 62. weekes muſt followe immediately after the 7. weekes, and the 70. and laſt weeke after the 62. 2. ſeeing that Ezra was ſent in the 7. yeare of *Artaxerxes*, Ezra. 7. 1. *Scaliger* thinketh that the decree was made for his returne in the 5. yeare, but he ſpent one yeare in his preparation: But *M. Liuely* anſwereth that one yeare will not ſerue his turne: for from the laſt yere of the 202. Olympiad, counting 434. backward, we come to the ſecond yeare of the 94. Olympiad, which falleth into the 3. yeare of *Artaxerxes* raigne by *Scaligers* owne confeſſion: but by *Bullingers* tables, the 2. yeare of the 94. Olympiad, bringeth vs to the 15. yeare of *Darius Nothus*, 5. yeares before *Artaxerxes* beganne to raigne: ſo that *Scaliger* miſſeth of his reckoning 3. or 4. yeares after his owne account: thus *M. Liuely p.* 231.

3. Some beginne theſe 7. weekes and 62. weekes, in the 65. Olympiad, which was in the beginning of *Darius Hyſtaſpis* raigne, and bring them to the 186. Olympiad, which make 483. yeares, at ſuch time as *Hyrcanus* was killed, in whom the line of the anointed Prieſts ceaſed, and then *Herod* a ſtranger vſurped the kingdome, *Euſeb. in Chronicis.* but in this account we want aboue 60. yeares to the death of the Meſſiah, who after theſe 62. weekes was to be ſlaine.

4. *Theodoret* beginneth the 62. weekes at the building of the citie in the 20. of *Artaxerxes Longimanus*, and endeth with *Euſebius* at *Hyrcanus* death, and thence to Chriſts baptiſme he counteth the other 7. weekes. But this account cannot ſtand: for as *Pererius* caſteth the time; from the 20. of *Longimanus* which was in the 4. yeare of the 83. Olympiad, to *Hyrcanus* death, which was as *Ioſephus* reckoneth, *lib.* 15. *antiquit.* in the 187. Olympiad, are not 62. weekes, or 434. yeares, but onely 59. weekes, which make 414. yeares: and from *Hyrcanus* death in the 187. Olympiad, to the baptiſme of Chriſt in the beginning of the 202. Olympiad, are not onely 7. weekes, that is 49. yeares: but almoſt 9. weeks, euen 60. yeares.

5. *Bullinger* beginneth theſe 62. weekes in the 11. yeare of *Darius Nothus*, and endeth them in the paſſion of Chriſt: whereas the 62. weekes muſt beginne after the 7. weekes, which as is ſhewed before, beginne at Cyrus firſt, and ende in the 6. of *Darius Longimanus.*

6. *Pererius* beginning the 7. weekes at the 20. of *Longimanus*, and ending them by his owne account about the 10. yeare of *Artaxerxes Mnemon*, there beginneth the 62. weekes, and endeth them at the baptiſme of Chriſt: but the 7. weekes were ended in the 6. yeare of *Longimanus*, as is prooued before queſt. 58. then can they not beginne at the 20. yeare of *Longimanus.*

7. But *Oſiander* is further wide, who beginning the 7. weekes at the 20. of *Longimanus*,

nus, and putting vnto them 62. weekes more, which make 483. yeares, bringeth them to the verie time of Chriſts paſſion, and there beginneth the 70. and laſt weeke: he varieth 3. yeares and an halfe from all the reſt, who beginning as he doth, yet determine the 69. weeks at Chriſts baptiſme. How further theſe 62. weekes are yet diuerſely interpreted by ſome other both for their beginning and ende, ſee before, queſt. 57.

8. Then it remaineth, that theſe 62. weekes muſt beginne where the 7. weekes ende, in the 6. of Darius, and they ende at the laſt ſeuentie weeke, which beganne three yeares and an halfe before the baptiſme of Chriſt; and the other halfe is ſet apart for the holy preaching and bleſſed paſſion of Chriſt. *Bulling. H. Br.* who both agree for the ende of theſe 62. weekes: but they differ in the beginning: *M. Bullinger* reckoneth the 62. weekes from the 11. of *Darius Nothus*, and the 7. weekes from the 20. of *Longimanus*.

9. *Melanthon* beginneth the 7. and 62. weekes, which make 69. in all, in the 2. of *Longimanus*, when the Temple beganne to be reedified, and endeth them at Chriſts baptiſme: But as is ſhewed before, queſt. 58. the 7. weekes muſt ende in the ſixt of *Darius Longimanus*: wherefore the meaning is this, that after 62. weekes ioyned with the former 7. the Meſſiah ſhall be ſlaine, not immediately after thoſe 69. weekes, but in the 70. and laſt weeke following after the 69. *Bullinger. Vatabl. Lyran.*

Queſt. 63. *Shall Meſſiah be ſlaine, v. 26. who this Meſſiah was, that ſhould be ſlaine.*

1. *R. Selomo* taketh this Meſſiah to be king *Agrippa*, that ſhould be ſlaine by the Romanes a little before the deſtruction of Ieruſalem: But this is a fabulous conceit. 1. for *Agrippa* was not ſlaine, but as *Cornelius Tacitus* writeth, *lib. 5. Agrippa* was confederate with the Romanes: and *Ioſephus* alſo teſtifieth, that he tooke part with the Romanes, after he could not perſwade the Iewes to giue ouer their intended warre: and that the ſaid *Agrippa* ſuruiued after the deſtruction of the citie. 2. Beſide here is a great error in Chronologie; for from the beginning of the 70. weekes, which he maketh 52. yeares before Cyrus, to the deſtruction of Ieruſalem, are in the moſt compendious reckoning almoſt 600. yeares.

2. *Theodoret* and *Euſebius* by the Meſſiah vnderſtand *Hyrcanus*, who was the laſt anointed gouernour of the Prieſts, and after him the *Herodians* vſurped the kingly authoritie vnto the deſtruction of the citie: But the Meſſiah here ſpoken off, muſt reconcile iniquitie, and finiſh ſinne, but ſo could not any of the anointed Prieſts.

3. *M. Liuely* by *Meſſiah*, taking the ſingular for the plurall, would haue meant the anointed gouernours: for all lawfull rule and authoritie ceaſed a little before the taking of the citie by the Romans: there was hauock made of the rulers and Elders, and a generall diſorder and Anarchie brought in firſt vnder *Albinus*, then *Florus: Perſian Monarchie, pag.* 212. and *p.* 241. And this reaſon he vrgeth why the Meſſiah is not here Chriſt: becauſe it were an vnproper ſpeach, to take the laſt weeke for the Meſſiah: as they are forced thus to interpret theſe words: after 62. weekes ſhall the Meſſiah be ſlaine, that is, in the 70. and laſt weeke.

Contra. 1. Whereas the Prophet here ſpeaketh of one Meſſiah, by this interpretation we ſhall haue many, and a ſucceſſion rather of gouernours, then any one certain gouernour, in which ſenſe, I thinke, it cannot be ſhewed, that the word (Meſſiah) is taken throughout the whole Scripture. 2. and by this expoſition of (Meſſiah) we are depriued of one of the moſt pregnant propheſies of Chriſts holy paſſion. 3. neither doth it follow, that the 70. weeke in that ſenſe ſhould be taken for the Meſſiah, no more then he himſelfe taketh it, where he ſaith, that *after 69. weekes counted from the commandement, the Meſſiah (whom he interpreteth the anointed gouernour) ſhould be cut off, the citie and Temple deſtroyed, leauing the laſt weeke of the ſeuentie, for the accompliſhment thereof, pag.* 224. for doth not he likewiſe vnderſtand the 70. weeke after the 69. wherein the Meſſiah ſhould be cut off? 4. euen to admit his owne ſenſe, the lawfull anointed gouernours ceaſed in Ieruſalem long before the deſtruction of Ieruſalem, about the birth of Chriſt, in the 30. yeare of Herod, when that tyrant ſlew all the Sanedrim, as the *L. of Pleſſie* ſheweth out of *Philo*: whereupon he inferreth that to be the time, wherein the ſouerainetie and Iuriſdiction of Iudah did ceaſe. And ſo was Iacobs propheſie fulfilled, Gen. 49. 10. that *the ſcepter ſhould not depart from Iuda, nor a law-giuer from betweene his feete, vntill Shiloh come: M. Liuely* hereunto anſweareth, that this propheſie was rather fulfilled in the deſtruction of Ieruſalem, which he calleth the beginning of Chriſts ſecond comming to iudgement, the ende and accom-

L. Pleſſ. in his booke of the truenes of Chriſtian religion, c. 29. 30.

pliſh-

piſhment whereof ſhall be in the laſt day of iudgement: and therefore all the time afterward is called the laſt daies: and this is the reaſon why our Sauiour, Matth. 14. treateth in the ſame place of the deſtruction of Ieruſalem, and of the end of the world. So M. *Lively*. p. 251.

But 1. this is a ſtrange expoſition, to vnderſtand Chriſts comming in the fleſh, when he was gone out of the world, and to make his going his comming. 2. Iacob propheſieth of the firſt comming of Chriſt in the fleſh, as *Iunius* noteth out of the word *Shiloh*, which he interpreteth, *her ſonne*, the word properly ſignifying the matrice or wombe: becauſe Chriſt was borne of a woman without the helpe of man, *Iun. annot. in Gen.* 49. 3. The reaſon why our Sauiour treateth of both thoſe queſtions together is, becauſe the Apoſtles had propounded two queſtions, both of the time of the deſtruction of the citie and Temple, and of the ende of the world: for thus they ſay, *Tell vs, when theſe things ſhall be, and what ſigne ſhall be of thy comming, and of the ende of the world*, Matth. 24. 3. therefore our Sauiour ſatisfieth them in both their demands. 4. Theſe very words laſt rehearſed ſhew, that the ſecond comming of Chriſt, and the ende of the world ſhould be ioyned together.

4. *Iunius*, who vnderſtandeth this place of the true Meſſiah, yet referreth the ende of theſe 70. weekes to the deſtruction of the citie, is forced to vſe a kind of *zeugmatical conſtruction*, as he calleth it, by ſupplying the word *after* in this ſenſe, *after 62. weekes*, after, *the Meſſiah is ſlaine*: ſo alſo *Polanus*: which words they thus interpret, not that after the 62. weekes the Meſſiah ſhould be cut off: but after ſuch time as the Meſſiah ſhould be ſlaine, which was within the 69. weekes, and after the ſaid 62. weekes, then ſhould follow the deſtruction of the citie. But who ſeeth not, how in this expoſition the text is ſtrained: for the nominatiue is turned into the accuſatiue, *after the Meſſiah ſlaine*, or the ablatiue, *the Meſſiah being ſlaine*: and the word *after* is inſerted, which is not in the text. And the very firſt reading of the words, *after 62. weekes the Meſſiah ſhall be ſlaine*, doe euidently giue this ſenſe, that after that time, and not before, he ſhould be ſlaine.

5. *Iunius* hath an other interpretation in his *annotations*, ſhewing the accompliſhment hereof in the members of Chriſt, how that after the Meſſiah himſelfe was ſlaine, his members were perſecuted: for in the ende of the 69. weeke, about the 7. yeare of Nero, Iames was put to death, and a grieuous perſecution was raiſed againſt the Church: But the members and ſeruants of the Meſſiah, can not be the Meſſiah: and this cutting off muſt be after the 69. weekes, not in any part of them: neither as is ſhewed before, doth the 69. weeke extend to the 7. of Nero, beeing expired before the baptiſme of Chriſt.

6. *Oecolampad.* yeeldeth this as a reaſon, why this cutting off can not in his iudgement be referred to the death of Chriſt; becauſe the word ſignifieth, ſo to cut off, as the thing cut off be in a manner extinguiſhed and periſheth: but ſo was not Chriſt cut off, who hanging vpon the croſſe, was written in the ſuperſcription king of the Iewes: But *M. Calvin* anſwereth this obiection well, *quoad communem ſenſum, quia putabant homines prorſus eſſe abolitum*, this was true according to the common ſenſe, becauſe men thought that Chriſt was wholly aboliſhed: So that he was in the opinion of men, as quite cut off, as the Prophet Iſay ſaith, c. 53. 8. *he was cut out of the land of the liuing*. 2. And the word here vſed *carath*, ſignifieth to cut off either by death or baniſhment, as Amos. 1. 5. *I will cut off the inhabitants of Bikeath-auen, &c.* the ſenſe then is no more but this, that the Meſſiah ſhall be cut off, that is, ſlaine.

7. Wherefore the plaine and proper meaning of theſe words is, that after theſe weekes the Meſſiah our Bleſſed Sauiour ſhould be put to death for our ſinnes: And this is an euident proofe of this ſenſe: becauſe it is ſaid, v. 27. *He ſhall confirme the couenant*, which euen in *M. Liuelies* iudgement is vnderſtood of the Meſſiah, p. 218. Then the Meſſiah, to whom this word (he) hath reference vnto, muſt be expreſſed and ſpoken of before.

Queſt. 64. Of the meaning of theſe words, *and he ſhall haue nothing*, or rather *not for himſelfe*.

There are diuerſe expoſitions of theſe words. 1. *Oecolampad.* referreth them to the people of Ieruſalem, *nothing to him*, that is, the people ſhall haue neither king nor Prieſt, nothing ſhall be left vnto them: but the Meſſiah beeing ſpoken of immediately before, theſe words, *veen lo*, and not to him, muſt haue reference to the Meſſiah.

2. *Iunius* in his firſt edition thus interpreteth, *nihil ad illum*, nothing to him, that is, death ſhall haue no power vpon him, neither for all this, ſhall his iudgements be ſtaied, which he purpoſed to bring vpon the citie.

3. In his laſt *edition*, in his annotations, and in his commentarie, he thus expoundeth; that all ſhall depart from him, he ſhall not haue in Ieruſalem any diſciple: for a little before the beſieging of the citie, they of the Church were admoniſhed by reuelation to goe out of Ieruſalem vnto a towne in *Petrea* called *Pella. Euſeb. l. 3. hiſt. Eccl. c. 5.*

4. Not much differing here-from, is the interpretation of *Lyranus, Hugo, Pintus*, with others, following the Latine tranſlation: *non erit ei populus qui eum negaturus eſt*, they ſhall not be his people, which denied him: for the Iewes ſaid they had no king but Ceſar, Ioh. 19. 15. and *as for this man* (ſay they) *we know not whence he is*, Ioh. 9. 29.

5. M. *Calvin* thus interpreteth, *nihil ei erit*, he ſhall haue nothing: ſo alſo *Genevenſ.* that is, he ſhall haue a contemptible death, and be counted as nothing: as the Prophet Iſai ſaith, c. 53. 3. *He hath neither forme nor beautie.*

6. *Vatablus* thus expoundeth, there ſhall be none to helpe him or deliuer him.

7. But the fitteſt and beſt ſenſe is this: the Meſſias ſhall be ſlaine, but *not for himſelfe, Bulling. B. tranſlation, H. Br.* vpon Daniel. And this ſenſe beſt agreeth to the propheſie of Chriſt, Iſa. 53. 4. *We did iudge him as plagued, and ſmitten of God, but he was wounded for our tranſgreſſions, &c.* And to the Apoſtles doctrine, 2. Cor. 5. 25. *He hath made him ſinne for vs, that knew no ſinne, that we ſhould be made the righteouſnes of God in him.* But ſeeing here mention is made of the death of Chriſt, before we goe any further, it ſhall not be amiſſe briefly to handle the queſtions of the time both of the birth, baptiſme, and paſſion of our bleſſed Sauiour.

65. Queſt. *Of the yeare of the natiuitie of our bleſſed Sauiour.*

There are three accounts to finde out the birth of Chriſt: 1. by the Romane Chronologie, 2. by the Greeke Olympiads, 3. by the Hebrewes computation.

1. The Romane account of yeares, is either by the yeares of the building of Rome, by the Conſuls, or by the yeares of the Emperours: for the yeares of the citie, *Pererius* caſteth the time of Chriſts birth into the 752. yeare, which he prooueth out of *Dions* Chronologie, who placeth the 15. yeare of *Tiberius*, when Chriſt at 30. yeares was baptized, in the 782. yeare. But therein he is ſomewhat deceiued: for ſetting the 1. yeare of Chriſt in the 752. of the citie, in the 782. beginneth the 31. yeare of Chriſt, as M. *Bullinger* caſteth it: and the 15. yeare of *Tiberius* was in the 781. yeare. M. *Lively* in his table ſetteth downe the birth of Chriſt in the 751. yeare: but the receiued opinion is, that it was in the 752. yeare, which was the 42. of *Auguſtus* raigne.

Concerning the computation by the yeares of the Conſuls, it is vncertaine. *Sulpitius* thinketh, that *Sabinus* and *Ruffinus* were then Conſuls, *lib. 2. ſacr. hiſtor. Caſſiodorus* nameth *C. Lentulus*, and *M. Meſſalinus:* but theſe are placed by others in the 749. yeare, not the 752. of the citie. *Onuphrius in chronic.* and *Epiphanius in hæreſ.* 51. and *Euſebius in chronic.* doe hold, that *Auguſtus* was the 13. time Conſul, and *Syllanus*, when Chriſt was borne: which *Carolus Sigonius* in his commentaries agreeth vnto, as the moſt probable: yet M. *Liuely* ſetteth them in the yeare of the citie 750. the yeare before he ſuppoſeth Chriſt to haue beene borne. This account then by Conſuls we leaue as vncertaine.

The ſurer way then by the Romane computation, is to count by the yeares of the raigne of the Emperours. *Auguſtus Ceſar* is held to haue liued 75. yeares, and 10. moneths, and 26. daies, beeing borne as *Dio* doth caſt his natiuitie, in the yeare of the citie 691. and ending his life in the yeare 767. But others doe place his birth in the yeare of the citie 689. as *Eutropius lib. 6.* and *Oroſius lib. 6.* when *Cicero* and *Antonie* were Conſuls together, which was in the yeare 689. *Bulling. M. Lively.* by this latter account *Auguſtus* ſhould be two yeare elder: and ſo liued in all 77. yeares, and odde moneths. But *Plinie* is wide, who placeth the Conſulſhip of *Cicero* and *Antonie*, in the 700. yeare, which ſhould be aboue tenne yeares after, *lib. 9. c. 39.*

Now for the time of his gouernment: he raigned alone after he had ouercome *Antonie* at *Actium*, 44. yeares: 12. he had the ioynt gouernment with Antonie: ſo that from the beginning of his firſt Conſulſhip and regiment, he gouerned 56. yeares, ſome ſay 58. yeares, *Tacit. dialog. de clar. oratorib.* ſome 57. as *Ioſephus* counteth, *l. 18. c. 3.* but the moſt Chronologers agree that he raigned in all 56. yeares, 6. moneths: ſo *Epiphan. in Anchorat.* and *Beda, lib. de 6. ætatib. Pererius* thinketh he raigned not full out 56. the difference is not great.

The yeare then of Chriſts birth compared with *Auguſtus* raigne, beeing in the 752. yeare of

of the citie, falleth out to be in the 42. yeare of *Augustus* sole gouernment, the 62. of his age, and the 30. yeare after the conquest of *Antonie*. *Beda* thinketh it was the 27. yeare: so also *Ioseph. Scalig. Clemens* the 28. *lib. 1. stromat. Onuphrius* the 29. but it was the 30. yeare iust from the victorie of *Antonie*: which was the 42. yeare from the beginning of *Augustus* first Consulship, as it may be thus gathered: Christ in the 15. yeare of Tiberius Cesar, was 30. yeare old, Luk. 3. 1. 23. then put vnto that number 15. more of *Augustus* 56. and we shal come iust to the 42. yeare of *Augustus*. Thus much of the Latine computation.

2. By the computation of the Greeke Olympiads, Christs birth fell out in the 3. yeare of the 194. Olympiad, as *Eusebius in chronic.* and *Beda. lib. de 6. ætat.* and *Iosep. Scalig.* to alio M. *Lively*: but other cast it to be in the 4. yeare of the 194. Olympiad, *Bulling. Perer.* and their reason is this, because they hold Christ to haue died in the 33. yeare of his age, in the 4. yeare of the 202. Olympiad: by which account his birth will fall out in the 4. of the 194. Olympiad. Here *Cyril. Hyerosol.* is found to be in a great error, who affirmeth, *catech.* 12. that Christ was borne in the 4 yeare of the 186. Olympiad, which was aboue 30. yeares before, so that by this reckoning Christ in the 15. yeare of *Tiberius*, when he was baptized, should be aboue 60. yeares old.

66. Quest. *Of the computation of yeares from the creation to the the nativitie of our blessed Saviour.*

3. We will come now to the Iewes computation, which is either by the casting of the yeare of the world, or by the yeares of their kings and gouernours: other waies they haue to reckon by, but these are most pertinent to this businès in hand.

1. *Pererius* counteth from the beginning of the world, to the birth of Christ 4022. yeares, which summe he thus collecteth by parcels.

From the creation to the flood, were yeares a 1656. as may be gathered, Gen. 5. by the age of the fathers: then he reckoneth from the flood, to the birth of *Abraham*, counting 30. yeares for *Cainan*, 322. from the birth of *Abraham* vnto the Promise 75. Gen. 12. from the Promise to the giuing of the Law, 430. Gal. 3. frō thence to the building of Salomons Temple 480. 1. king. 6. 1. then to the beginning of the Olympiads in the 8. yeare of Ahaz, 283. and from the 1. Olympiad to the 4. yeare of the 194. Olympiad, wherein Christ was borne 776. yeares: all these summes laid together from the beginning of the world, to the birth of Christ, he summeth to 4022. yeares in all.

But *Pererius* diuersly faileth in this his reckoning. 1. for in the second summe from the flood to *Abrahams* birth, he committeth two great errors: for 1. he counteth 30. yeares for *Cainan*, which is not in the originall, but onely in the *Septuagint*. 2. and beside, he reckoneth but 292. yeares, supposing *Abraham* to haue beene borne in the 70. yeare of his fathers age, whereas he was borne in the 130. yeare: for he was but 75. yeare old when his father was 205. so that from the flood to *Abrahams* birth, were 352. yeares: he then with forged *Cainans* 30. making but 322. yeares, wanteth yet 30. more of the iust reckoning. 3. further, he setteth the beginning of the Olympiads in the 8. yeare of Ahaz, whereas it is more probable they beganne 23. yeares before, in the 2. yeare of Iotham: here then he commeth 23. yeares too late. 4. and in his last summe of 776. he ouerreacheth aboue an 100. yeares, for from Ahaz 8. yeare to the 11. of Iehoiakim, when the captiuitie beganne, are but an 134. yeares, as may be gathered by the seuerall yeares of the raignes of the kings of Iudah: from thence to Cyrus 70. from Cyrus first to the passion of Christ 490. from which summe must be diducted 33. years from the passion of Christ to his birth: the whole summe is but 661.

2. Let vs then further see, how these yeares from the beginning of the world, vnto the birth of Christ, are otherwise summed. The chronologie and computation of yeares, added in the ende of the *Geneuean* translation, counteth from Adam to Christs incarnation 4017. yeares, which they gather thus:

From the creation to the flood, 1656. from the flood to Abrahams departing from Chalde 423. from Abrahams departing thence to the departing of Israel out of Egypt, 430. from thence to the building of the Temple, 480. from thence to the captiuitie of Babylon in the 11. yeare of Zedekiah, 441. then to the building againe of Ierusalem, 143. from thence to Christs death, 478. The whole summe is 4051. from whence 33. yeares and an halfe beeing diducted, there will remaine 4017. yeares and an halfe.

But this account may be thus excepted against. 1. they count from the 4. yeare of Salo-

mon, when the Temple beganne to be built, to the 11. yeare of Zedekiah 441. yeares, whereas from the 1. of Salomon, to the laſt of Zedekiah, by *Iunius* computation there are but 412. yeares, or thereabout: by ſome others, not aboue 430. *Oecolampad. H. Br.* Concent. 2. they count from the firſt deſtruction of Ieruſalem, to the paſſion of Chriſt, 621. yeares: whereas there are at the moſt but thence to *Cyrus* firſt, 59. which with the 11. yeares from Ieconias captiuitie, make vp the 70. yeares, and 490. which put together, make 549. So that they doe exceed in theſe two laſt ſummes, almoſt 90. yeares: but they differ more in the whole ſumme from the creation to the natiuitie, as ſhall be ſhewed in the true computation.

In the Table before the great Engliſh Bible.

3. But they are farre wide, which doe recken from *Adam* vnto the birth of our Sauiour 5199. yeares, which ſumme they doe gather by theſe particulars: From the creation to the giuing of the Law, they account 3689. yeares, from thence to the natiuitie of Chriſt 1510. which make the ſaid ſumme of 5199. wherein this is a great ouerſight committed: for from the creation of the world, to the giuing of the Law, there are not aboue 2500. and odde yeares: which are counted thus: from the creation to the death of Ioſeph, are 2368. yeares, from thence to Moſes birth 60. yeares, who was 80. yeares old at their departure out of Egypt when the Law was giuen: all make but 2508. yeares: which ſumme wanteth of the foreſaid number of 3689. a 1181. yeares.

4. There is an other account made by the yeares contained in the ſeuerall hiſtoricall bookes of Scripture, as *Iunius* hath ſummed them, thus:

Geneſis containeth the hiſtorie of	2368. yeares.	The 2. of *Samuel.*	40
Exodus.	142	The 1. of *Kings.*	118
The other bookes of the *Pentateuch* to the death of *Moſes.*	40	The 2. of *Kings* to the deſtruction of Ieruſalem in the 11 of Zedekiah.	294
Ioſhuah.	17	Thence to *Cyrus* 1.	59
Iudges.	299	To the building of the Temple.	106
The 1. of *Samuel.*	80	Thence to the deſtruction of Ieruſalem.	490

The whole ſumme of theſe yeares put together, amounteth to 4053. from which ſumme if 73. years be diducted from the birth of Chriſt, to the deſtruction of the citie, (33. to his paſſion, and 40. thence to the ende of the citie) there will remaine from the creation of the world, to the natiuitie of our Sauiour, 3980. yeares. In which ſumme, two things may be excepted againſt: 1. in the yeares ending in the 11. of Zedekiah, which are caſt to 3398. there want iuſt 22. yeares: for the 11. of Zedekiah was in the yeare of the world 3420. and the cauſe of the fayling is this: *Iunius* giueth but vnto Amaziah 17. yeares, and then immediatly to Vzziah or Azariah 52. for he thinketh, that whereas the ſtorie ſaith, that Amaziah raigned 29. yeares, the laſt 12. he ſpent in a priuate life, and ſo thoſe yeares are counted to his ſonnes raigne: thus *Iun. annot.* 2. king. 14. 2. & 21. But it is more agreeable to the text, that Amaziah raigned 29. yeares, and then his ſonne ſucceeded not immediatly, as *Oecolampad.* ſetteth him; but there was an *interregnum*, or intermiſſion of the raigne, for eleuen yeares, the kingdome beeing gouerned by the States: as it may thus be gathered: *Amaziah* liued 15. yeares after the death of Ioaſh king of Iſrael, in whoſe 15. yeare beganne Ieroboam the ſonne of Ioaſh to raigne ouer Iſrael, 2. king. 14. 17. 23. ſo then of Amaziahs 29. yeare, there remained yet 15. then in the 15. yeare of Ieroboam Amaziahs raigne endeth: afterward in the 27. yeare of Ieroboam, beganne Vzziah to raigne: then muſt needes the kingdome lie void eleuen yeares from the 15. of Ieroboam to the 27. *H. Br. Concent. Geneuenſ.* And it can not ſtand, that Vzziah raigned together with his father: for he was but 16. yeare olde when he beganne to raigne, which was in the 27. of Ieroboam, 2. king. 15. 1, 2. whereas his father died in the 15. yeare of Ieroboam, when Vzziah was by this account but 4. yere old. And it is noted in direct words, that as ſoone as Azariah was made king in his fathers ſtead, he built Elath, after his father had ſlept with his fathers, 2. king. 14. 21, 22. So it is euident, that *Iunius* making Vzziah to beginne to raigne immediatly after the 17. yeare of Amaziah, commeth ſhort of the iuſt ſumme 22. or 23. yeares: for he leaueth out 12. yeares of Amaziahs raigne, and omitteth the time of the vacancie, which was eleuen yeares more.

2. In that *Iunius* counteth an 106. yeares from Cyrus 1. to the 2. of Darius, when the Temple beganne to be reedified, and ſo extendeth the Perſian Monarchie 199. yeares therein he exceedeth (by 69. yeares) the yeares of the Perſian Monarchie, which were an 130. as

is

is before ſhewed, qu. 43. So that I rather approoue *Iunius* iudgement in his firſt edition, not allowing aboue an 130. yeares to the Perſian Monarchie.

5. *Oecolampad.* thus caſteth the yeares from the creation of the world, vnto the Meſſiah:

from the creation to the flood	1656	from the Temple and citie reedified in the 32. of Darius vnto Alexander.	160
from thence to the departing of the Iſraelites out of Egypt.	813	from Alexander to the Macch.	165
from the departure vnto the deſtruction of the firſt Temple in the 11. yere of Zedekiah.	910	from the Macchabees to Herod.	127
from the deſtruction to the building againe of the Temple and citie.	94	frō the beginning of the raigne of the Herods, to the ende thereof at the finall deſtruction of Ieruſalem.	103

But in this account there are diuers errors committed: for in the ſumme of yeares vnto the firſt deſtruction of the Temple, which are ſummed to 3379. or thereabout, which in true account riſe to 3420. yeares: he commeth ſhort 41. yeares: which error falleth out by this occaſion. 1. he miſſeth of 60. yeares in the ſumme from the flood to Abraham, placing him to be borne in the 70. yeare of Terah, whereas he was borne in the 130. yeare of his father, as is ſhewed further elſwhere. 2. from the death of Iacob to the departure of Iſrael out of Egypt, he counteth 230. yeares, which exceede not an 194. yeares: for when Iacob died at 147. Ioſeph was 56. beeing 39. at Iacobs 130. yeare: ſo Ioſeph liuing an 110. yeares, ſurniued his father 54. from Ioſephs death to Moſes birth are counted 60. yeares: and in Moſes 80. yeare departed Iſrael: theſe three ſummes, 54. 60. 80. make 194. here then *Oecolampadius* counting 230. yeares, exceedeth the iuſt number by 36. yet he faileth in the whole ſumme 41. yeares, or thereabout: for the iuſt ſumme of yeares from the creation to the departure of Iſrael out of Egypt, commeth to 2510. yeares, *Iun. H. Br.* but his two ſummes of 1656. and 813. laid together, make but 2469. 3. In the yeares of the Kings, next vnto Amaziahs 29. yeares, he placeth Vzziahs 52. yeares, whereas there came betweene, an *interregnum*, or vacancie of the kingdome, for the ſpace of an 11. yeares, as is ſhewed before: but this number of 11. yeares he taketh vp in adding ſo many in the ſeuerall raignes of the kings, as in giuing 8. yeares to Ioram, who raigned alone but foure, one to Ahaziah, whoſe time is not counted: 7. to Athaliah, who raigned but 6. and ſo he recompenſeth by an other ſupplie in the addition of theſe and other yeares to ſeuerall kings, the want of the ſaid number of 11. yeares: ſo that here he agreeth in the whole ſumme of the yeares of the kings, which was from the beginning of Salomons raigne, vnto the 11. yeare of Zedekiah, 430.

Hieron. in Gen. c. 11. q. 13.

In the next ſumme from the 11. of Zedekiah, vnto the deſtruction of Ieruſalem, which maketh 649. theſe errors are found. 1. He counteth but 70. yeares from the firſt deſtruction of the Temple, vnto the reedifying thereof in the 2. of *Darius:* whereas in the leaſt reckoning, there remained 50. yeares of the captiuitie from the deſtruction of the Temple, to the firſt of Cyrus: and from thence 7. weekes, that is, 49. yeares more to the building and finiſhing of the Temple, as is ſhewed before, qu. 58. 2. He giueth vnto the Perſian Monarchie 160. yeares after the 32. of *Darius Hyſtaſpis*, whome he thinketh to haue raigned 36. yeares, and to *Cyrus* and *Cambyſes* he giueth betweene them 17. yeares: ſo he extendeth the whole Perſian Monarchie to 214. yeares: which muſt be cut ſhort to an 130. as is likewiſe declared before, qu. 43. 3. He numbreth but 292. yeares for the kingdome of the Grecians and Macchabees, which made 300. qu. 54. ſo that here he wanteth 8. yeares. 4. This whole laſt ſumme of 649. yeares, 73. beeing abated from the laſt deſtruction of the citie, to the birth of Chriſt, maketh 576. which ioyned to the former number of 3379. maketh 3955. whereas the iuſt ſumme to Chriſts birth from the creation, is 3927. or rather 3935. or thereabout: ſo that here is an ouerplus of 20. yeares in the whole ſumme, or thereabout.

6. *Bullingers* account is this: he ſetteth the 11. of Zedekiah, in the yeare of the world 3365. the ende of the Perſian Monarchie in the yeare 3640. the ende of the kingdome of the Macedonians, which was in the 22. of *Cleopatra*, in the yeare 3940. and the birth of our bleſſed Sauiour in the yeare 3970.

1. But in the firſt ſumme of 3365. he commeth ſhort by 55. yeares, the iuſt number beeing in Zedekiahs 11. yeare, 3420. which oddes is like to ariſe, becauſe *Bullinger* following the common account, ſetteth Abrahams birth in the 70. yeare of Terah, which was in the 130. yeare, and there faileth of 60. yeares: the 5. odde yeares he might make vp in adding to the yeares of the raigne of the kings.

2. In the next summe of 3640. he exceedeth, giuing vnto the Persian Monarchie 215. yeares, (which he beginneth at *Cyrus* in the yeare of the world 3425.) whereas the whole exceedeth not 130. yeares.

3. In the next summe he accounteth right, numbring 300. yeares from Alexanders first, vnto the last of Cleopatra.

4. But in the last summe, placing Christs birth in the yeare 1970. he exceedeth about 35. yeares: it was by iust account 3927. or rather 3935. yeares, as now shall be made to appeare.

7. Thus then may the yeare of the world be found out, wherein our blessed Sauiour was borne: first we take the number before set downe by *Iun. artic.* 4. vnto the destruction of Ierusalem in the 11. of Zedekiah, which is iust by true account found to be 3398. yeares, seeing that there wanteth 22. to be added, which *Iunius* cutteth off from the raigne of Amaziah, to whome he giueth but 17. yeares, whereas he raigned 29. and from the time of vacancie of the kingdome which was 11. yeares, as is there shewed: adde these 22. yeares to the former summe, and we shall haue iust 3420. yeares, from the creation to the desolation of Ierusalem in the 11. of Zedekiah: from hence to the death of our blessed Sauiour there are two accounts: Some counting the beginning of the captiuitie in the 1. yeare of Nabuchadnezzer, and the 4. of Iehoiakim, when Daniel was carried away captiue, (and Ierusalem was destroied in the 19. yeare of Nabuchadnezzer) doe make reckoning but of 50. yeares more to Cyrus 1. and thence to Christs death 490. yeares: so that the yeare of the world by this account was 3960. at the holy passion of Christ: and 33. yeares beeing abated for the age of Christ, his natiuitie shall be in the yeare of the world 3927. or thereabout, *H. Br.* in his Concent. But because the better opinion is and more probable, to beginne the 70. yeares in the captiuitie of Iechoniah in the 8. yeare of Nabuchadnezzer, from whence *Ieremie* beginneth it, c. 29. 10. as *Iosephus Scaliger* sheweth, *lib. 6. de emendat. tempor.* we must adde 8. yeares more to the foresaid number, because we beginne the captiuitie later, and so these 8. yeares beeing added, we haue the 3935. yeare of the world for the birth of our blessed Sauiour.

see more for the beginning of the 70. yeares captiuitie, qu. 5. pon. this chap.

But it will be obiected, that whereas the yeare wherein our blessed Sauiour suffered, is held to haue beene a yeare of Iubile, the 28. Iubile beeing cast vp to fall in the yeare of the world 3960. his birth beeing placed in the yeare 3927. we shall by adding of 8. yeares more misse of a yeare of Iubile in the yeare of Christs passion. We answer, that they which cast the 28. Iubile to be in the yeare 3960. beginne the first Iubile in the 8. yeare of Ioshuahs gouernment, *H. Br.* which may better take beginning 8. yeares after in the 16. of Ioshuah, when he gathered all Israel to Sechem, and made a couenant with them: for then the people had rest from their enemies, Iosh. 24. 1.

8. *M. Lydyat* placeth the birth of Christ in the yeare of the world 4007. and so exceedeth the former reckoning by 72. yeares: the reason of which difference is, because he giueth 204 yeares to the Persian Monarchie, beginning the same in the yeare 3471. and ending in the yeare 3675. whereas it is prooued before, that the Persian Monarchie could not exceede an 130. yeares, or thereabout, qu. 43.

67. *In what yeare of the raigne of Herod our blessed Sauiour was borne.*

An other account of yeares, which the Iewes make, is by the yeares of the raigne of their kings: now then because *Herod* a stranger had obtained from the Romanes the kingdome of the Iewes, it must be examined in what yeare of Herods raigne our blessed Sauiour was borne. And here three things must be enquired, when *Herod* beganne his raigne, how many yeares he raigned, and in which of them the natiuitie of our Sauiour was.

1. *Iosephus* thinketh, that *Herod* was created king by the Romanes in the 184. Olympiade, *Cn. Domitius Calvinus*, and *C. Asinius Pollio* beeing Consuls: and that 3. yeares after he tooke Ierusalem, and slew *Antigonus*, and so enioyed the kingdome peaceably: from his first creation are counted 37. yeares, but from the death of *Antigonus* onely 34. Thus *Ioseph. lib. antiqu.* 14. & 17.

But this opinion of *Iosephus* can not stand. 1. for if Herod beganne to raigne in the 184. Olympiad, he must die in the 193. Olympiad, which was 37. yeares after: and then should Christ be borne 7. or 8. yeares after the raigne of Herod, namely in the 4. yeare of the 194. Olympiad, which is contrarie to the historie of the Gospel, *Matth.* 2. for Herod died

after

after Christ was borne, and fled into Egypt. 2. *Iosephus* againe is contrarie to himselfe, for *lib. 16. antiquit. cap. 9.* he placeth the 28. yeare of Herod in the 192. Olympiad: but if Herod beganne his raigne in the 184. Olympiad, his 28. yeare will fall out not in the 192. but in the beginning of the 191. Olympiad. 3. *Dio lib. 48.* and *Onuphrius in chron.* doe place the Consulship of *Cn. Calvinus*, and *Asinius Pollio.* in the 2. yeare of the 185. Olympiad, which was the 714. yeare of the building of Rome.

2. *Onuphrius in chronic.* assigneth the beginning of Herods raigne to the 3. yeare of *Augustus Cæsar: Beda lib. de 6. ætatibus*, to the 11 yeare: But *Eusebius* more truely in the 10. yeare of *Augustus Cæsar:* so also *Bullinger.*

3. It is agreed with most historians, that *Herod* raigned 37. yeares complete; onely *Beda* appointeth vnto him 36. yeares.

4. But there is great difference about the yeare of Herod, wherein Christ should be borne: *Beda* nameth the 31. yeare, *lib. de 6. ætatib. Eusebius* the 32. *Bullinger*, *Epiphanius hæres.* 51. and *Sulpitius lib.* 2. the 33. so also M. *Lydyat, pag.* 135. *Onuphrius* the 36. *Sustyga* and *Keplerus* about the 35. *Pererius* in this vncertaintie leaueth the matter in doubt, not resoluing in what yeare of Herod Christ was borne.

5. *Iosephus Scaliger* is confident, that Christ was borne in the 37. yeare of Herod, which he would proue thus. 1. the beginning of Herods raigne was in the next yeare after the Consulship of *Calvinus* and *Pollio* (which was in the 714. yeare of the citie, as *Dio* and *Onuphrius* call it) this was in the 15. yeare of *Augustus*, which was the 715. yeare of Rome: from hence to the 42. yeare of *Augustus*, are 37. yeares: then by this reckoning the 37. of Herod, and the 31. of *Augustus*, and the 3. yeare of the 194. Olympiad shall concurre together.

2. Christ was then newely borne, when the wisemen came to worship, for as yet the time of purification was not come according to the law: for to what ende els should Marie stay in Bethlehem? the starre appeared before the conception of Christ, 1. yeare before Christs birth, and they so cast their iourney, as that they came presently after the birth of Christ: Now Christ immediately after his mother was purified, was carried into Egypt, and after a while Herod died, and then he returned out of Egypt: to this purpose, *Ioseph. Scalig. lib. 6. de emendat. tempor.*

Contra. 1. There were two beginnings of Herods raigne, one from the time of his creating king, which might be in the 4. or 5. of *Augustus* raigne, in the 714. or 15. yeare of Rome: but an other beginning was after the death of *Antigonus*, when he tooke possession of his kingdome, which was as *Eusebius* setteth it, in the 10. yeare of *Augustus*, as *Beda* in the 11. yeare: from this latter beginning must the 37. yeares of Herods raigne be counted, and not from the first.

2. Concerning the time of the appearing of the starre, and of the comming of the wisemen: 1. I neither thinke that Christ was two yeare old at such time as the infants were killed, as *Aretius* thinketh in his commentaries vpon Matthew, and M. *Calvin*, that Herod deferred the execution of his malice almost two yeares: for by the text it appeareth, that as soone as Herod sawe himselfe mocked of the wisemen, he forthwith in his rage caused the infants to be killed, Matth. 1. 16. 2. neither is it like that the starre appeared 1. yeare; or 2. before Christs natiuitie: for how then should the wisemen haue knowne when to set forward, and to come iust against the natiuitie of Christ, if the starre had appeared so long before, and not at, and after the birth of Christ. 3. Therefore it is more probable, that the wisemen vpon the sight of the starre, which appeared not before Christ was borne, came toward the ende of the dayes of Maries purification, and returned backe againe, Christ being then newly borne; for otherwise Marie would not haue staied in Bethlem: she might continue there 40. dayes; in the ende whereof the wisemen might come from the East, not from Chaldea, which was North from Ierusalem, nor from Persia, which was too farre off, being fowre moneths iourney, Ezra. 7. 9. But as *Pellican* thinketh, they might come from some nearer countrey, as *Sabea*, which was counted in the East countries toward the South: so that toward the ende of the 40. dayes of purification, they might well accomplish their iourney: and in the meane time as they returned, while Herod expected their returne, Marie went to Ierusalem to be purified. 4. neither doth it followe, that they fleeing into Egypt, should make aboad there but certaine moneths: some thinke they might stay there 5. yeares, *Emman. Sa.* some 7. *ex Pellicano.* there is no certaintie of the time of their aboad there,

At what time the starre beganne to appeare to the wisemen that came from the East, Matth. 2.

they ſtayed till Herod was dead. 5. And whereas Herod in his rage cauſed the infants to be killed, *from two yeare old and vnder, according to the time which he had diligently enquired of the wiſemen*, it followeth not, that this was the ſecond yeare of the appearing of the ſtarre, as *Ioſephus Scaliger* inferreth: But Herod to be ſure, that the childe ſhould not eſcape, putteth all to the ſword from a day old to two yeare old, ſo *Pellican.* ſo that theſe words, *according to the time*, may as well be referred to thoſe which were vnder two yeare old, though they were but a day, or a moneth, or two olde, as to thoſe which were fully two yeare old.

5. Wherefore although there be no certaintie of this, in what yeare of Herods raigne Chriſt was borne, neither is it neceſſarie for the vnderſtanding of Daniels weekes; yet it is moſt probable, that our Bleſſed Sauiour was borne about the 30. of Herod complet, and the 31. begunne, which falleth into the 41. yeare of the raigne of *Auguſtus Cæſar* complete, and the 42. begunne, as it may be thus gathered: the Herodians are held to haue continued in the gouernement of Iudea, to the deſtruction of Ieruſalem 103. yeares, which may be counted thus by the particular account of the yeares of the Herodians: *Herod* the ſonne of *Antipater*, raigned 37. *Herod Archelaus* 9. *Herod* the Tetrach 24. *Herod Agrippa* 7. *Agrippa* the ſonne of *Agrippa*, 26. *Oecol.* theſe yeares ending at the deſtruction of Ieruſalem in the 2. of *Veſpaſian*, make an 103. Then counting backeward from the deſtruction of Ieruſalem 73. yeares, we ſhall come iuſt to the 42. of *Auguſtus*, and to the 31. yeare of Herod, as may euidently appeare to thoſe, that will compare the yeares of the Emperours, and lay them together. I therefore thinke *Beda* his opinion of the reſt moſt probable, who placeth the beginning of Herods raigne in the 11. yeare of *Auguſtus*, and the birth of Chriſt in 31. of Herod, which by this reckoning falleth into the 41. of *Auguſtus* complete, or the 42. yeare begunne.

And as there is ſmall certaintie in what yeare of Herod Chriſt was borne, ſo neither is it agreed vpon by all, into what yeare of *Auguſtus* raigne Chriſts birth ſhould fall. *Caſſiodorus* aſſigneth the 40. yeare, *Ireneus* and *Tertullian* the 41. but the moſt reſolue vpon the 42. yeare of *Auguſtus*: as *Euſebius in chron. Epiphanius hæreſ.* 51. *Beda*. But theſe may be vnderſtood to ſpeake of the 42. initiate onely and begunne, the other of the 41. complete: for if Chriſt beeing held to haue beene baptiſed, and begunne to preach, in the 15. of *Tiberius*, Luk. 3. 1. there muſt be 15. yeares remaining of *Auguſtus*, who raigned in all 56. to make vp 30. yeares, in which yeare of his age Chriſt was baptized.

Iren. lib. 3. aduerſ. hæreſ. c. 25. Tertul. lib. aduerſ. Iudæos.

Queſt. 68. *In what yeare of his age Chriſt was baptized.*

1. Some are of opinion, that Chriſt was 30. yeares complete before he was baptized: of which opinion was Beda, that Chriſt was baptized the 6. of Ianuarie, 13. dayes after he was full 30. yeare old, *lib. de ration. temp. c.* 41. So alſo *Chryſoſtome hom.* 10. *in Matth. Euthymius in* 3. *c. Matth. Bernard ſerm.* 1. *de Epiphania*, doe thinke that Chriſt came to be baptized after he was full thirtie yeare old: the ſame is the opinion of *Ioſephus Scaliger*, *lib.* 6. *de emendat. tempor.* But this opinion is thus refelled. 1. becauſe the word ὡσεὶ, *quaſi, as it were* 30. *yeare old*, Luk. 3. 23. ſheweth that he was not full 30. yeare old. *Scaliger* anſwereth, that ſometime this is not a word of doubting, but of affirming, as Ioh. 1. 14. *we ſawe the glorie thereof, as the glorie of the onely begotten, &c.* But he ſhould haue giuen vs an inſtance, where this word is vſed in numbring otherwiſe, then vncertainely and by way of geſſe. 2. the words are, Ieſus was about 30. yeare old ἀρχόμενος, beginning: the meaning of which words muſt be, that he beganne to be about 30. yeare old: *Euthymius* to make his opinion good, readeth ἐρχόμενος, that is, entring or proceeding, referring it to his preaching: but the word is ἀρχόμενος, beginning. *Ioſephus Scaliger* thinketh, that the word is not referred to the 30. yeares, but put abſolutely, after the phraſe of the Hebrewes, as he giueth inſtance of that place, Gen. 9. 20. *Noah beganne to be an huſbandman:* But this inſtance is againſt him: for Noah beganne then firſt after the flood to be an husbandman: and this word *beginning*, cannot ſtand abſolutely in any good ſenſe, vnleſſe there ſhould be relation to ſomething in reſpect whereof this beginning is.

2. An other opinion is, that Chriſt when he was baptized was onely entred into his 30. yeare, about ſome 13. dayes: ſo *Pererius* vrging the ſtrict words of Luke, that Chriſt began then to be about 30. yeare old: and maketh *Ireneus* with others to fauour this opinion; the firſt thus writeth, *lib.* 2. *aduerſ. hæreſ. c.* 39. *Ad baptiſmum venit, &c. he came to baptiſme not hauing yet fulfilled* 30. *yeares, but beginning to be about* 30. *yeare old*, as S. Luke ſignifieth.

Pererii-

Tererius iudgement here is agreeable to the words of the text, ſauing that he holdeth Chriſt to haue beene borne in December, whereas there muſt be 3. yeares and an halfe betweene Chriſts baptiſme and his paſſion, as is ſhewed afterward.

3. A third opinion is of *Epiphanius, hæreſ.* 50. that Chriſt was 30. yeares old within two moneths: whom he holdeth to haue beene borne vpon the ſixt day of Ianuarie, and to haue beene baptized in his 30. yeare, two moneths before the ende thereof about the ſixt of Nouember: But the word, *beginning*, which S. Luke vſeth, ſheweth that he was toward the beginning rather then the ende of his 30. yeare.

4. Wherefore it is more probable, that Chriſt was baptized in the beginning, not in the ende of his 30. yeare, in the ſixt moneth *Tiſri*, whereof this reaſon may be yeelded out of Daniel, becauſe Chriſts death ended halfe of a weeke, wherein the couenant was confirmed, which beganne at his preaching, immediately after his baptiſme, *H. Br. Concent.* And if the 70. weekes muſt ende iuſt at the death of Chriſt, as is prooued before queſt. 49. and Chriſt beginning to preach immediately after his baptiſme, preached 3. yeares and an halfe, it muſt followe, that he was baptized in the beginning of his 30. yeare: And in this ſenſe Chriſt is ſaid in proper ſpeaking to be thirtie yeare old, when he was but entring into his thirtie yeare, ſee more hereof queſt. 71. and 72. following.

5. *M. Lydyat* thinketh that Chriſt *dimidia ex parte exegerat annum ætatis triceſimum*, had paſſed the halfe of his 30. yeare, when he was baptiſed, and the word ἐρχόμενος, *beginning*, he referreth to his preaching, not to his age. But I encline rather to the former opinion. 1. for there is no mention made at all of Chriſts preaching, in reſpect whereof he ſhould be ſaid to beginne: the words doe thus ſtand in the text, *and Ieſus himſelfe was as it were of thirtie yeares beginning*, &c. 2. neither did Chriſt immediately after his baptiſme beginne to preach: he was firſt tempted 40. dayes in the wildernes, next after his baptiſme, as S. Luke ſheweth in the next chapter. 3. and if Chriſt were baptiſed in the middeſt of his 30. yeare, and after that liued 3. yeares and an halfe, beeing put to death in the ſpring, it will followe, that he was alſo borne about that time of the yeare, which is alſo *M. Lydyats* opinion, which is verie improbable, as ſhall be ſhewed afterward queſt. 71. following.

6. But *M. Lydyat* hath yet a more ſtrange opinion: he thinketh that Iohn Baptiſt began to preach 4. yeares before Chriſt was baptiſed, in the 15. yeare of *Tiberius* raigne; and that Chriſt was baptiſed in the beginning of the 19. yeare of *Tiberius*, and ſuffred in the 22. yeare: his chiefe reaſons are theſe.

1. There are 30. yeares, at what age Chriſt was baptiſed, from the 41. of *Auguſtus*, wherein Chriſt was borne, to the 19. of *Tiberius*.

2. The Temple was in building 46. yeares, Ioh. 2. which beganne to be built in the 18. yeare of Herod, whence vnto the 15. yeare (he would ſay 19. yeare) of *Tiberius* are 47. yeares.

3. Iohn was not impriſoned and put to death before the 20. and 21. of *Tiberius*, for preſently after Iohns beheading, followed the battell betweene Herod and Aretas king of Arabia, for repudiating his daughter, and marying Herodias his brothers wife, which was in the beginning of *Vitellius* gouernement: which was in the 21. yeare of *Tiberius*, as *Cornel. Tacitus* teſtifieth, *lib. 6. Annal.*

4. The yeare wherein Chriſt beganne to preach was a ſabbaticall yeare, as appeareth Luk. 4. but there was no ſabbaticall yeare, after the 15. yeare of *Tiberius*, till the 20. To this purpoſe *M. Lydyat lib. de emendat. tempor.* from p. 169. to p. 176.

Contra. Though I will not of purpoſe oppoſe my ſelfe to ſo excellent a Chronologer, who hath taken great paines in this kind of ſtudie, which I profeſſe not; yet becauſe that his opinion is ſingular, I hope I may without offence examine his reaſons, to giue him occaſion further to conſider of them, leaſt the common aduerſarie might take aduantage thereby.

1. The 30. yeares of Chriſts age were expired in the 15. yeare of *Tiberius*, from the 42. of *Auguſtus* wherein Chriſt is held to haue beene borne: and *M. Lydyat* maketh mention of one *Petauius* a learned Chronologer of Paris, who prooueth that Chriſt muſt be borne 30. yeares before the 15. yeare of *Tiberius*, p. 153.

2. That place in Ioh. c. 2. muſt be vnderſtood of the building of *Zorobabels* Temple, not of Herods, as hath beene ſhewed before, queſt. 58.

3. Iohns troubles beganne before the 20. yeare of *Tiberius*, for when Herod tooke his brother Philips wife Herodias, his brother was then liuing, at what time Iohn reprooued him:

him: but Philip died in the 20. yeare of *Tiberius*, *Ioſeph. lib.* 18. *c.* 6. and the warre vpon that occaſion might followe ſome yeare after.

4. That yeare wherein Chriſt preached was not a ſabbaticall yeare: Chriſt prepareth them by his preaching againſt the acceptable yeare, which was that wherein he ſuffred, which was both a ſabbaticall and Iubile yeare: for the Iubile beeing a type of Chriſt, in whom we ſhould enioy the true Iubile, in the remiſſion of ſinnes, the figure and ſhadowe and the bodie muſt agree together.

5. But that Chriſt was baptized in the 15. yeare of *Tiberius*, S. Luke putteth it out of doubt, c. 3. 1. *M. Lydyat* anſwereth that the Euangeliſt aſſigneth that yeare for the beginning of Iohns preaching, not for Chriſts baptiſme: for Iohn muſt haue a longer time giuen him then ſo to prepare the way for Chriſt to preach and baptize, p. 171. But as Iohn Baptiſts birth was but 6. moneths before Chriſts, ſo the like time might ſuffice for his forerunning in preaching: the Euangeliſts ſet downe the baptiſme of our Bleſſed Sauiour, as following immediately vpon the preaching of Iohn: yea S. Iohn ſaith, that the next day after his ſolemne baptizing, he ſaw Ieſus comming vnto him, Iohn. 1. 29.

Queſt. 69. *How many yeares Chriſt liued on earth, and in what yeare of his life Chriſt was put to death.*

1. Some were of opinion, that Chriſt liued 46. yeares at the leaſt, that the bodie may anſwer to the ſhadowe, the ſubſtance to the figure, becauſe the materiall Temple, which was a figure of the true Temple Chriſt Ieſus, is ſaid to haue beene 46. yeare in building: *Irenæus* thinketh that Chriſt liued 50. yeares, becauſe of that place, *Ioh.* 8. where the Iewes ſay vnto Chriſt, *thou art not yet* 50. *yeare old, &c.* And he further addeth this reaſon, that it was not fit that Chriſt ſhould beginne to preach in his youth, but ſhould take that graue function vpon him, when he grewe in yeares, *Irenæus lib.* 2. *aduerſ. hæreſ. cap.* 39.

But 1. the Iewes words (ſpeaking but by geſſe) are not much to be weighed, though ſome in that place doe reade *fourtie* for fifty, *Chryſoſt.* 2. there may be as great grauitie in young yeares, as in age: for not yeares, but the graces and gifts of Gods ſpirit doe bring authoritie. 3. And if Chriſt had liued ſo many yeares, it is not like that the Euangeliſtes would haue paſſed ouer in ſilence the great workes which Chriſt did in that time, whereas they onely ſet downe thoſe things, which Chriſt ſpake and did vnto the 4. Paſſeouer after his baptiſme, which was in the 30. yeare of his age. 2. If Chriſt had liued aboue 40. toward 50. yeares, he could not haue ſuffred vnder *Tiberius*, in whoſe 18. yeare he is generally held to haue died, beeing baptized in his 15. yeare, Luk. 3. 1. for *Tiberius* raigned but 23. yeares in all.

2. An other opinion is that Chriſt died the ſame yeare, namely the 30. complete wherein he was baptized, and ſo preached but one yeare, ſo *Tertullian lib. aduerſ. Iudæos*, and *Clemens Alexandrin. lib.* 1. *ſtromat.* who groundeth his opinion vpon that place taken out of the Prophet, Luk. 4. 19. *that he ſhould preach the acceptable yeare of the Lord:* But 1. it followeth not, becauſe mention is made of the acceptable yeare in the ſingular, that Chriſt peached but one yeare in all: *yeare* is here taken either generally for the acceptable time, or it hath ſpeciall reference to that true Iubile, the yeare of remiſſion wherein Chriſt ſuffred for our ſinnes. 2. in the Euangeliſts there is mention made of fowre ſeuerall Paſſeouers after Chriſts baptiſme, as ſhall be euen now ſhewed: therefore Chriſt liued and preached aboue a yeare after his baptiſme.

3. Some other thinke that Chriſt liued but 31. yeares, and preached but two yeares after his baptiſme: of this opinion was *Apollinaris* Biſhop of *Laodicea*, as *Hierome* reporteth *in* 9. *Daniel.* and *Cyrillus Alexandrin.* ſeemeth to affirme the ſame, *in* 29. *c. Iſaiæ*, *Seuerus Sulpitius* alſo *lib.* 2. *ſacr. hiſtor.* ſeemeth to be of the ſame iudgement, who writeth that Chriſt liued 4. yeares of Herods raigne, and 9. yeares of *Archelaus*, and then died in the 18. yeare of Herod the Tetrach, all which make but 31. yeares. This opinion is reſelled by the former reaſon: becauſe the Euangeliſts make mention in the Goſpel of 4. Paſſeouers after Chriſts baptiſme, which could not be in the ſpace of two yeares.

4. *Ioſephus Scaliger* is of opinion that Chriſt ſuffred in the 35. yeare of his age, holding that Chriſt was baptiſed in the beginning of his 31. yeare, and after his baptiſme mention is made of fiue Paſches, the firſt Ioh. 2. 13. the ſecond Iohn 5. 1. the third, Matth. 12. 1. and Luk. 6. 1. when the Apoſtles plucked the eares of corne, which was as S. Luke ſaith, the ſecond Sabbath, namely after the Paſche, for then the eares of corne beganne to be ripe:

the

the fourth is mentioned, Iohn. 6. 4. when he fedde the fiue thouſand: the 5. was the laſt Paſche, wherein our Bleſſed Sauiour ſuffred: S. Paul alſo ſpeaketh of the perfect age of Chriſt at his reſurrection, Epheſ. 4. 13. which is at 35. yeares.

Contra. 1. That Chriſt was not 30. yeares complete, when he was baptized, is ſhewed in the former queſtion, and the words of the text are againſt it, that Chriſt was then beginning to be 30. yeare old. 2. that Chriſt ſuffred after the 18. yeare of *Tiberius*, which will followe if Chriſt died in his 35. yeare, is againſt the common receiued opinion, which aſſigneth the 18. yeare for Chriſts paſſion: which is gathered by the account of the Olympiads, for Chriſt is held to haue beene borne in the 4. yeare of the 194. Olympiad, and to haue ſuffred in the 4. yeare of the 202. Olympiad; the diſtance of yeares is iuſt 33. and no more. 3. That Paſche which Iohn ſpeaketh of, cap. 5. 1. is like to be the ſame mentioned, Math. 12. 1. and Luk. 6. 1. as *Pererius* well obſerueth, when after the Paſche the Apoſtles pulled the eares of corne: which may be the reaſon, why Iohn paſſeth ouer in ſilence all that was done betweene the ſecond and third Paſche, which immediately he ſpeaketh of c. 6. 4. becauſe the the other Euangeliſts doe ſet forth at large what happened betweene the ſecond and third Paſche, *Matth. c.* 12. to *c.* 13. *Marke*, from the ſecond to the 6. *Luke*, from the 6. to the 9. If fiue Paſſeouers could haue beene aſſigned out of the ſame Euangeliſt, then he ſaid ſomewhat: But out of diuerſe Euangeliſts, who doe not followe the ſame order of time, the number cannot ſo certainely be gathered. 4. that is but a weake reaſon taken from the fulneſſe and perfection of Chriſts age: *Auguſtine* by the ſame reaſon thinketh that we ſhall riſe againe about the age of thirtie, becauſe Chriſt died in that age, *lib.* 22. *de ciuitat. Dei, c.* 15. And indeede at that age men are in their ſtrength, beeing fit for any employment either of the bodie or mind: as Ioſeph at that age ſtood before Pharaoh, and Dauid at that age beganne to raigne.

5. Some thinke that Chriſt died in the 34. yeare of his age, not complete, but onely beganne ſome 3. moneths and certaine dayes, ſo *Beda lib. de ration. tempor. c.* 45. *Albertus Magnus in commentar. epiſtol. Dyoniſ. Onuphrius in Chronicis. Beda* his reaſon is, becauſe he thinketh Chriſt to haue beene baptized, when he beganne to be 31. yeare old, and from thence preached 3. yeares and an halfe: But this opinion is contrarie to the text, which ſaith he beganne to be 30. not 31. yeare old: and by this meanes Chriſts death is caſt into the 19. yeare of *Tiberius* (which alſo *Onuphrius* thinketh) contrarie to the receiued opinion; that Chriſt was borne in the 42. yeare of *Auguſtus*, and died in the 18. yeare of *Tiberius*.

6. An other opinion yet is, that Chriſt was baptiſed in the beginning of his 30. yeare, but beganne not to preach vntill the beginning of his 31. yeare, when he wrought that miracle by changing water into wine, which is thought to haue beene done the ſame day twelue-moneth after he was baptized: and yet the time of his preaching was 3. yeares and an halfe: ſo *Pererius lib.* 11. *in Daniel. queſt.* 7. *opinion.* 4. But 1. it is not like, that Chriſt beeing baptiſed, and then publikely called by his fathers voice from heauen to be a teacher of men, and therefore they are charged from heauen to heare him, would ſo long deferre the execution of his holy function. 2. *Pererius* in this aſſertion is contrarie to himſelfe: for if Chriſt died as he prooueth at large in the 33. yeare of his age, and preached three yeares and an halfe, then could not his preaching be deferred vnto the beginning of his 31. yeare, for 3. yeares and an halfe counted from thence will fall into his 34. yeare: But concerning the time, when Chriſt began to teach, more ſhall be ſaid, when we come to ſpeake of confirming the couenant, v. 27.

7. *M. Lydyat* thinketh that Chriſt died in the 33. yeare of his age almoſt complete, pag. 176. But then it would followe, that he was borne about the ſame ſeaſon of the yeare, wherein he ſuffred, about the vernall equinoctiall, or ſpring time, which opinion is refuſed as improbable, queſt. 71. following.

8. Wherefore the beſt reſolution is this, that Chriſt died in the 33. yeare of his age not complete, but about the middeſt thereof, not after 3. moneths, as *Pererius*, but 6. moneths after his 32. yeare complete. The firſt part of this aſſertion that Chriſt ſuffred in his 33. yeare is thus prooued. 1. becauſe by the Romane Chronologie, he is held to haue beene borne in the 42. of *Auguſtus* inchoate or begunne, and to haue died in the 18. of *Tiberius*: the diſtance of yeares is iuſt 33. for *Auguſtus* raigned 56. and then *Tiberius* ſucceeded. 2. the ſame is prooued by the Olympiads, as is before ſhewed, Chriſt was borne in the

the 4. yeare of the 194. Olympiad, and died in the 4. yeare of the 202. Olympiad. 3. *Pererius* further prooueth that Christ died in the 33. yeare of his age, by this astronomicall calculation: It is agreed vpon that Christ suffered vpon the 15. day of the moneth, hauing eaten the Passeouer vpon the 14. day at euen according to the lawe, the next euening before. Againe Christ died vpon the Iewish Sabbath eue, which is our Friday, for otherwise he had not risen againe vpon the Lords day, which was the third day after: But in none of the yeares of Christs age from the 30. to the 37. did the 15. day of the moneth fall out vpon the sixt day of their weeke, our friday, but onely in the 33. for in the 31. yeare the 15. day of the moone was vpon the 27. of March vpon tuesday: in the 32. on the 15. of Aprill vpon tuesday likewise: in the 34. on the 23. of March on wedensday: in the 35. on the 11. day of Aprill on monday: But in the 33. yeare onely within this compasse (for of the other yeares before the 30. or after the 35. there is no question) the 15. day of the moone concurred with the 3. of Aprill vpon friday, as may be gathered counting the yeare of the Lord by the Dominicall letter: therefore Christ onely suffered in the 33. yeare of his age.

4. After Christ was baptized, and beganne to preach, there were onely fowre Paschs, which he kept, in the last whereof he died: as may be gathered out of the Gospel of S. Iohn: the first Pasche is mentioned, cap. 2. 13. the second c. 5. 1. the third Iohn. 6. 4. and the last when he suffred: to the which belong the 11. 13. and 18. chapters of S. Iohns Gospel: these 4. Paschs were kept in three yeares, and odde moneths, which were between the baptisme of Christ, and the first Pasche: But about the number of these Paschs there is some doubt, as now shall be further shewed in the next question following.

The other part of the assertion, that there must be 6. moneths betweene the season or time of the baptisme of Christ and of his blessed passion, is thus prooued: because Daniel ending the 70. weekes in the death of Christ precisely, speaketh of halfe a weeke set apart for the confirming of the couenant, which beganne at Christs baptisme, and causing all other sacrifices to cease: we must then haue halfe a seuen of yeares exactly from the baptisme of Christ vnto the time of his passion.

Quest. 70. *Of the number of Paschs, which Christ solemnized in the dayes of his flesh, whereby the time and yeares of his preaching is certainly gathered.*

1. Whereas in the ende of the former question fowre Paschs are assigned, the second whereof should be mentioned Iohn. 5. 1. yet it is not expressely said to be the Pasche, but generally *a feast of the Iewes:* there are diuerse opinions conceiued hereof. 1. some thinke it was the feast of the *Pentecost*, which immediately followeth after the Pasche, which Iohn spake of before, c. 2. v. 13. of this opinion are *Cyril, Chrysostome, Euthymius, Theophylact, Thomas, Lyranus*, in the explanation of that place: But this cannot be: 1. after that Pasche Iohn 2. our Sauiour stayed a while in the citie: then he left the citie and Iudæa, and returned into Iudæa againe, and staied there a good while, Iohn 3. 23. after that he departed out of Iudæa, and went by Samaria to goe into Galile, at what time there were yet 4. moneths to harueſt, Iohn. 4. 35. All these things could not be done in the space of fifty dayes betweene the Pasche and Pentecost: and beside the time of harueſt is in the moneth *Iiar*, the next vnto *Nisan*, which answereth vnto our March: wherefore this could not be the feast of Pentecost, which is not two moneths from the Pasche. 3. when a feast of the Iewes is named simply without any addition, it is vsually taken for the feast of the Passeouer, which was their chiefe and principall feast, as is euident, Matth. c. 26. Luk. 22. Iohn. 13. 2. An other opinion is, that this was one of the winter feasts, which were three, one of the dedication of the Temple, instituted by *Iudas Macchabeus, lib. 1. Macchab. c.* 4. which was kept the 25. day of the 9. moneth *Cisleu:* the second was the feast of the reedifying of the second Temple vnder *Zorobabel*, which was vpon the 3. day of the last moneth *Adar*, whereof see Ezra. 6. 15. the third was the feast of lottes ordained by *Mordecai* and *Esther*, vpon the 14. and 15. of the same moneth *Adar*, as is declared Esther. 9. some one of these three feasts, some thinke this to haue beene: so *Caietan in 5. c. Ioan. Melchior Canus lib. 11. de loc. Theolog.* But this is not like: for these were none of the principall feasts which were instituted by Moses at the Lords appointment: But this was a principall feast of the Iewes, because it is simply called a feast without any other addition, as is shewed before. 3. Wherefore vpon the former reasons, this was likely to be the feast of the Passeouer, after the

the which in the next moneth immediatly followeth harueſt: and in the former chapter it is ſaid, there were 4. moneths then to harueſt, c. 4. 35. And although in the next chapter following, c. 6. 4. mention is made of the Paſch, that letteth not, but that this may be the Paſch alſo: for it is vſuall with the Euangeliſts to ioyne things together which were done farre aſunder, omitting many things comming betweene: as *Matthew* immediatly after the baptiſme and 40. daies faſt of our bleſſed Sauiour, treateth of the calling of the Apoſtles, which was done a good while after: So Iohn here omitteth thoſe things which were done by our Sauiour betweene the 2. and 3. Paſch, eſpecially becauſe they are handled at large by the other Euangeliſts, Matth. c. 12. to 14. Mark. 2. to the 6. Luk. 6. to the 9.

2. As ſome would thus abridge the number of the feaſts, and bring them to three: ſo ſome others would enlarge the number of them: as they which thinke that there paſſed a yeare betweene the baptiſme of Chriſt, and the firſt miracle which he did in Cana of Galile: ſo that they thinke one of the Paſſeouers, which followed next after the baptiſme of Chriſt, to be paſſed ouer in ſilence: to this opinion inclineth *Pererius*, and holdeth it to be an auncient receiued tradition. But this is confuted before, qu. 69. *artic.* 6.

3. *Ioſ. Scal.* alſo thinketh that there were fiue Paſſeouers betweene the baptiſme of Chriſt, & his paſſion, making that mentioned, Matth. 12. 1. & Luk. 6. 1. to be the 3. Paſſeouer, beſide thoſe other 4. mentioned by the Euangeliſt S. Iohn: as is noted before, queſt. 69. opinion the 4. But what ſmall ground there is of this aſſertion, there it is likewiſe ſhewed.

Wherefore this remaineth as the beſt reſolution, that becauſe Chriſt onely kept 4. Paſſeouers, neither more nor leſſe after his baptiſme, (as *M. Lydyat* well collecteth pag. 177.) that he liued onely 3. yeares and ſo much as was from his baptiſme to his firſt Paſſeouer, and ſo was put to death in the 33. yeare of his age: Now for the further manifeſtation hereof, before we proceede, it ſhall not be amiſſe breifely to touch the verie time of the yeare when Chriſt was borne, and the verie day of his paſſion.

71. Queſt. *At what time of the yeare Chriſt was borne.*

1. *Epiphanius* opinion was, that Chriſt was borne vpon the 6. day of Ianuarie, vpon which day he thinketh he wrought his firſt miracle in Cana of Galile, and before that 60. daies he was baptized: whereof he maketh this demonſtration: after his baptiſme he faſted 40. daies, then he went to Nazareth, and there ſtaied 15. daies: then one day which was the 56. he ſtaied with Iohn, who beeing abſent, gaue that ſingular teſtimony of Chriſt: and the 57. Iohn beeing preſent called Chriſt the lambe of God, that tooke away the ſinnes of the world: the 58. day Andrew followed Chriſt, and the 59. Chriſt called vnto him Philip: and the 60. day was there a marriage in Cana of Galile, as vpon which day Chriſt was borne. But here diuers things are vncertenly alleadged, as of Ieſus ſtaying in Nazareth 15. daies: and ſome of thoſe things, which *Epiphanius* thinketh to haue beene vttered by Iohn of our Sauiour after his baptiſme, Ioh. 1. were ſpoken before, as v. 26. *there is one among you, &c. whoſe ſhooes latchet I am not worthie to vnlooſe:* theſe words were vttered by Iohn before the baptiſme of our bleſſed Sauiour, Matth. 3. 11. And ſeeing the Euangeliſt calleth it the 3. day, wherein that miracle was done in Cana, c. 2. 1. how can he make it the 60. day, and the next day, after Chriſt had that conference with Philip; wheras it ſeemeth to be called the 3. day frō thence. Herefut.

2. *M. Lydyat* agreeth with their opinion, whom *Clemens Alexandr.* mentioneth, who held *Chriſti natale verna tempeſtate anni*, Chriſts birth day to haue beene in the ſpring: and he alleadgeth *Keplerus* who leaueth it vncertaine, whether Chriſt were borne the 6. of *Ianuarie*, or the 19. of Aprill or May. *M. Lydyats* coniecture is, becauſe the ſheepheards are ſaid to haue watched their ſheep by night, which more agreeth with the ſpring time, when the lambes were yoūng, and the rauenous beaſts haue then their young alſo, and ſo are more greedie and deſirous of their pray, p. 157. *Contra.* 1. But ſeeing there muſt be halfe a yeare betweene the ſeaſon wherein Chriſt was baptized, & wherein he ſuffered, becauſe he preached 3. yeares & an halfe after his baptiſme, which was in the beginning of his 30. yeare, as S. Luke ſaith, c. 3. 23. then will his paſſion fall out in the middle, not in the ende of his laſt yeare, and the time of his birth muſt be halfe a yeare before, qu. 68. 2. The ſhepheards might watch their flockes as well at other times of the yeare, when they kept their ſheepe abroad, as in the ſpring, becauſe that countrey was full of wolues: the reaſon is giuen of their watching, becauſe of their flocke, Luk. 2. 8. not of their young onely.

3. The common and receiued opinion is, that our bleſſed Sauiour was borne about the 25. of December, and baptized 13. daies after that ſeaſon, in the beginning of his 30. yeare,

about the 6. of Ianuarie. But beside these coniectures, 1. that is not like that in the deepe of winter, the edict should come forth from *Augustus* to haue men called together to the chiefe citie of their tribe to be taxed: as *Ioseph* and *Marie* came to Bethlehem to be taxed, Luk. 2. 6. 2. or that in the cold time of winter the people went into the waters of Iordan to be baptized of Iohn. 3. beside these coniectures, this is an euident argument, that Christs birth was not so neare the Passeouer, because by Daniels prophesie here, there must be halfe a Propheticall weeke from the time of confirming the couenant, by the preaching of the Gospel, which was immediatly vpon the baptisme of Christ, who was then entring into his 30. yeare, Luk. 3. 23. from the baptisme then of Christ, about which season he was borne, we must count 3. yeares 6. moneths to the time of his passion.

4. Vpon this reason *Beroaldus* thinketh, that Christ was borne about the 14. or 15. of September, because 6. moneths after he suffered vpon the 15. of the first moneth. Beside he taketh an other argument from the custome of the Grecians and Egyptians, who in memorie of Christs birth beganne their yeare in September, and the Imperiall indictions beganne then also: and this third reason he vrgeth; there were 24. courses of the Priests, 1. Chron. 24. who serued euery moneth by couples: Abiahs course, of the which Zacharie was, was the 8. single course, 1. Chron. 24. 10. and the 4. double: these courses beganne in March: then Abiahs course fell out to be in Iune, the 4. moneth: immediatly after was Iohn Baptist conceiued, and 6. moneths after our blessed Sauiour, as may be gathered, Luk. 1. 26. 36. Iohn beeing then conceiued in Iune, must be borne 9. moneths after in March: And our blessed Sauiour must be conceiued in December, and his birth will fall out in the ninth moneth after, namely September: this reason also is pressed by *Ioseph. Scalig.*

M. Lively in his *Persian Monarchie* from p. 144. to p. 151. doth make this answer to *Beroaldus* reasons. 1. he answereth to the first reason taken from that place in Luk. 3. that Christs age can not be gathered out of that place, because it is said, *he was about, or as it were 30. yeares old*, which word importeth a doubtfull and imperfect number. 2. that place of Daniel is by some referred not to Christs preaching, but to the destruction of Ierusalem. 3. neither is it certen that Christ preached iust 3. yeares and an halfe: *Ioseph. Scaliger* maketh the time of his preaching foure yeares: some make it lesse, as is shewed before, qu. 69.

2. The Grecians and Egyptians beganne their yeare in September, in remembrance of Alexanders victorie against *Darius*: and the Imperiall indictions began then, because *Constantine* at that time began his raigne.

3. In the third reason many things are vncerten. 1. whether the Priests courses began in March. 2. whether they serued by weeks or moneths. 3. in the Iewes ancient chronicle, called *Seder olam*, in the last chap. it is affirmed, that *Iehoiaribs* course, which was the first, after the destruction of the first & second Temple, fell out in the 5. moneth *Ab*, which is in some part answerable to our Iuly. *M. Lydyat* also here answereth, that the courses of the Priests were changed after the captiuitie, p. 157. *Ans.* Though I am loath to contradict so generall & receiued an opinion cõcerning Christs birth, neither wil I take vpon me to set down any thing positiuely & affirmatiuely therein: yet I will shew the vnsufficiencie of this answer, and prepound certaine doubts out of the Scripture, which I wil leaue to the Readers consideration.

The 2. argument alleadged by *Beroaldus*, taken from the Grecians beginning of their yeare, and the Imperiall indictions, receiueth full satisfaction, and therefore I will not replie. To the 3. argument also a reasonable answer is made, saying that it is not to be doubted, but that the moneth *Nisan*, answering in part to our March was the beginning of their yeare for all Ecclesiasticall busines, as was appointed by Moses, Exod. 12. 1. and it is most like, that the 24. courses went ouer euery yeare, and so two serued monethly: and notwithstanding that testimonie out of the Iewish chronicle, the authoritie of the Scripture is more to be waighed, which testifieth, that the orders of the Leuites were renued after their returne frõ the captiuitie in Nehemiahs time, *according to the ordinance of Dauid the man of* [a] *God.*

a Nehem. 12. 24.

But the first reason taken from the age of Christ, when he was baptized, is not in mine opinion sufficiently answered: 1. whereas S. *Luke* saith, *that Iesus began to be about thirtie yeares of age*, that particle ὡσεὶ, *Ioseph. Scaliger* taketh to be here, not ἀπορητικὸν, a word of doubting, but ἀληθινὸν, a word of assieueration, and affirming: and what doubt can be here made, but that Iesus beganne then to be 30. yeare old, according to the very words? 2. that this prophesie of Daniel of the 70. weekes determineth in Christs death, is shewed before, quest. 49. neither can it haue any other meaning, without much wresting, as either

either with *Iunius* to read, *after 62. weekes, after the Messiah is slaine:* whereas the words are, *after 62. weekes the Messiah shall be slaine:* or with M. *Lively*, to say that Messiah in this propheſie is not to be taken for Christ: both which may seeme in any mans iudgement, to be hard constructions of the text. 3. If this place then be vnderstood of the Messiah, there must of necessitie be halfe a weeke allowed for his preaching: and it is the generall receiued opinion of old and new, that Christ preached 3. yeares and a halfe: and it is more inconuenient to denie that, then that Christ was borne in December.

Now then, though for mine owne part, in a matter indifferent and probable, I am loath to goe against antiquitie; yet this first reason I must confesse, grounded vpon the authoritie of Daniel for the space of 3. yeares and an halfe from Christs beginning to preach vnto his death, and of S. Luke for Christs entring into 30. yeares when he was baptized, hath so preuailed with me, that I thinke it very probable, that Christs birth was nearer September, then December: And howsoeuer it is, there must needes be some error in the account of time, in keeping Christs nativitie day the 25. of December, seeing in the reuolution of 16. hundred yeares, there may well be lost so many daies of the iust reckoning: from hence now may be gathered the true distance betweene the baptisme and the passion of Christ, which shall be distinctly handled in the next question.

72. Quest. *Of the space and distance of time that was betweene Christs baptisme and his passion.*

1. *Epiphanius*, whose opinion was seene in the beginning of the former question, maketh the baptisme of Christ 60. daies before that season of the yeare wherein he was borne: the day of Christs birth he thinketh to haue beene the 6. of Ianuarie: and 60. daies before that falleth out in the beginning of November. But herein is *Epiphanius* error, he placeth Christs baptisme toward the ende of the yeare, whereas it was in the beginning of Christs 30. yeare: and againe, he setteth Christs baptisme in this account but 4. moneths distant from his passion.

2. Some bring the baptisme of Christ nearer vnto the Passeouer by 73. daies then Epiphanius: as they hold Christ to haue beene borne vpon the 25. of December, and then his baptisme to haue beene solemnized about 13. daies after the season of his birth, about the sixt of Ianuarie, in the beginning of Christs 30. yeare: so *Pererius*, as before is shewed, qu. 68. And to this purpose he alleadgeth *Maximus, hom. 1. de Epiphan. ferunt Christum hodie, vel stella duce à gentibus adoratum, &c. they say that Christ this day (namely the Epiphanie) was either adored of the Gentiles by the leading of a starre, or beeing inuited to the marriage, to haue turned water into wine, or to haue receiued Iohns baptisme, and to haue consecrate the flood of Iordan, &c.* So *August. serm. 27. de tempor.* maketh mention of these 3. opinions, that some held the wise men to haue come vpon that day to worship Christ, some that he turned water into wine, some that he was vpon that day baptised, &c.

But 1. these Fathers speake hereof vncertenly, not determining any thing, as *Maximus* in the former place concludeth, *quid potissimum præsenti hac factum sit die, noverit ipse qui fecit*, but what was chiefly done vpon this day, he knoweth that did it: so then this tradition had no certen ground. 2. *Pererius* himselfe thinketh with others, that the halfe weeke which Daniel speaketh of, wherein the Messiah should cause the sacrifices to cease, beganne at Christs baptisme: then must there be iust 6. moneths from the time of Christs baptisme vnto the Passeouer, for how els shall the halfe yeare be made vp?

3. *Iosephus Scaliger, lib. 6. de emendat. tempor.* bringeth Christs baptisme yet nearer vnto the Passeouer: for he thinketh that the miracle of conuerting the water into wine, was done 3. daies after Christs baptisme: the 1. day after, Andrew and Peter followed Christ, the 2. day Philip was called, and Nathaniel, Ioh. 1. then the 3. day after was the mariage in Cana of Galile, Ioh. 2. 1. and then it is saide, v. 13. that the Iewes Passeouer was at hand. But this opinion can not hold. 1. Christ after he was baptised, presently was tempted in the wildernesse, as S. *Marke* saith, εὐθὺς, *immediatly the spirit driueth him into the wildernesse*, Mark. 1. 12. And S. Luke thus writeth, c. 4. 1. *Iesus beeing full of the holy Ghost returned frõ Iordan, and was led by the spirit into the wildernes:* the first thing then, that fell out after Christs baptisme, was his tẽptation, which continued 40. daies: how then could that miracle be 3. daies after Christs baptisme. 2. Therfore it is to be vnderstood, that it was the 3. day either after he came into Galile, or rather the 3. day after he had that conference with *Philip* & *Nathaniel*.

4. Wherefore the best resolution is, that Christ was baptized about the beginning of

September, when he beganne to be 30. yeare old, and the reason hereof is grounded vpon Daniels halfe weeke: for whether we beginne the 70. and last weeke from the baptisme of Christ, or the latter halfe weeke (for there are of both opinions, as is shewed before, but the latter is more probable) we must, to make vp this halfe weeke haue 6. moneths from the season, wherein Christ was baptized, to the time of the Passeouer.

73. Quest. *Vpon what day of the weeke Christ suffered, and whether vpon a festiuall day.*

To know vpon what day of the weeke Christ suffered, we must finde out when he did eate his Passeouer. 1. *Epiphanius* thinketh that he did eate it vpon the third day of the weeke at euen, when the fourth day begunne with the Iewes, who reckon their ciuill day from the euening. But this can not be: for then if Christ ate his Passeouer either vpon the 3. or 4. day, he must haue suffered the 5. which was the day following, and then he must haue risen againe iust vpon the Iewes Sabbath, not on the morrow after the Sabbath, as the historie of the Gospel sheweth. 2. *Ios. Scaliger* thinketh that Christ did eate the Passeouer in the eue of the 6. day, and the day following, which was part of the 6. day, he suffered. But this cannot be: for the Passeouer was to be killed vpon the 14. day of the Moone betweene the two euenings: which was, as *Scaliger* well obserueth out of *Iosephus*, from the time of the euening sacrifice, which was about the ninth houre, to the going downe of the Sunne, which was the space of 3. houres: but the 15. day beganne not till after Sunne-set: therefore that space betweene the two euenings, was the ende of the 14. day, which was at this time, the fift day of the weeke, not the beginning of the 15. day, which was the sixt of the weeke.

Now further *Iosephus Scaliger* holdeth, that Christ and the Iewes did eate their Passeouer both at the same instant vpon the 14. day at euen according to the law: and that the next day he suffered, which was the first day of vnleauened bread. And for the better maintenance of this assertion, he presseth these arguments: 1. Otherwise the Iewes should haue aduantage against vs, who obiect, that Christ suffered not vpon any festiuall day, wherein they kept the Passeouer, and so the type and the substance agreed not together. 2. the Grecians to vphold their opinion, that the Eucharist must be ministred with leauened bread, because Christ gaue vnto his disciples leauened bread, do also affirme, that Christ did eate the Passeouer one day sooner, then the Iewes did eate it. 3. he vrgeth that place of S. Mark. 14.12. *the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him:* hence he inferreth, that at the same time, the Passeouer was generally eaten, when Christ also did eate it.

1. *Ans.* In this question *Bellarmine* with other Romanists, concurre with *Ios. Scalig.* but *Bellarmine* is answered els where, and therefore I will onely examine *Scaligers* arguments. Synopt. contr. 13. qu. 4.

1. If the Iewes vpon a blind tradition deferred the Pasch to auoid the concurrence of two Sabbaths, which should haue bin this yeare, wherein Christ suffered, if the first solemne day of the Pasch had bin kept according to the law vpon the 15. day, for their ordinarie Sabbath followed the next: & yet Christ kept it, as the law prescribed; & so suffered that day wherein the Pasch should haue bin solemnized: the typical lamb & the true lambe (this notwithstanding) agreed together, because Christ was sacrificed at that time, when the first day of the Passeouer should haue bin kept by the law, though the Iewes by a corrupt custome & vsage kept it not. 2. The Grecians may ground an error vpon a true position: it followeth not, because Christ preuented the common eating of the Passeouer, that therefore he eate the Passeouer with leauened bread, for that had bin against the law, Exod. 12. 8. for although leauened bread were not yet put out of the Iewes houses, yet Christ sending his disciples before, might prouide vnleauened bread for his paschal supper: and as the Grecians hereupon ground their opinion, that the Eucharist is onely to be ministred with leauened bread: so the Romanists on the otherside doe as stiffely maintaine their superstition, that vnleauened bread onely must be vsed, holding that Christ at the same time did eate the Passeouer with the rest of the Iewes. 3. *S. Marke* respecteth the right time appointed by the law for the Passeouer, not the corrupt vsage which the Iewes had taken vp: so then that day was the first of vnleauened bread at euen by right of the institution, though it were not so in practise among the Iewes: and therefore *S. Luke* [a] saith, *then came the day of vnleauened bread, wherein the Passeouer ought to be sacrificed.* But now the contrarie is euident out of the Gospel, that the Iewes receiued not the Passeouer generally vntill the eue after Christ was crucified. 1. It is said, [b] *they themselues came not into the common hall, least they should be defiled,*

[a] chap. 22. 7.

[b] Ioh. 18. 28.

by

but that they might eate the Passeouer: They did not then eate the Passeouer till the euening after Christs passion. *Iosephus Scaliger* answereth, that the sacrifices which were offered in the feast of the Passeouer, were called the Passeouer, as well as the Paschal lambe: alleadging that place, Deut. 16. 2. *Thou shalt offer the Passeouer to the Lord thy God, of sheepe, and bullocks, &c.* But here the phrase is to sacrifice the Passeouer, which was as well referred to the offering of the other sacrifices, as the paschal lambe. *Contr.* Yet to eate the Passeouer is not otherwise vsed in the Gospel, then of the eating of the Paschal lambe.

2. If the Iewes had eaten the Paschal lambe the same night with Christ, then the next day should haue beene a solemne festiuall day, wherein they should haue done no seruile worke, as is appointed Exod. 12. 16. But they did much seruile worke vpon this day, as in carrying the crosse, pitching of it into the ground, raising of it vp, nayling Christ vnto it: And indeede they themselues also resolued not to put Christ to death vpon the feast day, Mark. 14. 2. *Ioseph. Scaliger* here answereth, that the day wherein Christ suffered was the first day of vnleauened bread, but not of the paschal solemnitie: But this distinction is contrarie to the place before alleadged out of Exodus, where the 15. day, which was the first of vnleauened bread, as likewise the seauenth and last, are named to be daies of solemne assemblies wherein no seruile worke should be done, sauing about that which they did eate.

3. The day wherein Christ suffered is called the preparation of the Passeouer, Ioh. 19. 14. it was not then the day of the Passeouer it selfe. *Ioseph. Scaliger* answereth, that the preparation was not the whole day, but onely after the ninth houre: as he alleadgeth out of a certaine Edict of *Augustus*. But 1. it appeareth, that the preparation was the whole day, at the least from the sixt houre: as in the same place the Euangelist saith, it was the preparation of the Passeouer, and about the sixt houre. 2. If then it were the preparation of the Passeouer, then was not that day the first of the Passeouer.

4. *Paulus Burgens.* somewhat to helpe out this tradition of the Iewes his countreymen, who deferred the Pasch if it fell out vpon the 6. day of the weeke, to auoid the concurrence of two festiuall daies, saith there was a double account of the 14. day of the Moone, *vna vera & legitima secundum veram computationem Christi, &c.* one was the true and lawfull day according to the true computation of Christ, who knew all the mysteries of the law: the other was *legitima secundum communem & assuetam computationem aliorum*, lawfull also according to the common and accustomed computation of others, &c. M. *Lydyat* also sheweth that the difference betweene the obseruation of the Pasch betweene our blessed Sauiour, and the Iewes, did arise hereupon; because Christ reckoned the daies according to the computation of the naturall years, but the Iewes followed the *Syro-Grecian* account, found out by *Callippus*, beginning the moneths, not as the Hebrewes, at the new Moone, but as the Grecians beganne their moneths: so that the Iewes began their moneth *Nisan*, as the Grecians did their moneth *Xanthicus*, which that yeare beganne one day after the new Moone. *Lyd. de emend. temp. p.* 179. Both these might very well concurre together, that the Iewes did keepe another day of the Passeouer, then Christ and his disciples, both vpon a blind tradition, to auoide the concurrence of two Sabbaths, and because they followed a strange computation. But it is euident hereby, that they did not eate the Passeouer the same day with Christ, and that they did breake the law of Moses in receiuing a forren computation of their moneths, which was not lawfull, howsoeuer *Burgensis*, in fauour of his countreymen, excuse it by the vsuall custome.

74. Quest. Who are meant *by the people of the Prince to come*, v. 26.

There are diuerse expositions of these words: 1. Some doe put *the people* in the accusatiue case, *he shall destroy the citie and Sanctuarie, the people of the Prince to come.* 2. Some doe make it the nominatiue, *the people of the Prince to come shall destroy the citie*, and of either of these interpretations there are diuerse kinds.

Of the first. 1. Some read thus, *he shall destroy the citie with the captaine to come, Sept.* but the word (*with*) is not in the originall. 2. *Iunius* thus interpreteth, he, that is, the Messiah, the Prince, shall destroy *the people of the Prince*, his owne people, *which shall come*, that is, which shall be then. So also *M. Br. he shall destroy the people of the Prince in the next generation.* But 1. it should seeme not to be so proper a speach, he, that is (the Messiah the Prince) should destroy the people of the Prince, that is, his owne people: 2. and in the original there is no coniunction to couple them together: the words standing thus; *and the citie and the Sanctuarie*

shall destroy the people, &c. but in this sense a coniunction must be supplied, *and the people, &c.* 3. and though the word *nagid*, prince, were before ioyned with Messiah, yet here beeing put alone, it is not necessarie so to vnderstand it of the Messiah. 4. neither were the Iewes then the people of the Messiah, whom they had reiected and crucified.

2. Of the second sort are these interpretations. 1. *Polanus* giueth this sense: *the people of the Prince to come*, that is, the Gentiles, who should become the people of Christ beeing conuerted to the Gospell, shall destroy the citie: But the Romanes were not at that time, when they sacked Ierusalem, conuerted to the faith of Christ, and so not his people.

2. *M. Lively* by this word *to come*, vnderstandeth the strangers and commers which are opposite to inhabitants, as the word is vsed, Gen. 42.5. *the sonnes of Iacob came to buy food among those that came*: so his meaning is, that the citie and Sanctuarie should be surprised by strangers and commers: but the word *haba*, to come, seemeth rather to be referred vnto the time following, then to the condition of the people: though it be true, that Ierusalem was spoiled by forreners and strangers.

3. Some reade, *the principall people of the Prince or captaine to come, Yatab.* and he thinketh the destruction of the citie to be imputed vnto the people rather then their captaine, because *Titus* would haue defended the Sanctuarie, from the spoile of the souldiers: but the word is *nagid*, which signifieth a *Prince*, not *principall*, and the other obseruation seemeth to be somewhat too neere and curious.

4. *Oecolampadius* by this captaine vnderstandeth *Pompey* the great, who tooke Ierusalem, and slew 12000. Iewes, and afterward Crassus robbed the Temple, and then Herod and Sosius made hauocke of the citie: But this captaine with his people, were to come after the Messiah was slaine, which was spoken of immediately before.

5. Wherefore by the Prince and people to come, are signified *Vespasian* and *Titus* his sonne, with the Romane armie, which should besiege the citie, and destroy both it and the Temple, as *Bulling. Calv. Osiander* doe well vnderstand it: so also *Lyranus*: and this is agreeable to that prediction of our Blessed Sauiour, Luk. 19.43. *The dayes shall come vpon thee, when thine enemies shal cast a trench about thee, &c. and shall make thee euen with the ground, &c.* here the destruction of the citie is ascribed to the enemies, not to the Messiah their Prince.

6. *Hugo* thinketh it may be applyed also to that destruction of the citie which was after this by the Emperour *Elius Adrianus*: But our Sauiour appointeth the time, when all this should be fulfilled, Matth. 24.34. *This generation shall not passe, till all these things be done*: but the destruction by *Adrianus* was well nigh an 100. yeares after Christ spake those words, 60. yeares after the first ruine of the citie by *Titus*: it was therefore without the compasse of that generation.

Quest. 75. *How long after the Messiah was slaine, this destruction happened by Titus.*

1. *Barbinel*, that ignorant and rayling Rabbine, as *M. Calvin* reporteth his opinion, saith there passed 200. yeares betweene the death of Christ, and the destruction of Ierusalem by the Romanes: But herein he sheweth his blind folly: for vnto the second destruction by *Adrian*, there were not from Christs death aboue an 104. yeares, which happened in the 18. yeare of the raigne of the Emperour *Adrian*; the first destruction was according to the saying of our Sauiour, within the memorie of that generation, then liuing.

2. *Lyranus* and *Paulus Burgens.* thinke that the citie was taken by the Romanes about 42. yeares after the death of Christ: but it cannot be so much, as shall afterward be shewed by the computation of the yeares of the Emperours. *Pintus* also concurreth with *Lyranus*, counting 38. yeares and an halfe from the ende of the halfe of the 70. weeke, that is, 3. yeares and an halfe, which he reckoneth after Christs passion to the destruction of Ierusalem.

3. But *Iunius* commeth more yeares too short, then these doe ouershoote: he maketh it but 36. yeares from the passion of Christ, to the destruction of the citie: *annotat. in 9. Dan.*

4. *Iosephus Scaliger* holding that Christ suffered in the 35. yeare of his age, whereas he commonly is held to haue suffered in the 33. yeare, bringeth Christs passion nearer by two yeares to the destruction of the citie, then the ordinarie account is: and so he must make the time 38. yeares or thereabout, from the death of Christ to the ruine of the citie.

5. *M. Lydyat* bringeth Christs passion within 34. yeares of the finall ouerthrow and de-

ſtruction of the citie by the Romanes: for he ſetteth Chriſt's paſſion in the yeare of the world 4040. or in the 22. yeare of *Tiberius*, and the deſtruction of the citie in the 4074. yeare: the reaſon of which alteration is, for that he maketh the paſſion of Chriſt to haue beene 4. yeares later, then vſuall; namely, in the 22. yeare of Tiberius: whereas our bleſſed Sauiour is commonly held to haue ſuffered in the 18. yeare of Tiberius: ſee this opinion examined before, qu. 69.

6. But the iuſt time was 40. yeares, as may be ſhewed by a threefold computation. 1. by the diſtance of the Olympiads. 2. by the yeares of the Emperours. 3. by the yeares of the kings of Iudea the *Herodians*.

1. Chriſt is held to haue ſuffered in the 4. yeare of the 202. Olympiad: and the deſtruction of the citie fell into the 4. yeare of the 212. Olympiad: which diſtance maketh iuſt 40. yeares. *Perer. Bulling.*

2. The yeares of the Emperours are thus counted: Tiberius raigned in all 23. Chriſt then ſuffering in his 18. yeare, there remained 5. yeares more: then Caligula raigned 4. Claudius 14. Nero 14. Galba, Otho, Vitellius, 1. Veſpaſian 2. theſe ſummes make 40. years: *Bulling.* But the preciſe and exact reckoning is this, as *Euſebius* in his Chronicle ſetteth them downe: All theſe yeares, with the moneths and daies, beeing ſummed together, 18. years beeing diducted of Tiberius raigne, will make 40. yeares and ſumme odde daies.

	yeares	moneths	daies
Tiberius raigned	22	11	14
Caligula	3	10	18
Claudius	13	8	20
Nero	14		
Galba		7	2
Otho		3	2
Vitellius		8	5
Veſpaſian	2		

3. The third reckoning is by the yeares of the *Herodians*, whoſe whole time from the beginning of the raigne of *Herod* the great, to the ende of their gouernment at the deſtruction of Ieruſalem, was 103. yeares: which is ſummed thus: *Herod* the great raigned 37. yeares, *Archelaus* 9. *Herod* the Tetrarch 24. *Herod Agrippa* 7. *Agrippa* the ſonne of *Agrippa* 26. *Oecolampad.* Now of this account 63. yeares muſt be cut off for the raigne of *Herod*, in whoſe 30. complete, and 31. begunne, Chriſt was borne, as is ſhewed before, qu. 67. and for the yeares of our bleſſed Sauiours life, who died in his 33. yeare, and the remainder is 40.

7. *Iulius Africanus* exceedeth the reſt, in counting 43. yeares from the death of Chriſt, which he placeth in the 15. yeare of Tiberius, to the ruine of the citie: but herein was his error, he held that Chriſt died in his 30. or 31. yeare.

76. Queſt. *Why mention is made of the deſtruction of Ieruſalem here, ſeeing it is without the compaſſe of the 70. weekes.*

1. One reaſon hereof is, becauſe Daniel was deſirous to vnderſtand what ſhould befall his citie in time to come, the Angel doth ſatisfie his full deſire, and as he had told him of the reedifying of the Temple and citie, ſo he alſo foretelleth of the finall ende and diſſolution of both.

2. An other cauſe is, that after the Angel had ſhewed him that the Meſſiah ſhould be ſlaine, then further, that it might appeare, what an hainous ſinne this was, the deſtruction of the citie is foreſhewed to follow, as a iuſt puniſhment for ſo great a wickednes: *Perer.* ſo alſo *Lyranus: quia hoc factum fuit in pœnam mortis Chriſti*, becauſe this was done for a puniſhment becauſe of the death of Chriſt, it is immediatly mentioned, though it fell not out within the 70. weekes. Here then are two reaſons ſhewed of the deſtruction of the citie, the ſlaying of the Meſſiah, and the vtter reiecting of him. *Polan.*

3. A third reaſon, why mention is here made of this deſolation is, to make the Iewes inexcuſable: that ſeeing they haue found all this to be true by their wofull experience here foreſhewed by the Angel, that their citie is deſtroied vnto this day becauſe of their treacherie againſt the Meſſiah, their obſtinate blindnes therein might appeare, that yet continue enemies vnto the bleſſed Meſſiah, and his holy Goſpel. *Perer.*

77. Queſt. *Of the meaning of thoſe words, v. 26. the ende thereof ſhall be with a flood, and vnto the ende of the battell it ſhall be deſtroied, &c.*

1. By this ſimilitude of *inundation*, three things are ſignified, that it ſhall be, *caſus repentinus, ineluctabilis, vniuerſalis*, a ſudden caſualtie, ineuitable, and generall, *Iun. in comment.*

like as a flood sweepeth all away before it, and spareth nothing; so none should be spared in this destruction. 2. Thereby also is signified the perfect desolation, that should be brought vpon the citie: like as the ouerflowing of waters pulleth vp trees by the rootes, and ouerthroweth the very foundations of houles; so in this desolation, the citie should be made euen with the ground, and one stone should not be left vpon an other, as our Sauiour foretold them, Luk. 19.44. *Bullinger.* 3. Further, like as in inundations and ouerflowings, the waters still encrease, and swell more and more, so hereby is signified, that *calamitates magis & magis increscebant*, their calamities should more and more encrease: for still their state waxed worse and worse: they were afflicted by *Pompey*, but more by *Crassus*; and he was tolerable in respect of the gouernours which followed, *Pontius Pilate*, *Albinus*, *Florus*, who still were more cruell one then another, *Oecolampad.* 4. And in that it is said, *vnto the ende, or at the ende of the warre:* thereby is vnderstood, that though the Iewes might sometime resist and put the Romanes to much trouble and businesse, yet in the ende they should preuaile, and make a finall desolation, *Melanchthon.* 5. Thus the Scripture vseth by this similitude of invndations and ouerflowing of waters, to set forth the horrible wast and desolation that followeth vpon cruell warre, as Isay. 8.7.8. the host of the king of *Assur* is described; *he shall come vp vpon all their riuers, and goe ouer all their bankes, and shall breake into Iudah, and ouerflowe and passe thorough, and shall come vp vnto the necke, &c.* And in the same manner, are the armies of the Babylonians described, Ierem. 47. 2. *Polan.*

Quest. 78. *That the ende of the state of the Iewes, not of the Romanes, is here signified.*

R. Salomon giueth this corrupt interpretation of this place, that in the ende of the last battell of Gog and Magog spoken of Ezek. 38. Messiah shall subdue the Romanes, and all other aduersaries to the Iewes, and then the citie and Temple shall be restored: But this is a corrupt glosse: 1. the next verse euidently sheweth, that this desolation is vnderstood of the Iewes, as is euident by the ceasing of the sacrifices there mentioned. 2. It is but a dreame, that their Messiah shall be a glorious temporall Prince, seeing the Angel here sheweth, that Messiah shall be slaine by them. 3. by Gog and Magog are vnderstood the Scythians and Sarmatians, and other people which ioyned with Antiochus against the Iewes, which battell was before the destruction of Ierusalem aboue 240. yeares. And that Magog signifieth the Scythians, this euidence there is, because the Scythians built a citie in Syria, which they called Magog, as witnesseth *Plinie lib. 5. c. 23. Polan.*

2. But whereas the Latine translator readeth, *post finem belli*, after the ende of the warre shall be the destruction: which reading if it were right, then the Rabbines sense is ouerthrowne, who saith their desolation shall but continue vnto that warre: *Lyranus* to make good the Latine translation, saith there are two Hebrew words, which are verie like, עוד and עד which he saith differ but in certaine points: the first signifieth, *yet*, and so in effect may be taken for *after*, as Ionas 3. 5. *yet fourtie dayes, and Niniueh shall be destroyed*, that is, after 40. dayes, which word is like to haue beene vsed here: *sed postea mutata est punctatio per Iudæos*, but afterward the pointing was changed by the Iewes, &c. But *Lyranus* fayleth diuersely in this his defence of the vulgar Latine. 1. there is great difference betweene these two words, not in points onely, but in letters: the word vsed in that place of Ionas consisteth of three letters, it hath *vau* in the middes, and *cholem*, but the other word which signifieth *vntill*, hath but two letters, with *camets*, and without *cholem*. 2. to imagine, that the Iewes haue altered points, and changed words in Scripture, is verie dangerous: for so should we haue no certaintie in Scripture: and beside, it is not like the Iewes would vse any such fraud, seeing that they haue in account the number of all the letters in the old Testament. 3. therefore retaining the best reading according to the originall, the cauills of the Iewes may be otherwise answered, as is set downe before.

Quest. 79. *Of the most grieuous calamities that fell vpon the Iewes in the finall destruction of their citie.*

The great miserie of the Iewes in this last calamitie, and euer since, may be shewed three wayes. 1. by comparing it with other former calamities which it farre exceeded. 2. by the depriuation of the benefits, which before they enioyed. 3. by the particular description of the euils, which actually they suffered.

1. This their last calamitie and captiuitie differeth from all other in these fiue respects. 1. Other calamities and captiuities, which they endured, were before declared how long they should

ſhould continue: as Abraham is told, that his poſteritie ſhould ſoiourne and be euil intreated in Canaan and Egypt 400. yeares, the captiuitie of Babylon was preſcribed for 70. yeares, as the Prophet Ieremie ſhewed them before: the heate of perſecution vnder *Antiochus*, how long it ſhould lie vpon the Iewes, is likewiſe reuealed to Daniel by the Angel, c. 8. But this laſt captiuitie and diſperſion of the Iewes, they haue no notice at all, how long it ſhall endure. 2. their other captiuities were nothing ſo long, their ſeruitude in Egypt exceeded not an 150. yeares, though the time of their aboad there were longer, the captiuitie of Babylon but 70. but this their captiued eſtate hath alreadie exceeded 1500. yeares. 3. In the other captiuities, they had prophets to comfort them, as Moſes in Egypt, in the Babylonian captiuitie Daniel and Ezekiel: but ſuch Prophets they haue none now amongſt them. 4. Then had they diuerſe ſignes and miracles: as the 3. children were deliuered from the fierie fornace, Daniel from the Lyons, but now are miracles ceaſed among them. 5. At other times they had excellent men, raiſed from among them, which were famous and honourable for their wiſedome, and vertue, euen with the Princes of the heathen: as Ioſeph with the king of Egypt: Daniel with the kings of the Chaldeans, *Ezra*, *Nehemiah*, *Mordecai* with the kings of Perſia: But none ſuch now are found among the Iewes.

2. Beſide, the Iewes are now depriued of ſeuen ſeuerall benefits and priuiledges, which they enioyed in their former times: 1. they haue not the Arke. 2. nor the Lords oracles from thence. 3. they want the Vrim and Thummim, wherewith the Prieſts vſed to aske counſell of God. 4. the fire which came downe from heauen, and was continually preſerued vpon the altar, was long ſince extinguiſhed among them. 5. the holy oyle, wherewith the graces of the ſpirit were conferred vpon their kings and Prieſts, hath loſt the vertue. 6. the gift of prophecie is ceaſed among them. 7. neither doth the ſixt yeare bring forth fruit for three yeares, as at the firſt it vſed to doe. And if it be here anſwered, that the Iewes wanted all theſe things after their returne from Babel, while the ſecond Temple yet ſtood; yet now their caſe is much worſe: becauſe then they had both a Temple with Prieſts, and ſacrifices, and a citie and commonwealth, but now they haue neither.

7. benefits which the Iewes haue beene depriued of ſince the captiuitie of Babylon.

3. Concerning the miſerie which fell vpon the Iewes, when the citie was beſieged and taken, it appeareth both by their miſerable ſtate wherein they were oppreſſed with famine, the peſtilence, and the ſword among themſelues, the great hauocke and ſlaughter made of them by the enemie, and by their reproachfull and ſlauiſh condition afterward. 1. during the ſiege, they were ſo oppreſſed with famine, that women were conſtrained to deuoure their owne children, they did eat the verie leather of their ſhooes and targets: they died in ſuch heapes within the citie of the plague, famine, and by ciuill diſcord, that the ſtreetes and channels lay full of dead bodies, and were trampled vpon as mire in the ſtreetes: in ſo much that beeing wearie of burying them, they threwe their bodies from the wall into the trenches: which when *Titus* beheld full of dead bodies, he ſtretched his hands to heauen, as teſtifying his innocencie, that it was not his doing. 2. the number of the Iewes were great, which were ſlaine by the enemies: in *Cæſarea* there were ſlaine 20. thouſand, in *Scythopolis* 13. thouſand, in *Ptolemais* 5000. in *Alexandria* 50. thouſand, in *Damaſcus* 10. thouſand: this was ſomewhat before the beginning of that warre. Then afterward the warre beeing begunne, there were ſlaine in Galile 18. thouſand, in *Aphek* 150000. in Samaria 11. thouſand and 600. in *Iotapata* 4000. in *Taricha* 6600. in *Giſcalis* 2000. *ex Oecolamp.* the whole ſumme of thoſe which died in the ſiege by the famine, peſtilence, and ſword, came to 11. hundred thouſand, as *Ioſephus* writeth, *lib. 7. de bello Iudaic. c.* 16. 17. 3. Neither was here an ende of their miſerie: They which remained, the better ſort of them were reſerued for tryumph: they which were aboue 17. yeare old were ſent into Egypt, to be employed in certaine workes, and ſome were caſt vnto the wilde beaſts: they which were vnder 17. yeares were ſold to be ſlaues: the whole number of the captiues is noted by *Ioſephus* to haue beene 97. thouſand.

Queſt. 80. *That all this miſerie came vpon the Iewes for putting to death the Meſſiah.*

1. The Iewes will by no meanes acknowledge that they haue and yet doe ſuffer theſe things for the death of the Meſſiah: but firſt they anſwer that theſe afflictions are layd vpon them to prooue their patience, and that they thereby ſhould be tried as gold in the fire. But to this we anſwer, 1. that they by theſe afflictions are nothing amended, but waxe worſe, their impietie, profaneneſſe, blaſphemie is notoriouſly knowne to all the world. 2. though

though God lay temporall chastisements vpon men, to trie their patience: yet to that ende none are depriued of spirituall blessings, as they are of the gift of prophesie, of miracles, of the publike worship of God according to his lawe. 3. beside the Lord hath promised them ample and great blessings, so long as they walke in obedience of his law, as is extant, *Leuit.* 26. and *Deuter.* 28. so that they should make God a liar, if these things were not befallen them for their sinnes.

2. The Iewes haue an other answer, that they are not punished for the death of Christ, but for their other sinnes. But the greatest sinnes for the which the Iewes were punished in time past, were their Idolatrie, and killing of their Prophets: which sinnes they are not now gultie of: for they haue no Prophets to kill, and Idolaters they are not, as *Hierome* saith vnto them, *Certe non colis idola, seruiens Persis & Romanis, &c. Deos ignoras alienos*, truely thou doest not worship idols, though thou art in captiuitie vnder the Persians and Romans, yet thou art ignorant of strange Gods, &c. If then God had compassion vpon them, when they went into captiuitie for those sinnes, certainly this long captiuitie is now fallen vpon them for some greater sinne then any of the other: And what can that be els, then the putting to death of the Blessed Messiah? And so *Hierome* concludeth, *memento vocis parentum tuorum, &c.* remmember the voice of thy parents, *his blood be vpon vs, and our children, &c.* All this therefore is happened vpon them for killing the heire of the vineyard, whereas they did but offer violence to the seruants before.

epistol. 129. ad Dardanum.

3. Now as it is euident, that the Iewes are punished for the death and murther of the Messiah; so as their offence was hainous, the punishment is also great, which is inflicted vpon them: which is twofold, either corporall or spirituall, the corporall is threefold, in the losse of their dignitie, they beeing depriued of their gouernement and policie, in the perpetuall desolation of their citie, and their ignominious exile and dispersion thorough the world: their spirituall punishment is twofold, the blinding of their minde, and vnderstanding, and the hardening of their heart, as the Prophet Isay saith, c. 6. 10. *make the heart of this people fat, and their eares heauie, and shut their eies, least they see with their eyes, &c. and vnderstand with their heart, &c.*

Quest. 81. *He shall confirme the couenant with many for one weeke:* how this one weeke is to be vnderstood.

1. *Cyrillus Hierosol. cateches.* 12. beginning the 69. weekes at *Darius*, and ending them at the birth of Christ, omitteth the 70. weeke altogether. But that must needs be acknowledged to haue beene a great ouersight in *Cyril*, seeing that the most speciall things to be performed by the Messiah, was done in the 70. and last weeke.

2. *Hyppolitus* ending the 69. weekes in the natiuitie of Christ, deferreth the 70. and last to the ende of the world, vnto the preaching of Henoch and Elias: But beside that it was the errour of those times, that Henoch and Elias should come in their owne persons, and preach toward the ende of the world: seeing our Sauiour expoundeth that prophesie (of the comming of Elias) of Iohn Baptist, Matth. 11. who came in the spirit of Elias: this last weeke must not be seuered so farre from the 69. weekes: but as the 62. followed immediately the first 7. so after the 7. weekes and the 62. weekes, which make 69. must followe the 70. and last weeke.

3. *Eusebius*, as *Hierome* reporteth his opinion in his commentarie vpon this place, ending the 69. weekes at the baptisme of Christ, taketh the 70. and last weeke for 70. yeares, and so extendeth it vnto the time of *Traian* the Emperour, for so long the preaching of the Apostles continued, Iohn the Euangelist suruiuing all the Apostles vntill then. But seeing *Eusebius* taketh the 69. propheticall weekes but for 7. yeares a peice, he hath no reason to make the last weeke tenne times so much as any of the other; neither is a weeke of yeares in any place so taken in Scripture.

4. *Oecolampadius* taketh this 70. and last weeke yet more largely, for he beginneth it at *Pompeys* time when the state of the Iewish commonwealth beganne to decline, and continueth it vnto the death of Christ, which he reckoneth to be some 98. yeares, and endeth the week in the raigne of the Emperour *Hadrian*, which is aboue 98. yeares more, in which time all these things happened here spoken of, and then was the finall desolation of the citie: so he taketh the 70. and last weeke, not for any certaine number of yeares, but for the plenitude and fulnesse of time: But seeing the rest of the weekes doe signifie a certaine and definite

finite time, and they are onely taken for weekes of yeares: ſo muſt the 70. and laſt weeke be vnderſtood alſo: and conſidering that this laſt weeke is deuided into two halfe weekes, the latter expreſſed, the other vnderſtood, therein muſt be contained a definite and certaine number: for the parts beeing finite and certaine, ſo muſt the whole be likewiſe.

5. *Oſiander* taketh this laſt weeke to beginne after Chriſts reſurrection, in which ſpace of ſeuen yeares many by the preaching of the Goſpel were receiued and admitted to the newe couenant: But ſeeing the Angel ſaith, that 70. weekes are determined, and cut out, *to finiſh wickednesse, and to ſeale vp ſinnes*, which things are performed in the death of Chriſt, there alſo muſt the weekes ende.

6. Many beginne this laſt weeke at the baptiſme of Chriſt, and ende it 3. yeares and an halfe after, as *Melanchthon, Iunius edition. 1. Pintus*, with others: But ſeeing it is ſaid, he ſhall confirme the couenant for one weeke, (he, that is the Meſſiah) the couenant muſt be confirmed before the Meſſiah be ſlaine: for otherwiſe how ſhould it appeare that this couenant was confirmed by the Meſſiah, if it be not done in his time, that is, in the dayes of his fleſh: he then muſt confirme it either before, or at his death: *priuſquam tollitur è medio*, before he be taken out of the way, *Vatab.* for otherwiſe it ſhould not be conſpicuous, and apparant to be the Meſſiahs worke.

7. Some doe referre this laſt weeke vnto the laſt ſeuen yeares which went immediately before the deſtruction of the citie, *Iun. Polan. M. Lively*. But it is ſufficiently ſhewed before, that theſe 70. weekes muſt expire in the death of the Meſſiah, and are not to be extended ſo farre, ſee queſt. 49.

8. The beſt interpretation then is this, that this laſt weeke muſt beginne 7. yeares before the death of Chriſt: the firſt halfe yeare went before his baptiſme, as a preparation thereunto: then in the latter halfe weeke theſe things were performed, as the next words ſhewe, *H. Br. Concent.* the whole week is named, becauſe theſe things were done in the laſt week: but not in all the weeke, onely in the latter halfe thereof, beginning at Chriſts baptiſme. So *Hugo* expoundeth it, *quia non in principio hebdomadis hæc mirabilia cœperunt, ideo determinat, quando hæc inchoata ſunt, &c.* becauſe theſe things were not done in the beginning of the weeke, therefore he determineth when they ſhould beginne, namely, in the latter halfe weeke, which beganne in the 15. yeare of *Tiberius*, when Chriſt was baptiſed.

Queſt. 82. *What is vnderſtood by the couenant.*

1. *R. Selomo* by the couenant vnderſtandeth the truce for 7. yeares which the Romanes made with the Iewes at the time of the beſieging of the citie: But *Lyranus* doth refell this conceit by theſe two reaſons: 1. becauſe *Ioſephus* maketh no mention of any ſuch league or truce, neither in his bookes of the antiquities of the Iewes, nor of the Iewes warres. 2. And if there had beene any ſuch truce, it ſhould haue beene made with all the Iewes, not with ſome onely, as it is here ſaid, *he ſhall confirme this couenant with many.*

2. Some referring this laſt weeke vnto the deſtruction of Ieruſalem, by this couenant doe vnderſtand that ſpeciall fauour, which the Lord ſhewed, and the fatherly care, which he had of his Church in Ieruſalem, who were admoniſhed by a reuelation to depart the citie before the ſiege beganne, ſo *Iun. Polan.* But here rather we are to vnderſtand the euerlaſting couenant of grace, which Chriſt hath confirmed with his blood, then any ſuch temporall fauour.

3. *M. Calvin* ſeemeth ſpecially to vnderſtand this couenant, of the vocation and calling of the Gentiles, which was fulfilled after his reſurrection: but this couenant as hath beene ſaid alreadie, was confirmed by Chriſt at and before his death, not after. Then indeede was this couenant by the preaching of the Apoſtles publiſhed and divulged: but there is difference between the ratification of a couenant, and the publication thereof; as there is between the confirmation of a will, and the execution.

4. Therefore by the *couenant* here is vnderſtood, the couenant of grace made in Chriſt for remiſſion of ſinnes vnto all that beleeue, *Oſiander.* the new Euangelicall lawe preached by Chriſt and confirmed in his death, *Vatablus, Pintus*, ſuch as the Prophet Ieremie ſpeaketh of, c. 31. 33. *this ſhall be the couenant which I will make with the houſe of Iſrael, After thoſe dayes, ſaith the Lord, I will put my lawe in their inward parts, &c. I will forgiue their ſinnes, and remember their iniquities no more, &c.*

Queſt.

Quest. 83. *How this couenant was ratified and confirmed.*

Some doe expound these words, *multis, with many*, of the diuerse wayes and meanes whereby this couenant was ratified, *Perer.* but the word *larabbini*, to many, is beter vnderstood of the persons, with whom or for whom this couenant shall be ratified, as the preposition *lamed* sheweth: yet true it is, that this couenant was ratified and confirmed many wayes. 1. First, it was ratified by many glorious testimonies of our Blessed Sauiour. 1. of the Angels, Luk. 2. 2. of the wisemen that came from the East and worshipped, Matth. 2. 3. of the holy men and women, then liuing at the time of Christs birth, as of Zacharie, Elizabeth, Simeon, Anna, Luk. 1. 2. 4. of Iohn Baptist, who gaue witnesse to Christ. 5. of God the father from heauen, Math. 3. 6. of Moses and Elias, which appeared in the mount where Christ was transfigured, Matth. 17. 7. of the Pharisies themselues, as Nicodemus said, we knowe thou art a teacher come from God, Iohn. 3. 8. yea of the deuils themselues, who beeing cast out of men, cried out and confessed that he was Christ the Sonne of God. 2. The second kind of confirmation was by the prophecies of the old Testament concerning the Messiah, which were all fulfilled in Christ, as the historie of the Gospell sheweth. 3. The third ratification was by Christs wonderfull and most glorious miracles. 4. by his holy life and conuersation. 5. by the predictions of our Lord himselfe, which are noted to be seuen. 1. of the ruine and destruction of the citie, Luk. 19.43. 2. of the miracles which should be wrought by his disciples, Mark. 14. 17. 3. of the great persecutions which his disciples should suffer for his name, Iohn. 16. 2. 4. of the preaching of the Gospell thorough the world, Act. 1. 8. 5. of the propagating of his Church ouer the world: Ioh. 10. 16. 6. of the continuance of the same Church, as hauing a most sure foundation beeing builded vpon the rocke, Matth. 16. 18. 7. of his owne death, his resurrection, Mat. 16. 21. and the sending of the Holy Ghost, Act. 1. *Perer.*

Of the manifold and diuerse testimonies of Christ.

6. But *Lyranus* also mentioneth fixe wayes, whereby Christ confirmed this couenant, *prædicando, miracula faciendo, &c.* by preaching, doing of miracles, in dying, rising againe, ascending, and sending the Holy Ghost.

7. But by two wayes chiefely was this couenant ratified and confirmed, by the declaration, and publishing thereof by his preaching, and by the sealing thereof by his most precious blood: like as a Testament, is first declared and written, and then confirmed by the death of the Testator; So in the death of our Blessed Sauiour, was the couenant before set forth by his preaching, fully established, as *Oecolampad. Scimus, &c. in morte ipsa proprie fœdus confirmari, &c.* we know, according to the author of the epistle to the Hebrewes, that the couenant was properly confirmed in his death, &c. And this further may be made plaine thus. 1. by the type and figure: as Moses tooke the booke of the lawe, and reade in it, and then sprinkled the blood vpon the people, saying, *this is the blood of the couenant*, Exod. 24. 8. so the booke of this couenant declared by Christs preaching was made sure in his blood. 2. This also appeareth by the institution of the Lords supper, where Christ saith of the cuppe representing his blood, *this is the newe Testament in my blood, &c.* Luk. 22.20. that is, a signe, seale, and representation thereof. 3. the Apostle sheweth this also by the nature and condition of a Testament, which is confirmed when men are dead, Heb. 9.17. and so in this place the Septuagint translate the Hebrewe word *berith*, by the Greeke word διαθήκη, testament, for the word signifieth both a couenant and a testament, as *Budeus* sheweth in his commentaries: for the ratifying then and confirming of this will and Testament of our Sauiour, his death and passion was necessarie, with the shedding of his most pretious blood for the remission of our sinnes.

Quest. 84. *When this testament beganne to be ratified and confirmed by the preaching of Christ.*

1. *Pererius* deliuereth it as an auncient tradition, and a receiued opinion, that Christ beganne not to preach and worke miracles till a yeare after he was baptised: for the first miracle which he wrought in Cana of Galile, they hold to haue beene done the same day twelue moneth, wherein he had beene baptised.

2. But this opinion may be easily refuted. 1. the words of S. Peter, Act. 1. 21. are directly against it: *of these men, which haue companied with vs all the time, that the Lord Iesus was conuersant among vs, beginning from the baptisme of Iohn, vnto the day that he was taken vp from*

from vs, muſt one of them be made a witneſſe with vs of his reſurrection. Here it is euident, that Chriſt beganne to preach after he had receiued Iohns baptiſme. *Pererius* by the baptiſme of Iohn, here thinketh all that time to be vnderſtood wherein Iohn baptized, till he was impriſoned: but that can not be: for Iohn beganne to baptize before Chriſt came vnto his baptiſme: and before Chriſt was baptized, he preached not, neither ſhewed himſelfe publikely: therefore the beginning can not be vnderſtood, to be from Iohns baptiſme in that ſenſe. 2. Seeing Chriſt was publikely in his baptiſme called from heauen to the office of teaching, in that it is ſaide, *Heare him*, it is not like that our bleſſed Sauiour would intermit that holy function a yeare together. 3. Before that miracle in Cana of Galile, he entertained Diſciples, as is euident, Ioh. 1. as Andrew and Peter, Philip and Nathaniel: therefore euen then he beganne to be a publike teacher. 4. If Chriſts preaching beganne a yeare after his baptiſme, in the beginning of his 31. yeare, then could he not preach and confirme the Couenant, halfe a weeke, that is, 3. yeares and a halfe, ſeeing he is generally held to haue died in his 33. yeare: wherefore euen preſently after his baptiſme, as ſoone as his 40. daies faſt was ouer, Chriſt beganne to preach, and ſhew his power in working of miracles.

85. Queſt. v. 27. *In the halfe of the weeke he ſhall cauſe the ſacrifice to ceaſe: when this halfe weeke beganne.*

1. *R. Shelamo* thus interpreteth the halfe weeke, that a little before the deſtruction of Ieruſalem, after the Iewes had violated the truce taken betweene them and the Romanes for 7. yeares, then in the middes of the weeke, that is, in the fourth yeare of thoſe ſeuen, the Romanes came and beſieged the citie. But it is ſhewed before, qu. 82. that this is but a Rabbinicall conceit, that any ſuch truce was made betweene the Romanes and the Iewes.

2. Some doe likewiſe referre this halfe weeke to the deſtruction of Ieruſalem, that in the middes thereof, that is, the 5. yeare before the ouerthrow of the citie, the Romanes came & laid ſiege vnto it: *Iun. Polan. M. Lively.* But this ſenſe can not be admitted, becauſe it hath beene prooued alreadie, qu. 49. that theſe 70. weekes, and euery part thereof, determined in the death of Chriſt.

3. *Ioſephus Scaliger* hath a conceit by himſelfe, that this 70. and laſt weeke muſt be deuided: the one part thereof he alloweth for the time of Chriſts preaching, namely 4. yeares and an halfe, the other for the deſtruction of the citie, two yeares and an halfe more. But here two exceptions may iuſtly be taken: 1. he diuideth this weeke, the one part aboue 30. yeares from the other, whereas euery part of theſe weekes muſt one ſucceede an other. 2. he diuideth two yeares and an halfe from the reſt: but that maketh not halfe a weeke.

4. Some beginne this halfe weeke at the death of Chriſt, and continue it afterward, when the ſacrifices and rites of the law beganne to be aboliſhed by the Apoſtles, as we read Act. 15. *Perer. Pint. Melanct. M. Lydyat* in *ann.* 4043. *Oſiand.* ſauing that *Oſiander* maketh it the firſt halfe of the laſt weeke, the other the latter: But it hath beene prooued alreadie, that theſe yeares muſt ende in Chriſts death.

5. This halfe weeke then is better taken for the latter halfe part of the weeke, which beginneth at the baptiſme of Chriſt, and endeth at his paſſion: ſo *Bullinger* ſaith, *per prædicationem Euangelij & mortem Domini noſtri Ieſu Chriſti, conſtat legem eſſe abrogatam*, by the preaching of the Goſpel, and by the death of Ieſus Chriſt, it is euident the law was abrogated: ſo alſo *Hugo* beginneth this halfe weeke in the 15. of Tiberius, at Chriſts baptiſme: for then in the baptiſme of Chriſt, *hoſtiarum legalium purificatio paulatim cepit vaneſcere*, the purifying of the legall ſacrifices beganne by little and little to waxe vile. Thus alſo expoundeth the author of the Scholaſticall hiſtorie, as *Pererius* ſheweth in the vetyende of his 10. booke vpon Daniel: and vnleſſe we ende the 70. and laſt weeke at the paſſion of Chriſt, it will not ende in a yeare of Iubile: for Chriſt is held to haue died in a yeare of Iubile, that the ſhadow may agree vnto the bodie: ſee before, qu. 66. toward the ende.

86. Queſt. *How and when the ſacrifices were cauſed to ceaſe, and were aboliſhed.*

1. *R. Shelamoh* thinketh that this is vnderſtood of the ceaſing of the ſacrifices in *fact*, when the citie and Temple were deſtroied by the Romanes: ſo alſo *Polanus* and *M. Lively* follow the ſame ſenſe. But ſuch ceaſing of the ſacrifices (*de facto*) actually and in fact, happened before vnder the tyrannie of *Antiochus Epimanes*, Dan. 8. v. 11, 12. here ſuch a ceaſing of them is ſignified, which was not before, namely, that by the Meſſiah all the rites and ceremonies of the law ſhould be aboliſhed.

2. *Iunius* ioyneth both these together: that the sacrifices were caused to cease, both in respect of the godly, whome Christ had sanctified by the one offering of himselfe, Hebr. 10. 14. so that they neede not to be purged by the sacrifices of the law: and in respect of the wicked they ceased, because the Romanes tooke from the Iewes both their Temple, altar, and sacrifices. But concerning the first, that was done many yeares before the destruction of Ierusalem, when Christ suffered: and therefore there is no reason to restraine that benefit to these last times: and for the other, that actuall ceasing of the sacrifices happened before, as is said, vnder *Antiochus*.

3. Others expound this ceasing of the sacrifices, of the time of the Apostles after the death of our Sauiour: as when the Apostles by their decree abrogated the ceremonies of the Law, certaine onely excepted, in respect of the necessitie of the time, Act. 15. *Melancthon*, *Osiand*. But these doe not distinguish betweene the ceasing of the sacrifices in right, and in fact: they in fact ceased not in the death of Christ, but in right they were then abolished.

4. Wherefore I preferre *Calvins* exposition, that after Christ had offered himselfe vpon the crosse, *illic cessarunt omnes ritus legales*, there all the legall rites ceased: and after that, as *Oecolampad*. well saith, *laniena erant, non sacrificia*, the sacrifices were rather butchers slaughters and shambles, then true sacrifices: And he yeeldeth this as a reason thereof, because in the passion of Christ, the vaile of the Temple was rent, to shew that the sacrifices and rites of the law were abolished. *Pintus* addeth this reason, because the bodie being come, the shadowes must cease: like as a painter draweth his picture first with shadowed lines, but when he portraiteth the picture, he putteth out the first lines: so our blessed Sauiour bringing all fulnesse and perfection with him, hath dashed out the shadowes of the law, according to that saying in the Gospel, Ioh. 1. 17. *The law was giuen by Moses, but grace and truth came by Iesus Christ.*

87. Quest. *What is meant by the ouerspreading of abomination, v. 27. of the best reading thereof.*

The word *canaph*, signifieth a wing. 1. some therefore take it for the pinacle or wing of the Temple, the part for the whole, *Oecolampad*. 2. some vnderstand thereby the Temple, because it was as a wing and defence, wherein the Iewes put their confidence, *Bulling*. 3. Some take *canaph*, the wing, for the *Cherubs* which were winged, that euen vpon them in the most inward parts of the Temple, this desolation should come. 4. Some by the *wing*, interpret the extremitie of desolation, applying it to the desperate state of the Iewes. 5. *Vatablus* thus expoundeth, *alam vel extensionem, id est, longam seriem abominationum*, the wing or extension, that is, the long continuance of these abominations: so also the *Geneu. the ouerspreading of abominations*. 6. Some by the wing, vnderstand the armie of the Romanes: as the word is taken, Isa. 8. 8. *The stretching out of his wings shall fill the breadth of thy land*. *Iun. Polan*. 7. The Latine interpreter readeth, *in the Temple shall be the abomination of desolations*: by the wing, he vnderstandeth the [a] Temple: and this seemeth to be confirmed by that place, Matth. 24. 15. *When ye shall see the abomination of desolation standing in the holy place, &c.* And so the meaning is this, that euen in the inward Temple, where the winged Cherubims were, should be the abomination of desolation, *Osiand*. the word is *meshomem*, which is a participle signifying *making desolate*: But here it is taken substantiuely for desolation, as *M. Lively* obserueth the like in other places. Thus then the place is to be read, *And vpon the wing shall be the abominations of desolations*, *Oecolampad*. that is, vpon the very altar and holy place, where the winged Cherubims were.

[a] See more hereof in the ende of the 88. queſt. following.

88. Quest. *What this abomination of desolation was.*

lib. 5. aduers. hæres.

1. *Irenæus* by the abomination of desolation, vnderstandeth Antichrist, of whome he imagineth, that he should sit in the Temple at Ierusalem, and be worshipped as the Messiah: who is called the *abomination*, because of his abominable and execrable impietie; and *desolation*, because he shall make desolate the Churches and worship of Christians. But seeing that this desolation is prophesied to come vpon Ierusalem, after the death of the Messiah, and our blessed Sauiour also referreth it to the destruction of Ierusalem, it can not be deferred so long, as to the comming of Antichrist: neither shall the Temple of the Iewes be repaired againe, for any such to sit or aduance himselfe in.

2. Some referre it to the times of *Antiochus Epiphanes*, who caused an abominable Idol to be set vp in the Temple, and the same to be called the Temple of *Iupiter Olympius*; as

Iosephus

Ioſephus writeth, *lib.* 12. *c.* 17. the hiſtorie whereof is alſo ſet forth, 1. Macchab. 1. 57. But ſeeing our Sauiour hath reference to this place, ſpeaking of the deſtruction of Ieruſalem, Matth. 24. it ſeemeth this propheſie was not then fulfilled: whereas the profanation by *Antiochus* was paſt aboue 200. yeare before.

3. Some vnderſtand it of the very Iewiſh ſacrifices, which after the oblation of Chriſt vpon the croſſe, were deteſtable and abominable, *Dyoniſ. Carthuſian. Hug. Cardin.* and the author of the *ſcholaſticall hiſtorie:* But our Sauiour ſetteth forth this abomination of deſolation, as a preſent ſigne of the deſtruction of the citie: whereas the legall ſacrifices continued ſtill after the death of Chriſt, which was 40. yeares before.

4. *Toſtadus, Heſſelius*, and *Ianſenius* vpon that place, Matth. 24. by this abomination of deſolation, doe vnderſtand the abominable outrages, which were committed by the ſeditious Iewes, who filled the Temple with dead bodies, and defiled it with blood. This ſeditious companie called themſelues *zelotas*, zealous men, as *Ioſephus* writeth: but they ſpared to commit no abomination, in ſo much that *Ioſephus* writeth of them, that their wickednes was ſuch, that if the Romanes had not come againſt them, he thinketh, that either the earth would haue deuoured the citie, or it ſhould haue beene ouerflowne with water, or burnt with fire from heauen, as Sodom was. *Ioſephus* alſo in the ſame place teſtifieth, that there was a common ſpeach, that the citie ſhould then be deſtroyed, and the Temple ſet on fire, when there ſhould riſe vp ſedition among the people, and the Iewes with their owne hands firſt had defiled the Temple. *Ioſeph. lib. 5. de bell. Iudaic. c. 2.* But ſeeing that theſe ſeditious, though they committed many abominations in the Temple, yet the finall deſtruction was not brought vpon it by them, but by the Romanes, it is not ſo fitly applied to them.

5. *Galatinus* giueth this ſenſe; becauſe (ſo he interpreteth *ghal canaph*, which we tranſlate, *vpon the wing*) of the abomination, that is, their impietie for putting Chriſt to death, there ſhall come deſolation vpon them: But our bleſſed Sauiour pointeth at this *abomination*, as ſome viſible thing ſtanding vp in the Temple, which ſhould be a ſigne of their deſolation.

6. *Bucer*, by the wing of abominations, vnderſtandeth the helpe of the deuills, by whome the abominable Romanes ſhould be aſſiſted in bringing this deſolation vpon Ieruſalem, *ex Oecolampad.* but the power of the deuill is inuiſible: this *abomination* of deſolation Chriſt pointeth at as ſome viſible thing ſtanding in the Temple.

7. *M. Calvin* vnderſtandeth it, *de profanatione, &c.* of the continuall profanation of the Temple, after the Goſpel beganne to be preached: ſo *Vatablus* expoundeth, *continuam ſerum abominationum, vel multiplices abominationes*, the continuance of abominations, or their manifold abominations. But theſe continuall profanations of the Temple were practiſed a long time, 40. yeares together: but this *abomination* of deſolation is obſerued by our Sauiour, as a neare ſigne of their deſtruction.

8. Some by the *wing of abominations making deſolate*, vnderſtand the legions and wings of the Romane armie, which ſhould compaſſe the citie and defile the Temple: and this they gather by comparing the Euangeliſts together: whereas *Matthew* ſaith, *When ye ſee the abumination of deſolation, &c. ſtanding in the holy place, &c.* c. 24. 15. *S. Luke* thus reporteth the words of our Sauiour, *When ye ſee Ieruſalem beſieged with ſouldiers, then vnderſtand, that the deſolation thereof is neare*, c. 21. 20. And they are called the wing or armie of abominations, becauſe they were infidels, and ſtrangers from God: Thus *Iunius, Polanus, Perer. Caietan*, and before them *Auguſtine, epiſt.* 80. *ad Eſychium. Pintus* addeth further, that this wing or extenſion of abominations, may be interpreted, *extenſio vexilli exercitus Romani*, the ſpreading of the banners of the Romane armie euen in the Temple. This expoſition is very probable, and to good purpoſe, but yet not ſo fit and proper, as may appeare by theſe reaſons. 1. S. *Luke* ſpeaketh of the compaſſing of Ieruſalem with ſouldiers, but Ieruſalem was not that holy place, which the other Euangeliſts ſpeake of: and *Marke* addeth, c. 13. 14. *When you ſhall ſee the abomination of deſolation, ſtanding where it ought not:* but the ſouldiers compaſſing or beſieging the citie, ſtood, where they ought, and vſe to ſtand. And beſide, whereas the other Euangeliſts adde, *ſpoken of by Daniel the Prophet*, Luke hath not thoſe words: ſo that it ſeemeth, he ſpeaketh not of that abomination of deſolation, expreſſed by the other; but of an other ſigne and forerunner of their deſolation, the compaſſing of the citie with ſouldiers: which Chriſt had told them of before, chap. 19. 43. where he vſeth the like word, περικυκλώσουσί σε, *they ſhall compaſſe thee about:* and here he ſaith,

when thou shalt see Ierusalem, κυκλουμένην, *compassed with souldiers*. 2. If they vnderstand the souldiers entring and inuading the Temple, that was done diuers times before: for *Pompey* tooke the citie, and entred into the Temple with his souldiers: so did *Crassus* after him, and robbed the Temple, and carried away the golden vessels: afterward *Archelaus* polluted and defiled the Temple, and slue nine thousand Iewes in a commotion, *Oecolampad. Pellican. ex Ioseph.* but these were not signes of imminent destruction. 3. Beside, they are admonished, when they see this abomination standing in the holy place, to flie into the mountaines: but when the souldiers had taken the citie, and inuaded the Temple, and set it on fire, and made hauocke of all, it was then too late to flie, all their miserie beeing alreadie past. 4. *Polanus* before vnderstandeth by the people of the Prince to come, the Gentiles, which should be called to the faith of Christ: how then doth he hold them now to be abominable. And seeing the Lord calleth Cyrus his annointed, Isa. 45.1. because he executed his will vpon the Chaldeans, yea the Lord called Nabuchadnezzer king of Babel his seruant, Ierem. 27.6. beeing the minister of his iudgements vpon his vnthankfull people; it seemeth to be vnfit, to call the armies of the Romanes, *abominable*, seeing they herein were the ministers of Gods sentence decreed against Ierusalem.

9. Wherefore I rather condescend to their opinion, which thinke that this abomination of desolation, was some abominable thing, which was set vp in the Temple, which was a signe of the desolation thereof following: as whether it were the ensignes of the Empire, the Romane Eagle, which Pilate brought in and set vp in the Temple, at the commandement of Tiberius, *Osiand.* or rather to gratifie the Emperour, *Bulling.* or the image which *Caius Caligula* caused to be set vp in the Temple with this inscription, *Iouiillustri Caio*, to Iuppiter the famous *Caius*, *Osiand. Chrysostome*, and *Theophylact*, and *Euthymius* vpon the 24. of Matthew, doe take it for the image of Titus the Emperour, which was set vp in the Temple, when the citie was taken: so also *Ab. Ezra*. But this beeing present could be no signe of the desolation, to giue them warning after. *R. Leui* vnderstandeth it of the images which *Manasses* caused to be set vp in the Temple, for the which it came to desolation: but this was done before Christs time, in the daies of Antiochus. *Hierome* thinketh it was the image of Adrian set vp in the ruines of the Temple; so also *Seuerus Sulpitius*: but the Temple was destroied long before by Titus, and was not reedified againe. Therefore I rather take some of the other sensible profanations of the Temple to be vnderstood, which were set vp after the death of Christ: as *Theodoret* taketh that profanation by *Pilate*, *signum futuræ desolationis in vrbe & Templo erunt imagines quadam legibus interdictæ*, a signe of desolation to come, in the citie and Temple, shall be certaine images, forbidden by the law, brought into it, &c. which Pilate did, who brought in the night into the Temple the images of the Emperours.

But against this interpretation it will be obiected, 1. that *Iosephus* writeth, *lib. 18. de antiquit. & lib. 2. de bell. Iudaic.* that *Pilate* brought them into the citie, he speaketh not of the Temple: 2. it seemeth that this was done after the death of Christ, *Perer.* 3. and as *Iosephus* further writeth, that *Pilate* at the instance of the chiefe of the Iewes, (who went vnto Cesarea, and offered their necks, rather then to suffer their countrey lawes to be transgressed) caused those images to be remooued againe.

Answ. 1. Though *Iosephus* make no mention of the Temple, yet *Eusebius* out of *Philo*, so alleadgeth: and it may be gathered also out of *Iosephus* report: for if the Romane ensignes had beene brought onely into the citie, the Iewes would not haue so much stood vpon it: for it had beene no more, then to haue Cesars image in their coine. 2. This was done rather after the passion of Christ, as *Oecolampad.* inferreth out of *Iosephus*. 3. And though they were remooued, yet it is like they stood there some certaine time. 4. Neither onely is this *abomination* of desolation to be restrained to the images, which Pilate brought in: but it comprehendeth also other like profanations, as that of Caligula, before mentioned: for the word is put in the plural (*shakutzim*) abominations.

Now that this is the most fit and conuenient sense of this place, our reasons are these: 1. because this reading of the Septuagint and vulgar Latin, *in the Temple shall be the abomination of desolation*, is confirmed and warranted by our blessed Sauiour, Matth. 24. *When ye shall see the abomination of desolation standing in the holy place*. 2. The abomination of desolation, which was in *Antiochus* time, foreshewed Dan. 8.13. & 11.31. *they shall pollute the Sanctuarie, &c. and set vp the abominable desolation*, is taken in that sense: which was the abomi-

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nable idol of *Iuppiter Olympius* which was set vp vpon the altar, as appeareth, 1. Macc. 1. 57. and *Iosephus* also writeth, that he caused the Sanctuarie to be called the Temple of *Iuppiter Olympius, lib. 12. antiquit. c. 7.* The like meaning of the same words is also insinuated here. 3. The Hebrew word *shakutz*, abomination, is peculiar to idols: as 1. king. 11. 5. *Milcom* is called *shakutz*, the abomination of the Ammonites: the abomination then, and abominable thing is most properly vnderstood, to be some abominable idol set vp. 4. The word also *canaph*, wing, is applied to the Sanctuarie, as Psal. 61. 4. *I will dwell in thy Tabernacle for euer, and my trust shall be vnder the couering of thy wings:* where Dauid alludeth to the Cherubims, which stretcheth out their wings, and ouershadowed the Arke. So Matth. 4. 5. the place of the Temple whether Christ was carried in his second temptation, is called πτερύγιον, the wing, that is the pinnacle, or battlement of the Temple. *Pintus* taketh the wing, for the spreading of the banners in the Temple: *R. Saadiah* by the *wing of abomination*, interpreteth the hand of those which eate abominable things, as swines flesh: but this is forced, and he seemeth especially to haue reference to *Antiochus* times. It is most fitly therefore referred to the Temple: the *wing* or pinacle, and part, being taken for the whole, *Oecolamp.* or because in the inward parts were the Cherubims with their stretched-out wings, *Osiand.* or rather because the Temple was in respect of the defence thereof, and Gods presence, called the wings of God, *Bulling.* and it stood in the highest part of the citie, as ouershadowing the rest, as it were with wings: see more of the diuers acceptions of this word in the question next before.

89. Quest. v. 27. *Whether the desolation of Ierusalem here spoken of, should be finall.*

The words are thus translated, *vntill the consummation euen determined, shall it be powred vpon the desolate, Iun.* the meaning of which words is, that like a continuall dropping and ouerflowing, so shall one calamitie follow an other, vntill they be vtterly made desolate.

1. *R. Salomon* vnderstandeth this consummation of the last battell of *Gog* and *Magog* in the ende of the world: vntill that time should this desolation be: but then the Messiah should ouercome all the aduersaries of the Iewes, and the citie and Temple should be reedified againe. But the battell of Gog and and Magog was past long before Christs time, neither should the Messiah come into the world as a victorious Prince, he was to be put to death, as here the Angel foresheweth: see this opinion before confuted, qu. 78.

2. *Lyranus* inferreth vpon these words, *vsque ad consummationem & finem*, vnto the consummation and ende, &c. that, *prope finem mundi, &c.* toward the ende of the world the falsenesse of Antichrist beeing detected by the preaching of Henoch and Elias, the Iewes shall be conuerted vnto Christ, and vntill that time this desolation shall be, &c. But that conceit of Henoch and Elias preaching in the ende of the world, hath no ground: neither shall the comming of Antichrist be deferred so long vnto the ende of the world: the Iewes conuersion is expected, but their citie and Temple shall neuer be restored againe, for that would hinder their conuersion vnto Christ.

3. Wherefore out of this place rather it may be concluded, that this ouerthrowe of the citie, which is here spoken of, should be the beginning of their finall and perpetuall desolation, which may thus further appeare.

1. This is testified in other places of the Scripture, that a finall destruction was determined ouer this people, as Ier. 19. 11. *I will breake this people and this citie, as one breaketh a potters vessell, that cannot be made whole againe:* so also the Prophet Isay saith after he had prophesied of diuerse calamities which should fall vpon them, *yet for all this his wrath is not turned away, but his hand is stretched out still.* Hereunto agreeth S. Paul, speaking of the Iewes, *who both killed the Lord Iesus, and their owne Prophets, and haue persecuted vs, and God they pleased not, and are contrarie to all men, &c. for the wrath of God is come vpon them to the vtmost, &c.* 1. Thess. 2. 16. And yet the Prophet Isay more euidently prophesied of the finall ruine of the citie, c. 25. 1. 2. *O Lord thou art my God, I will exalt thee: for thou hast made of a citie an heape, of a strong citie a ruine, &c. it shall neuer be built againe.*

2. This further may appeare by comparing this desolation of Ierusalem, with the former times of their captiuitie. In Babylon they were captiue but 70. yeares: afterward the citie and Temple were repaired: vnder *Antiochus* the Temple and citie lay waste 2300. daies, Dan. 8. 14. that is, 6. yeares, 3. moneths and an halfe: But this desolation and captiuitie hath now

continued aboue 1500. yeares. Now whereas the Prophet *Hagge* saith, c. 2. 7. *Thus saith the Lord of hosts, Yet a little while, and I will shake the heauens and the earth, &c. I will moue all nations, and the desire of all nations shall come*: seeing that in the Prophet *Hagges* time, which is almost 2000. yeares since, the Messiah was then to come within a little while, what hope can the Iewes now haue after so many yeares to expect an other Messiah?

3. Beside, this is an euident argument of the finall and perpetuall desolation of the Iewes citie and Temple, because they haue attempted since this destruction by *Titus*, to haue restored their Temple and Commonwealth, but they were hindred from going forward: vnder *Adrian* the Emperour some 64. yeares after this calamitie, the Iewes vnder their captaine *Benchochab*, or *Barchochab*, thought to recouer their libertie: they held 50. castles, and 980. townes, and fortified Beth-oron: *Adrian* came and besieged the citie 3. yeares and 6. moneths: at the length, he tooke it, killed the captaine, and put to the sword (as *Dio* writeth) 50. thousand Iewes. And beside, as *Eusebius* saith, *lib.* 4. *histor. Eccl. c.* 6. the Iewes were banished out of Iudea, and forbidden euer to returne to Ierusalem, which he repaired, and called it by his owne name *Aelia*, that the Iewes should neuer inhabit it againe.

Chrysostome also *lib.* 2. *cont. Iud.* maketh mention, how vnder the Empire of *Constantine* the great, the Iewes began to rebell, and thereupon the Emperour caused their eares to be cut off, and themselues to be dispersed among all nations, that their treacherie might be made knowne to all the world.

After this in *Iulians* time the Iewes had license from the Emperour, who thought by this meanes to disgrace the Christian religion, to build their Temple again: who busily set themselues about that worke: at that time *Cyrillus* Bishop of Ierusalem, animated the Christians, shewing out of this place of Daniel, and Matth. 24. that their Temple should neuer be builded againe: And it came so to passe: for there were three miraculous accidents, whereby the worke was hindred. 1. after they had raised the building vpon the old foundation, all was tumbled and cast downe in the night. 2. there came forth a fire, which consumed all their engines and instruments. 3. there appeared bright redde markes like the crosse vpon their garments, which they could by no meanes rubbe or wash out: and so the Iewes were faine to giue ouer. The truth of this storie *Chrysostome* auoucheth, which was done but 20. yeares before his time, *oration.* 2. *cont. Iudaeos*. And further to conuince the Iewes, he sheweth, that they were not thus crossed and hindred vnder a Christian Emperour, but vnder an enemie to Christian religion, when Christians generally were persecuted: that this might appeare onely to be Gods worke: this historie is reported by *Ruffin. lib.* 1. *c.* 37, 38. by *Socrates lib.* 3. *c.* 20. *Theodoret. lib.* 3. *c.* 20. And to this day the Iewes neuer were able to preuaile in their purpose and desire, to recouer their countrey, citie, or Temple: So that the veritie and certentie of Daniels prophesie is euident to all the world, that ***desolation shall be powred vpon them euen vnto the ende.***

Thus haue I now by Gods speciall assistance, finished this wearisome taske, and most difficult question of Daniels weekes. In the skanning and calculating whereof, I confesse, I was as many weekes in painfull studie and meditation, as Daniel was in heauines, when he had that vision in the next chapter, c. 10. 2. I haue not omitted any thing to my knowledge, that afforded matter of doubt or question. And in such great diuersitie of opinion, which breedeth distraction, though it be hard to finde out the best, yet I am perswaded, I haue resolued of the most probable and reasonable interpretation: yet so, as I will not preiudice the iudgement of any, but leaue the Reader to his choice, not doubting, but that all reasons weighed, circumstances duely considered, inconueniences auoided, he will incline to mine opinion. Now I will proceede to other matters of note obserued out of this Chapter.

4. *Places of doctrine.*

1. Doctr. *Of ordinarie and extraordinarie prayer.*

v. 3. *I sought by prayer and supplication with fasting, sackecloath, and ashes, &c.* This was an extraordinarie praier, which Daniel here maketh, beside that ordinarie praier which he made thrice euery day, c. 6. 10. in the morning, euening, and at noone. So there are two kinds of prayers; ordinarie, which we ought twice euery day at the least, or oftner, to powre forth vnto God: of the which the Apostle speaketh, 1. Thess. 5. 17. *Pray continually*: there is also extraordinarie praier, when either some iudgement is feared, which we would auert and turne aside by prayer, or when we want any speciall grace or assistance from God: and this

the Apoſtle meaneth, 1. Cor. 7. 5. *Defraud not one an other, except it be with conſent for a time, that ye may giue your ſelues to faſting and prayer. Calvin.*

2. Doctr. *When faſting is to be ioyned with prayer.*

Faſting is not to accompanie ordinarie but extraordinarie prayer: where muſt be conſidered, 1. the occaſion of ſuch faſting, which is either in the time of ſome great iudgement and calamitie, either to be preuented or els to be remooued: or when any ſpeciall aſſiſtance or grace is ſued for. 2. the ende muſt be conſidered, which is not to pleaſe God by our faſting, as though it were a part of his ſeruice directly, or that we hoped to merit thereby, but onely it is vſed as a meanes to tame the bodie and keep it vnder, to make the inward man more feruent. Thus the Iſraelites faſted and prayed, when they had beene twice ouercome of Beniamin, entreating the Lords aſſiſtance, Iudg. 21. 1. and Eſther c. 4. when ſhe was to make ſuite for her people: and the Church of Antioch, when they ſent forth Paul and Barnabas to preach, Act. 13. *Polan.*

3. Doctr. *Confeſſion of ſinnes neceſſarie in prayer.*

v. 4. *I prayed and made my confeſſion.* Confeſſion of ſinnes is either publike, either by the whole congregation, or of one and more before the Congregation; or priuate, either of ones ſinnes by himſelfe, or in the name of many: and each of theſe confeſſions is either ordinary, or extraordinarie: This confeſſion of Daniel was of the latter ſort, wherein he confeſſeth not his owne ſinnes onely, but the ſinnes of his people. And if Daniel ſo holy a man, yet confeſſed his ſinnes in his prayer, how much more ought we ſinnefull men alwaies in our prayers to make our confeſſions, as the Prophet Dauid ſaith, Pſal. 32. 5. *Then I acknowledged my ſinne vnto thee, &c. and thou forgaueſt the puniſhment of my ſinne.*

4. Doctr. *Of the diuerſe degrees of ſinne.*

v. 5. *We haue ſinned, and committed iniquitie, and haue done wickedly, yea we haue rebelled.* There are fowre degrees of ſinne, which may be compared to a diuerſe going out of the way. 1. as one may a little erre out of the way. 2. but after declineth more. 3. and beeing out of the way walketh on ſtill. 4. vntill he be ſo obſtinate in his courſe, that he cannot be brought againe into the way: ſo ſome there are, which at the firſt, 1. ſinne of error, and theſe are they which are ſaid to ſinne. 2. then they erre yet more, ſuch commit iniquitie. 3. and walke and continue in their errour, which are ſaid *to doe wickedly*, as Dauid when he fell into thoſe two great ſinnes of murther and adulterie. 4. And at the laſt they growe intractable, and not to be wonne, and theſe rebell againſt God: ſuch an one was Saul, that would by no meanes be reclaymed. We learne hereby, that howſoeuer we may fayle in the firſt and ſecond kind, yet we ſhould take heede of the great downefall in the 3. and 4.

5. Doctr. *How the true miniſters of God muſt be diſcerned.*

v. 6. *We would not obey thy ſeruants the Prophets.* 1. They are called Gods ſeruants: they muſt be ſure and inwardly warranted, that they are ſent and called by the Lord. 2. they muſt be Prophets, that is, indued with propheticall and ſpirituall gifts, for God ſendeth no dumbe or lame meſſenger with his errant and meſſage. 3. they muſt ſpeake in the name of the Lord, they muſt preach nothing but Gods word, and warrant their doctrine thereby. 4. they muſt be faithfull, not reſpecting perſons in the deliuerie of their meſſage, but indifferently ſpeake to all, as here it followeth, *which ſpake in thy name to our kings, to our princes, to our fathers.*

6. Doctr. *That Angels are of a finite and circumſcriptible nature.*

v. 24. *The Angel Gabriel came flying, &c.* Hence it appeareth that the Angels paſſe from place to place, and are circumſcriptible and defined by their proper place: when they are in heauen, they are not at the ſame time in earth, as *Damaſcene* ſaith, *lib. 2. de fide orthod. c. 3.* Their errour then is manifeſt, who thinke the Angels to be in heauen and in earth at once: they are euidently conuinced by this place, which ſpeaketh of the comming of the Angel to Daniel, which ſheweth that he was not preſent before, *Bulling.* ſo Daniel ſaith, c. 6. 22. that the Lord had ſent his Angel, and ſtopped the mouths of the Lions: the Angel then was not there before, vntill the Lord ſent him to that ende.

7. Doctr. *That Christ is perfect God and perfect man.*

v. 24. *To reconcile iniquitie, and bring in euerlasting righteousnesse, &c.* Hence it is proued, that Christ was both perfect God, for otherwise he could not take away sinne: which is the worke onely of God: and he was man, in as much as he liued and was conuersant among men: the Prophet Dauid therefore vnderstanding this mysterie of the beeing or dwelling of God in the flesh, saith, Psal 46. 7. *the Lord of hostes is with vs, the God of Iacob is our refuge:* Therefore he is called by the Prophet *Immanuel*, Isay. 7. 14. and 8. 8. *Pintus.*

5. *Places of controversie.*

1. Controv. *That prayer and fasting is not meritorious.*

v. 3. *I turned my face vnto the Lord, &c. with supplications, with fasting, and sackecloth:* Fasting is not of it selfe a thing acceptable vnto God, but as it is vsed as a meanes to make our prayers more feruent: the Romanists then are in an errour, which make fasting a thing meritorious, *Calvin.* the contrarie is euident in the Pharisie, who boasted of his almes deeds, and of his fasting twice in a week, yet his prayer was not accepted of God, *Luk.* 18. If prayer then and true contrition, with hartie repentance, and vnfained humilitie, doe accompanie fasting, it is regarded, and had in remembrance with God, otherwise it is an vnprofitable exercise: as S. Paul saith, *Bodily exercise profiteth little, but godlinesse is profitable vnto all things*, 1. Tim. 4. 8.

2. Controv. *God onely is to be invocated, not Saints or Angels.*

v. 3. Daniel onely turneth his face vnto the Lord: now if Saints were to be prayed vnto, Daniel had here occasion to turne himself e vnto Ieremie, whose prophesie he maketh mention of before: who had beene fitter to assist Daniel praying for deliuerance after the 70. yeares captiuitie, then he, who was the minister of that prophesie and promise. By this then it is well gathered, that the invocation of Saints was not in vse in the old Testament, *Bullinger.* and therefore the Prophet Dauid saith, *Psal.* 73. 25. *Whom haue I in heauen but thee?* And the Scripture commandeth vs to worship God onely and serue him, Deut. 6. 13. Matth. 4. v. 10. If God onely is to be worshipped, he alone must be prayed vnto, for prayer is a part of his worship.

The Romanistes, for the invocation of Angels and Saints, doe alleadge these places of Scripture: 1. Gen. 48. 16. Iakob saith, *the Angel which hath deliuered me, blesse the children:* But this was no created Angel, it was Christ the sonne of God: for in the former verse he is called God, *the God, before whom my fathers Abraham and Izaak did walke, the God which hath fedde me all my life long vnto this day, blesse, &c.* then it followeth in the next verse, *the Angel which hath delinered me, &c.* what other Angel was it which deliuered Iacob, but he that fedde him, which he saith was God?

Bellar. lib. 1. de sanctor beatitud. c. 19.

2. That place also is vrged, Iob. 19. 21. *haue pitie vpon me, haue pitie vpon me, O yee my friends:* which *Bellarmine* vnderstandeth of the Angels: But it is euident, that Iob speaketh vnto his friends which came to visit him, who seemed to haue small compassion on him, but with tauntes and rebukes, condemning him as an hypocrite, did adde more affliction vnto him: for it followeth in the next verse, Why doe ye persecute me as God? they were not the Angels of God that persecuted him, but Sathan was the chiefe instrument of his afflictions, and his friends helped it forward.

3. That place also Apocal. 1. 4. is abused to the same purpose: *Grace vnto you, and peace from him which was, which is, and which is to come, and from the seuen spirits which are before the throne:* by these seuen spirits they vnderstand the Angels: But that cannot be. 1. these spirits are ioyned as in equall authoritie with God the Father, and the Sonne, grace is here ascribed indifferently to proceede from them all. 2. these spirits are set betweene the father and the sonne, as beeing of the same power. 3. the Lambe is said to haue 7. hornes, and seuen eyes, which are the 7. spirits, c. 5. 6. these spirits then were of the same essence and substance with the Sonne. 4. and by the vertue of these seuen spirits the Lambe openeth the booke with 7. seales, c. 5. 5. But Christ receiueth no vertue from the Angels. 5. Wherefore these 7. spirits are vnderstood to be the holy Ghost, which is called *septiformis*, seuenfold, *quia licet vnus natura, gratiarum distributione multiplex*, who though he be one in nature, yet is manifold in the distribution of the graces, *gloss. ordinar.* And because Christ did

did worke ſo effectually by the cõmunication of his graces in the ſeuen Churches, as if there were ſeuen ſeuerall ſpirits, therefore is the ſpirit ſo deſcribed. Thus alſo *Iuſtinus* of auncient time expounded, *ὅτι ἑνὸς πνεύματος τὸ ἓν, &c. the holy Prophets ſay that one and the ſame ſpirit is diuided into ſeuen ſpirits.* Iuſtin in parænes. ad Græc.

4. Then followeth the example of Iohn, who ſaith he fell downe at the feete of the angel to worſhip him, Apoc. 19. 10. and 22. 8. where Bellarmine ſaith, that ſo great an Apoſtle, and Prophet would not haue offred to haue worſhipped the Angel, if it had beene vnlawfull: he was deceiued in his perſon, taking him to be Chriſt, he erred not in offring to adore him: for then, if it had beene an error, he would not haue done it twice: once before, c. 19. and now againe, c. 22.

Contra. 1. It is euident by the text, that Iohn is reprooued of the Angel, for offring to worſhip him, therefore therein was Iohns error. 2. And Iohn was not ignorant that it was an Angel, and not Ieſus himſelfe: for he ſaith, c. 22. v. 6. *the Lord God of the holy Prophets ſent his Angel to ſhewe vnto his ſeruants the things which ſhortly muſt come to paſſe:* and againe, v. 16. *I Ieſus haue ſent mine Angel, to teſtifie vnto you theſe things.* 3. *Polanus* thinketh that Iohn did not commit this error twice in ſeeking to worſhip the Angel: but that it is a repetition of that before mentioned, c. 19. But it may appeare by comparing the places, that Iohn fayled herein twice: for as Peter not twice, but thrice together offended in denying his maſter: ſo might Iohn thorough forgetfulneſſe, beeing aſtoniſhed with the preſence of ſo glorious an Angel, once againe ſhewe his infirmitie herein.

3. Controv. *That Chriſt is the onely Mediator.*

v. 17. *Heare the prayer of thy ſeruant, &c. for the Lords ſake*, that is, for thy Chriſts ſake. But this place is corrupted by the Iewes, and by the Romaniſts. 1. the Rabbines ſome of them, as *R. Moſes*, *R. Saadiah*, doe here vnderſtand Abraham: But the faithfull of the old Teſtament vſed not to call Abraham (beeing dead) their Lord: and the Prophet Iſay ſaith, c. 63. 16. *that Abraham is ignorant of vs:* how could he then be a mediator for them, whoſe affaires he knewe not? Some other of them doe ſay, that the noune is put here for the pronoune, as it is vſuall in the Scriptures: ſo that for the *Lords ſake* is as much, as for thine owne ſake: But this phraſe is vſed to take away ambiguitie: as Gen. 1. 27. *God created man after his image, after the Image of God created he him:* for if he had ſaid, after his image, it had beene doubtfull, whether it had beene Gods or mans image: but there is no ſuch occaſion of doubt here.

2. The Romaniſts here alſo following the Latine tranſlation, read, *propter teipſum*, for thy ſelfe, or for thine owne ſake: But they corrupt the text euidently, the word is, *Adonai*, Lord.

3. Thus Chriſt was acknowledged to be the Mediator in the old teſtament, as Pſal. 80. 15. the Church prayeth, that God would viſite his vine, which he had planted, and that for *his ſonnes ſake, whom he had made ſtrong for himſelfe:* for ſo it is in the originall: and ſo in that place read *Montanus*, *Iunius*; and the *Latine interpreter*, howſoeuer he fayleth here, there readeth right. Thus Dauid deſireth to be heard, *for thy words ſake*, meaning Chriſt, 2. Sam. 7. 21. And it is ſaid he called the name of Salomon *Iedidiah*, beloued of God, *propter Iehouam*, for Iehouahs ſake.

4. Thus alſo in the newe Teſtament, there is the ſame confeſſion of Chriſt to be the Lord and Mediator: as S. Peter Act. 2. 36. *whom God hath made both Lord and Chriſt.* And Heb. 1. 2. he is called, *the heire of all things:* and Elizabeth confeſſeth him to be her Lord, Luk. 1. 43. So Chriſt is the Lord both by his naturall right, as the Lord and Creator of all: and *iure acquiſito*, by the right of purchaſe, which is threefold: by the right of inheritance: becauſe God the father hath giuen vs as an inheritance to his ſonne, as Pſal. 2. v. 8. *Aske of me and I will giue thee the nations for thy poſſeſſion, &c.* by the right of redemption we are Chriſts, becauſe he hath redeemed and purchaſed vs with his blood, as S. Paul ſaith, 1. Cor. 6. 19. 20. *You are not your owne, ye are bought for a price.* And Chriſt is our Lord, by the right of his ſpiritual marriage: for the husband is Lord and head of his wife, and ſo Chriſt is of his Church.

5. But it will be obiected, that in the old Teſtament this phraſe is often vſed, for *Dauid my ſeruants ſake:* as 1. king. 11. v. 12. 13. and 2. king. 19. 34. Hereunto it may be anſweted: that the meaning is not, that for the worthineſſe of Dauid, or by his mediation and inter-

tercession God would haue respect vnto them, but because of the Promises which the Lord made vnto Dauid, as Psal. 89. 50. *where are the auncient mercies, which thou swarest vnto Dauid in thy truth?* and Psal. 132. v. 11. *The Lord hath swore in truth vnto Dauid, and he will not shrinke from it, Polan.*

4. Controv. *Against prayer and invocation of the dead.*

v. 18. *Whereupon thy name is called:* that is, which is called by thy name, for so this phrase is vsed, as Isay 4. 1. *seuen women shall take hold of one man, saying, we will eat our owne bread, &c. onely let thy name be called vpon vs.* And so is that place to be vnderstood, Gen. 48. 16. where Iacob saith of *Ephraim* and *Manasses, let my name be invocated or called vpon ouer them:* which words the Romanists doe wrest, as though Iacob would haue them to pray vnto him: whereas he meaneth nothing else, but that they should be counted among his sonnes, and called by the name of Israel, as the other of Iacobs sonnes: So in this place, though the name of God were indeede invocated and called vpon in Ierusalem, yet the meaning here onely is, that they were called by the name of God, they were counted his citie and people, *Polan.*

5. Controv. *Of the name of the Catholike Church, that it is but vsurped by the Romanists.*

As it was not enough for Ierusalem to be called by the name of God, but their profession and couersation also must be agreeable thereunto, for otherwise, while they said, *the Temple of the Lord, the Temple of the Lord,* and yet did *steale, murther, commit adulterie, &c.* the Prophet saith they did *trust in lying words,* Ierem. 7. 8. And therefore because of their idolatrie and other sinnes, the Lord suffered his own Temple to be defiled and destroyed by the Chaldeans: So neither now is it a sure note to know the Church of God by, to be called Chatholike, if the Catholike faith be not held and maintained. The Romanists thē are but vsurpers of this name Catholike, seeing they are departed from the Catholike faith: He is not a Catholike that dependeth vpon the Pope of Rome, but he which professeth the holy Catholike doctrine of Christ: which they that corrupt and denie, are no more Catholikes, then a dried *sceleton,* (the bones of a dead man hanging together) is to be counted a man: And as there is great difference betweene a painted woman, such as Iezabel was, and a faire woman by her naturall complexion; euen so a Catholike in name differeth from a Catholike in deed.

6. Controv. *That no man is perfect in this life.*

v. 20. *While I was speaking, and praying, and confessing my sinne:* The *interlinearis gloss.* here hath this note: *this he saith,* either because in many things we offend all, or *ex humilitate,* of humilitie, he ioyneth himselfe with the people: But it was better inferred, and concluded out of this place in the Mileuitane Councell, c. 7. that euen Daniel confessed his own sinne: for Daniel saith, *confessing my sinne, and the sinne of my people:* Daniel then confesseth not in the name of the people onely, but he confesseth his owne sinnes, beside the sinnes of the people: And further, whereas euery one is taught to say in the Lords prayer, *forgiue vs our sinnes,* that Councel further decreeth him to be *anathema,* and accursed, who should say, that a righteous man saying this petition, *pro aliis potius, quam pro se petere intelligatur, &c. must be vnderstood rather to pray for others, then for himselfe, Bulling.*

7. Controv. *That the prayers of the faithfull are not meritorious.*

v. 23. *For thou art a man greatly beloued, &c.* Daniel was not accepted of God because of his prayers, but his prayers were heard because he was a man beloued before and accepted of God in Christ: So that it is not the merit or worthinesse of our prayer, that maketh vs to be respected with God: but the respect which God hath to vs in Christ causeth our prayers to haue entrance vnto God. As it is said Gen. 4. 4. *God had respect vnto Habel, and vnto his offring:* first his person by faith was accepted, and then his prayer because of his person admitted: So 6. Iames saith, *the prayer of a righteous man availeth much,* c. 5. 16. that is, of a man righteous and iustified by faith; as a little before he saith, *the prayer of faith shall saue the sicke.*

8. Controv. *That we are not iustified by any inherent righteousnesse, but imputed onely by faith.*

v. 24. *To reconcile iniquitie, and to bring in euerlasting righteousnesse:* This then is our iustifi-

iuſtification: when our ſinnes, which we haue don, are not imputed, as it is in the Pſalme, and ſo cited by the Apoſtle, Rom. 4. 8. *Bleſſed is the man to whom the Lord imputeth not his ſinne:* and beſide the righteouſneſſe of the Lawe, which we could not doe, but Chriſt hath wrought for vs, is imputed alſo vnto vs: as the Apoſtle teacheth, 2. Cor. 5. 21. *he hath made him ſinne for vs, that knewe no ſinne, that we ſhould be made the righteouſneſſe of God in him.* Contrarie to this truth of doctrine are theſe aſſertions following.

1. The Ieſuites in *Cenſur. Colonienſ. fol.* 186. doe define the iuſtice of God, which is reuealed in the newe Teſtament, to be *virtutem in Deo, quam iuxta vnuſcuiuſque dignitatem ſingulis diſtribuit*, vertue in God, which he diſtributeth to euery one according to their worthineſſe, &c. not much vnlike hereunto is the opinion of *Andreas Oſiander*, that we are iuſtified, *per eſſentialem Dei iuſtitiam in nobis habitantem*, by the eſſentiall iuſtice of God dwelling in vs, and ſtirring vs vp vnto good workes. But this is an abſurd opinion. 1. becauſe it confoundeth Gods iuſtice and righteouſneſſe, with the effects and operation thereof. 2. if our righteouſneſſe be the eſſentiall iuſtice of God, then Chriſts obedience is excluded: for that is not the eſſentiall iuſtice of God. 3. this opinion tendeth to blaſphemie, making the eſſentiall iuſtice of God, to be a qualitie in man. 4. it commeth neere the hereſie of the Manichees, who held that the eſſentiall iuſtice of God was tranſfuſed into men.

2. An other opinion is, that our righteouſneſſe, whereby we are iuſtified, is an inherent vertue, infuſed into vs by the merit of Chriſt: *Synod. Trident. ſeſſ. 6. c. 16.* And the ſame is the generall opinion of the Romaniſts: that we are not iuſtified formally by the righteouſneſſe of Chriſt, in beeing accounted or reputed iuſt, but by an inherent iuſtice, whereby we are made iuſt in deede: ſo the *Rhemiſtes*, to whom *Bellarmine* conſenteth: which is directly againſt the doctrine of the Apoſtle, *Abraham beleeued God, and it was counted to him for righteouſneſſe:* Abrahams iuſtice was imputatiue by faith. There is indeed in euerie faithfull man a iuſtice inherent, and dwelling in him, which is nothing elſe but our regeneration and ſanctification, which is the fruits of our iuſtification: by this inherent and inhabiting holyneſſe we are not iuſtified before God, but thereby our iuſtifying faith is approoued and ratified: which S. Paul calleth, faith working by loue, Galat. 5. 6. Synopſ. Centur. 4. err. 56.

9. Controv. *Whether ſinne after forgiueneſſe may be ſaid any way to remaine in the faithfull.*

Pererius vpon theſe words, *to finiſh wickednеſſe, and take away iniquitie*, as the Latine tranſlator readeth, inferreth, that ſinnes in the faithfull are not onely not imputed, but are vtterly taken away: and therefore he by the ſcandalous name of Heretikes noteth the Proteſtants, that they ſhould hold, *remanere peccata, ſed non imputari propter Chriſtum*, that ſinnes doe remaine in thoſe which are iuſtified, but they are not imputed vnto condemnation for Chriſts ſake; And to this purpoſe he alleadgeth *Thomas Aquin.* who obſerueth 4. things in ſinne. 1. the offence toward God, which is ſaid to be remitted, as one man forgiueth the treſpaſſe of an other. 2. there is an act of ſinne, which beeing once done, cannot be vndone: but this is ſaid to be couered, becauſe God ſeeth it not to puniſh it. 3. there is *reatus pœnæ*, the guiltineſſe of puniſhment, which the Lord remitteth in forgiuing ſinne, that it ſhall not be imputed vnto puniſhment. 4. there is *macula*, the blot and ſtaine of ſinne, whereby the ſoule is defiled, and this is taken away when a man is iuſtified: and therefore he is ſaid to be waſhed: hence *Pererius* inferreth, that ſinnes to them which are iuſtified, *nullo ex parte remanere, doe not remaine at all.* And this he would further prooue by that place, 1. Cor. 15. 17. *If Chriſt be not raiſed, ye are yet in your ſinnes:* the Apoſtle counteth it an abſurd and impoſſible thing, that ſinne ſhould remaine in a man regenerate. Thom. in 4. c. 1 epiſt. ad Rom.

Contra. 1. *Pererius* not citing any Proteſtant that ſo affirmeth ſpeaketh, but by geſſe and ſurmiſe: for the Proteſtants doe not hold that in the regenerate their former ſinnes ſtill remaine, beeing onely couered: but that they are forgiuen and remooued indeede, neuer to be remembred againe. This is that we affirme, that for the ſinnes paſt, they are aboliſhed: but for the time to come, there remaineth an aptneſſe to ſinne, with ſome ſtaine and blemiſh, which continueth with the faithfull as long as they are in the fleſh.

2. *Thomas* obſeruations may be admitted all but the laſt: in that he holdeth the ſtaine or blot of ſinne to be waſhed away: if he ſpeake of ſuch a blot, *qua, ſublato nitore gratiæ, anima peccatum fœdatur, whereby the ſoule, the brightneſſe of grace beeing taken away, is defiled by ſinne*, as his words are, ſuch a ſtaine, to the extinguiſhing of grace, cannot be in the righteous: but ſuch a blemiſh and ſtaine remaineth, whereby the ſoule is hindered in euerie good worke,

worke, and whereby the flesh resisteth against the spirit: which combate and striue betweene the flesh and the spirit remaineth euen in the righteous, as S. Paul giueth instance in himselfe, Rom. 7. 22. 23.

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10. Controv. *That charitie is not more principall in the matter of iustification, then faith.*

v. 24. *To bring in euerlasting righteousnesse:* Hence *Pererius* would proue, that charitie is the cheifest, and preferred before faith in the worke of iustification: because this iustice is euerlasting, and therefore faith is not this iustice, which remaineth not alwayes: but charitie remaineth for euer, and therefore the Apostle concludeth, *that the chiefest of these is loue.*

Contra. 1. We doe not say, that faith is the iustice it selfe, whereby we are iustified: but it apprehendeth instrumentally the iustice of Christ, whereby we are iustified: and therefore he concludeth not to the purpose. 2. though faith remaine not, yet the effect of faith, which is our iustification, abideth for euer: no more shall the preaching of Gods word be necessarie in the next world: yet it is called the *immortall seede*, 1. Pet. 1. 13. because it is the seede whereby God begetteth vs, who liueth for euer: and in respect of the euerlasting fruite that commeth by the word, it begetteth faith, and faith bringeth euerlasting righteousnesse. 3. charitie is euerlasting, but it is not the euerlasting righteousnesse here spoken of, which is the righteousnesse of Christ applyed by faith. 4. And charitie is the chiefest, not simply, but in respect of the perpetuitie: it is not preferred, as more avayleable then faith to iustification: wherefore it followeth not, charitie is chiefer then faith, because it endureth longer: therefore euerie way it is the chiefest.

11. Controv. *That the Pope doth blasphemously vsurpe the title of Christ, to be called most holy.*

v. 24. *To anoint the most holy: Pererius* here maketh this collection, that not onely Christ is called holy, but whatsoeuer belongeth vnto Christ, as the Church is called holy, the faithfull are called Saints, that is holy: And the Pope, because he is Christs Vicar, and representeth him in earth, is called most holy, yea *sanctitas*, holines it selfe.

Contra. 1. True it is, that the things which belong vnto Christ, are holy by the participation of Christs holinesse, as his spouse the Church, and his members: but they which are neither this spouse, nor members (as the Pope is the head of the Antichristian Church) haue no part in this holinesse. 2. And though they are called holy, yet the title of most holy, and of holinesse it selfe, cannot without blasphemie simply be giuen vnto any mortall and sinnefull man. 3. Christ needeth no vniuersall Vicar in earth: and it is impossible that to one man should be committed the dispensation of the whole Church. 4. Euery prince is Gods Vicar and Vicegerent in his kingdome: they are called Gods, beeing in Gods stead, and they are the Lords anointed, and so holy: But yet the title of most holy, is peculiar vnto Christ: his Vicar and representer may be holy, but the person represented is onely most holy.

12. Controv. *Whether the Sacraments of the Altar be most holy.*

The Romanists doe giue this title of most holy, vnto the sacrament of the Altar, as they call it; as simply giuing it the preheminence of holinesse before all other things. *Contra.* 1. If there were present indeede the verie bodie of Christ, which is but their superstitious imagination, then it would followe, that it were most holy: But that is their owne conceit without any ground, for S. Peter saith, *that the heauens must containe Christ, vntill the time that*

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13. Controv. *That Chriſt is mediatour both as God and man.*

In that the moſt holy is ſaide here to be anointed, firſt the *Arrians* inferre, that Chriſt is not God, for God can not be anointed: ſecondly, the Romaniſts collect, that Chriſt was our Mediatour according to his humane nature onely; becauſe he was anointed onely in his humanitie. *Contra.* 1. If this anointing be taken onely for the collation of the gifts and graces of the ſpirit, it is true, that the humane nature of Chriſt was onely in this ſenſe anointed: But by this anointing alſo is vnderſtood, the ordaining of Chriſt to be the Mediatour and Sauiour of the world: and ſo Chriſt is our Mediatour according to both his natures: for in the office of the Mediatourſhip there are two things to be vnderſtood, a miniſterie, and power and authoritie: the miniſteriall part, as to be borne, to faſt, to preach, to ſuffer, to die, Chriſt executed as he was man: but the power to riſe againe, to aſcend into the heauens, to reconcile vs vnto God, muſt be aſcribed vnto his diuine nature. So the Apoſtle ſaith, *God was in Chriſt reconciling the world to himſelfe*, 2. Cor. 5. 19. Chriſt then not onely as man, but as God reconciled the world. So *Bernard* well ſaith, *ſingula illius opera ad hanc ſiue illam neceſſe eſt pertinere naturam, ad hanc ſcilicet miſeria, ad illam pertinet poteſtas, &c.* all his workes muſt of neceſſitie belong either to the one or to the other nature: to his humanitie muſt be referred his abaſing and miſerie, to the other his power, &c. *Serm. de verb. ſapient.* See more hereof, *Synopſ. Centur.* 5. *err.* 29.

14. Controv. *Againſt the ſacrifice of the Maſſe.*

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10. Controv. *That charitie is not more principall in the matter of iustification, then faith.*

v. 24. *To bring in euerlasting righteousnesse:* Hence *Pererius* would proone, that charitie is the cheifest, and preferred before faith in the worke of iustification: because this iustice is euerlasting, and therefore faith is not this iustice, which remaineth not alwayes: but charitie remaineth for euer, and therefore the Apostle concludeth, *that the chiefest of these is loue.*

Contra. 1. We doe not say, that faith is the iustice it selfe, whereby we are iustified: but it apprehendeth instrumentally the iustice of Christ, whereby we are iustified: and therefore he concludeth not to the purpose. 2. though faith remaine not, yet the effect of faith, which is our iustification, abideth for euer: no more shall the preaching of Gods word be necessarie in the next world: yet it is called the *immortall seede*, 1. Pet. 1. 13. because it is the seede whereby God begetteth vs, who liueth for euer: and in respect of the euerlasting fruite that commeth by the word, it begetteth faith, and faith bringeth euerlasting righteousnesse. 3. charitie is euerlasting, but it is not the euerlasting righteousnesse here spoken of, which is the righteousnesse of Christ applyed by faith. 4. And charitie is the chiefest, not simply, but in respect of the perpetuitie: it is not preferred, as more avayleable then faith to iustification: wherefore it followeth not, charitie is chiefer then faith, because it endureth longer: therefore euerie way it is the chiefest.

11. Controv. *That the Pope doth blasphemously vsurpe the title of Christ, to be called most holy.*

v. 24. *To anoint the most holy: Pererius* here maketh this collection, that not onely Christ is called holy, but whatsoeuer belongeth vnto Christ, as the Church is called holy, the faithfull are called Saints, that is holy: And the Pope, because he is Christs Vicar, and representeth him in earth, is called most holy, yea *sanctitas*, holines it selfe.

Contra. 1. True it is, that the things which belong vnto Christ, are holy by the participation of Christs holinesse, as his spouse the Church, and his members: but they which are neither this spouse, nor members (as the Pope is the head of the Antichristian Church) haue no part in this holinesse. 2. And though they are called holy, yet the title of most holy, and of holinesse it selfe, cannot without blasphemie simply be giuen vnto any mortall and sinnefull man. 3. Christ needeth no vniuersall Vicar in earth: and it is impossible that to one man should be committed the dispensation of the whole Church. 4. Euery prince is Gods Vicar and Vicegerent in his kingdome: they are called Gods, beeing in Gods stead, and they are the Lords anointed, and so holy: But yet the title of most holy, is peculiar vnto Christ: his Vicar and representer may be holy, but the person represented is onely most holy.

12. Controv. *Whether the Sacrament of the Altar be most holy.*

The Romanists doe giue this title of most holy, vnto the sacrament of the Altar, as they call it; as simply giuing it the preheminence of holinesse before all other things. *Contra.* 1. If there were present indeede the verie bodie of Christ, which is but their superstitious imagination, then it would followe, that it were most holy: But that is their owne conceit without any ground, for S. Peter saith, *that the heauens must containe Christ, vntill the time that*

all things be restored, Act. 3. 21. And Christs bodie beeing in heauen, is not at the same time in the earth: neither is in more then one place at once: for otherwise the Angel had not reasoned well, Matth. 28. 6. *He is not here, for he is risen.* 2. As it is a sacrament, and so representeth the bodie and blood of Christ, we confesse that the Eucharist is holy, and to be reuerenced: yet most holy it can not be said to be, as hauing the preheminence before all other things. The word of God is not inferiour to the Sacrament, if not before it: for that which sanctifieth, is greater then that which is sanctified: as our Sauiour reasoneth concerning the Altar, and the offering, Matth. 23. 19. but the Sacrament is sanctified by the word, Eph. 5. 26. *That he might sanctifie it by the washing of water through the word: for all things are sanctified by the word of God, and prayer*, 1. Tim. 4. 5. *Augustine* also to this effect saith, *Dicite mihi, &c. tell me, which seemeth greater vnto you, the word of God, or the bodie of Christ: respondere debetis, quod non sit minus verbum Dei, you must answer, that the word of God is not inferiour. Homil.* 26. But if the Sacrament were simply most holy, then it should be more holy then the word. 3. Yet may the Sacrament in some respect be called most holy, namely comparatiuely, if it be set against other things which are prophane, or not of like holines: for like as in the Sanctuarie, the most holy place, where the Arke was, had simply that name of most holy; yet other things also comparatiuely were called most holy: as the altar of burnt-offering, Exod. 29. 37. and the perfume, c. 30. 36. the altar was most holy in comparison of all other things in the outward Court, and the perfume beeing set against all other perfumes: So simply the most holy of all, is the sweete smelling sacrifice of our blessed Sauiour vpon the crosse: as *Origen* saith, *ipse est hostia sancta sanctorum*, he is the offering most holy of holies, *in Levit.* 7. comparatiuely the Sacrament and other holy things may also be said to be most holy. 4. But their Sacrament of the altar, which they haue made an abominable idol, giuing the highest adoration to a peece of bread, which they make their impanate god, hath no holines at all, and therefore is farre from the title of most holy.

13. Controv. *That Christ is mediatour both as God and man.*

In that the most holy is saide here to be anointed, first the *Arrians* inferre, that Christ is not God, for God can not be anointed: secondly, the Romanists collect, that Christ was our Mediatour according to his humane nature onely; because he was anointed onely in his humanitie. *Contra.* 1. If this anointing be taken onely for the collation of the gifts and graces of the spirit, it is true, that the humane nature of Christ was onely in this sense anointed: But by this anointing also is vnderstood, the ordaining of Christ to be the Mediatour and Sauiour of the world: and so Christ is our Mediatour according to both his natures: for in the office of the Mediatourship there are two things to be vnderstood, a ministerie, and power and authoritie: the ministeriall part, as to be borne, to fast, to preach, to suffer, to die, Christ executed as he was man: but the power to rise againe, to ascend into the heauens, to reconcile vs vnto God, must be ascribed vnto his diuine nature. So the Apostle saith, *God was in Christ reconciling the world to himselfe*, 2. Cor. 5. 19. Christ then not onely as man, but as God reconciled the world. So *Bernard* well saith, *singula illius opera ad hanc siue illam necesse est pertinere naturam, ad hanc scilicet miseria, ad illam pertinet potestas, &c.* all his workes must of necessitie belong either to the one or to the other nature: to his humanitie must be referred his abasing and miserie, to the other his power, &c. *Serm. de verb. sapient.* See more hereof, *Synops. Centur. 5. err. 29.*

14. Controv. *Against the sacrifice of the Masse.*

v. 27. *He shall cause the sacrifice and oblation to cease:* All externall sacrifices then ceased, and were abolished in the death of Christ. They then which would bring in a new externall sacrifice into the Church, as the Romanists, which doe hold, that in the Masse they doe offer vp in sacrifice the bodie and blood of Christ, doe denie the sufficiencie and efficacie of Christs death, and make the couenant, confirmed by his blood, of no effect: for the testament beeing once confirmed and ratified by the death and sacrifice of Christ, there neede no iteration of that sacrifice, vnlesse they will make void the confirmation of the couenant by Christs death: for as the Apostle saith, *Christ with one offering hath consecrated for euer, them that are sanctified*, Hebr. 10. 14. there needeth no more offering, but onely a fruitfull application of that offering, which is by a thankefull commemoration of Christs death and passion in the Sacrament receiued by faith. *Oecolampad.*

15. Controv. *Against the Iewes; that the Messiah who was expected of the fathers, is alreadie come into the world.*

By this prophecie of Daniels 70. weekes, in the ende whereof the Messiah should be slaine, the Iewes are euidently conuinced, that the Messiah is come: which may further be confirmed by these reasons taken out of this prophesie.

1. The holy ointment, wherewith they anointed their Kings and Princes, which was a type of the spirituall anointing of the Messiah, is now abolished, and out of vse among the Iewes: the type was to remaine vntill the bodie and substance came: it beeing now ceased, it followeth that the Messiah, the true anointed of God, is exhibited to the world.

2. The Messiah was to be slaine before the ende of Daniels weekes, or together with the expiring of them: but Daniels weekes are long since ended, euen by the testimonie of the Iewes themselues: therefore the Messiah is come, and they did vnto him what they would.

3. When the Leuiticall sacrifices should cease, the Messiah was come, for his most perfect and holy sacrifice should determine the imperfect sacrifices of the law: But the legal and Leuitical sacrifices are ended: *Ergo.*

4. The blessed Messiah was to come before the destruction of the second Temple: and therefore the Prophet saith, Hagg. 2. 10. *The glorie of this last house, shall be greater then the first:* because the Messiah should come, the second Temple yet standing: as the Prophet saith in the same place, v. 7, 8. *Yet a little while, and I will moue all nations, and the desire of all nations shall come.* And for the further euidence and confirmation hereof, we haue the receiued opinion of many of the Iewes themselues.

R. Moses of Tyrol, and *Bioces*, looked for the comming of Christ toward the ende of the second Temple: which they gathered partly out of this prophesie of Daniel, partly out of that place, Isa. 66. 7. *Before her throwes came vpon her, shee was deliuered of a man child:* therefore some of the Rabbins hold, that the Messiah was borne the same day, that the Temple was destroied.

In their booke called *Bereshith Rabba*, there is this parable: how a certaine Arabian passing by a certain Iew, as he was at plow, hearing one of his oxen low, he bad him vnyoke, for the destruction of Ierusalem was at hand: and hearing the other low also, he bad him vnyoke againe, for the Messiah was alreadie come. *R. Aaron* telling the same parable, saith, what neede we learne it of an Arabian, seeing the text it selfe declareth it.

Iosephus l. 7. de bell. Iudaic. c. 12. writeth, that there was a prophecie found in holy Scripture, that at the time of the ouerthrow of Ierusalem, there should come a king which should raigne ouer the world, which he in flattering wise interpreted of *Vespasian.*

There was an other prophesie bruted among the Iewes, that *Doctor Hillels* schollers should neuer faile till Christ were come: the yongest of them was *R. Iochanan* the sonne of *Zacheus*, who liued to see the destruction of the Temple: a little before, a certaine gate opened it selfe, which *Iosephus* speaketh of in his 7. booke, c. 12. whereat *R. Iochanan* beeing amazed, remembred that place, Zachar. 11. 1. *Open thy gates, O Lebanon, and let fire consume thy cedars:* which he applied to the destruction of the citie, which was set on fire.

Hereof it was, vpon this common receiued opinion, that the Messiah should come before the destruction of Ierusalem, that diuers taking aduantage of the time, tooke vpon them to be Christ: as one *Theudas* a Iugler, made the people beleeue, that he was a Prophet, and that he would diuide the waters of Iordan before them, as in the time of Ioshuah: and when *Felix* was gouernour, an other comming out of Egypt, making himselfe a Prophet, perswaded the people, that if they would follow him to mount Olivet, they should see the walls of Ierusalem fall downe. By these testimonies of the Iewes, and their owne practises it is euident, that they expected the comming of Messiah, before the destruction of the second Temple.

Hereunto may be added that notable confession of *R. Samuel*, sent in an epistle to *R. Isak* aboue 600. yeares since, who vpon the euidence of this prophesie of Daniel, was conuinced to confesse, that the Messiah was come: which testimonie beeing very notable, it shall not be amisse to set it downe at large, as *Dyonis. Carthusian.* hath it in his commentarie vpon this 9. chapter of Daniel: *Videtur (Domine mi) Danielis Prophetia, quæ scribitur nono capite iam completa esse, &c. It seemeth (reuerent Syr) that the prophesie of Daniel, which is written in the 9. chapter, to be now fulfilled: after 62. weekes Messiah shall be slaine, and a people shall come with a Prince to come, and destroy the citie, and the house, and the destruction and desolation thereof shall be perpetuall. Now it is not to be doubted (my good Syr) but this is the perpetuall*

A notable confession of a learned Iewe, that the Messiah was come long since.

perpetuall deſtruction and deſolation in this captiuitie, wherein we are: for now there are a thouſand yeares ſince, and the Lord plainly ſaith by his Prophet, that the deſolation ſhall be perpetuall for the killing of Chriſt, as our deſolation is after the ſlaying of Chriſt: for the Lord threatned not perpetuall deſolation, but after the ſlaying of Chriſt. And if we will ſay, that before the killing of Chriſt, we were in deſolation, the Chriſtians will anſwer vs, that before his death we had but a deſolation for 70. yeares: and after this we were brought into the land of promiſe, and were in grace and fauour with God. Truely (Sir) I ſee no euaſion: for it is prooued vnto vs in fact, that after ſeuentie weekes of yeares were fulfilled from the reedifying of the Temple, then was Ieſus ſlaine of our fathers: and afterward came a captaine, euen Titus, and the people of Rome, and did vnto vs according to this propheſie. Now a thouſand yeares are paſt, and we are notwithſtanding vnder Gods wrath, and yet we truſt in him, expecting a Meſſiah to come: and that we ſhall returne into the land of promiſe, and reſtore the citie and Temple, and that we ſhall be in fauour with God, and ſo this deſolation not to be perpetuall, but temporall. Alas (Sir) this excuſe and euaſion haugeth not together, and ſuch expectation ſeemeth to be altogether vaine.

A more plentifull and euident teſtimonie can we not haue, then from this learned Rabbin, who giueth a moſt perfect and ſound expoſition of Daniels propheticall weekes. Seeing then it is euident, that the Meſſiah is come, who els can he be but Chriſt Ieſus: in whom all theſe things are fulfilled, propheſied of the Meſſiah. 1. the anointing is now ceaſed. 2. ſo are all the Leuitical ſacrifices ſince his death. 3. he came while the ſecond Temple ſtood. 4. and ſuffered after 490. yeares from the reedifying of the citie and Temple. 5. immediatly vpon his death the citie and Temple was deſtroied. 6. and the ſame deſtruction is like to be perpetuall, hauing continued almoſt 1600. yeares, according to this propheſie of Daniel. So that if they were not wilfully blinded, they muſt needes confeſſe with *R. Samuel*, that the Meſſiah is come, and that he was that *IESVS*, whome their forefathers killed.

6. *Morall obſeruations.*

1. Obſerv. *Of diligent and carefull preparation to prayer.*

v. 2. *I Daniel vnderſtood by bookes, &c.* Daniel commeth not raſhly or of a ſudden to prayer, but he before meditated vpon the word of God, and carefully conſidered, what he was to pray for: he alſo ſet himſelfe to ſeeke the Lord by faſting, and ſo humbled himſelfe. All this teacheth vs, that we take heede that we come not preſumptuouſly, or vnprepared into Gods preſence, as the Preacher aduiſeth, Eccles. 5. 1. *Be not raſh with thy mouth, &c. God is in heauen, and thou art in earth.* In this kind of raſh praier the Phariſie offended, Luk. 18. who not hauing firſt truly humbled himſelfe, preſſeth vainglorioufly into Gods preſence, whereas the Publican ſtood a farre off, knocking vpon his breaſt, & calling for mercie.

2. Obſerv. *That the promiſes of God ſhould not make vs more ſlacke to pray.*

v. 2. *I Daniel vnderſtood by bookes the number of the yeares, &c.* Though Daniel was aſſured by the propheeie of Ieremie, that the captiuitie ſhould be diſſolued after 70. yeares, yet he is not therefore ſecure, and careleſſe, but he is thereby more ſtirred vp to prayer: So the children of God, which doe ground themſelues vpon Gods promiſes, are thereby encouraged the more earneſtly to pray: *magis ſtimulantur ad precãdum*, they are more pricked forward, and animated to prayer, *Calvin.* So Iaacob praieth, Gen. 32. 9. *O God of my father Abraham, &c. which ſaideſt vnto me, Returne vnto thy countrey, &c. and I will doe thee good:* he is not negligent and ſecure, becauſe he had Gods promiſe; but he is ſo much the more diligent in prayer.

3. Obſerv. *The Scriptures are diligently to be read.*

If Daniel ſo great a Prophet did exerciſe himſelfe in the reading of the bookes of the Prophets, how much more ought we to be conuerſant in the Scriptures, *Bulling.* So the Prophet Dauid ſaith, Pſal. 119. 24. *Thy teſtimonies are my delight, and they are my counſellers.* If theſe holy men endued with ſuch excellent gifts, and hauing ſo great a meaſure of Gods ſpirit, that they were vſed themſelues as penmen of Scripture, did yet frequent the reading of Scripture; it teacheth vs not to neglect ſo great a meanes of our ſaluation.

4. Obſerv. *Of the efficacie of prayer.*

v. 21. *While I was ſpeaking in prayer, the man Gabriel, &c. came.* In this that the Angel

came instantly to Daniel, as he praied; we see that the prayers of the righteous are auaileable with God: as the Prophet Isai saith, c. 30.19. *He will certenly haue mercie vpon thee at the voice of thy crie: when he heareth thee, he will answer thee.* So the Lord heard Nehemiah, c.1.and 2.and Ionas, c. 2. 1. *I cried in my trouble to the Lord, and he heard me.* This therefore should encourage the children of God to pray, seeing the Lord heareth them: What subiect, knowing the readie inclination of his Prince to heare him, would not with boldnes offer his suit and supplication vnto him?

5. Observ. *To be mindfull of the Church of God in our praiers.*

v. 20. *For the holy mountaine of my God.* Daniel though he were in prosperous state himselfe, yet remembreth the affliction of Gods people, and the desolation of Gods house: teaching vs, that in our welfare we should thinke of the miserie of other Churches. Moses liuing in Pharaohs court, would not so content himselfe, but he goeth forth to visit his brethren: the Prophet Dauid hauing praied for himselfe, thus concludeth his praier, *Deliuer Israel, O God, out of all his troubles*, Psal.25.22.

6. Observ. *That we must alwaies in heart communicate with the publike seruice and worship of God.*

v. 21. *About the time of the euening oblation.* Though the seruice of God were now intermitted, and there was neither morning nor euening sacrifice, the Temple lying desolate, yet Daniel still beareth it in minde, though in the land of captiuitie: teaching vs, when we are otherwise letted by sicknes, imprisonment, absence, we should in heart and desire be present with those that serue the Lord: as the Prophet Dauid saith, Psal. 42.4. *When I remembred these things, I powred out my heart, because I had gone with the multitude, &c.*

7. Observ. *God afflicteth and chastiseth whome he loueth.*

v. 23. *Thou art greatly beloued.* Daniel was a man highly in Gods fauour, yet he was lead into captiuitie, and there continued 70. yeares: let not men therefore be dismaied, though they continue long in affliction: yea, the Lord consecrated the Prince of our saluation through affliction, Hebr. 2.10. yea, his whole life was nothing els but a tragicall storie of crosses and tribulations: the members must not thinke much to take part with the head, neither is the disciple better then the master.

CHAP. X.

1. *The Argument and Method.*

IN these three last chapters, the 10, 11, 12. the fourth and last vision, which Daniel had, is set forth: whereof there are three parts. 1. the preparation to the vision, contained in the 10.chapter. 2. the prophetical vision it selfe, in the 11. chapter. 3. the consolation ministred vnto Daniel, after the prediction of such heauie things.

In the preparation, or preamble to the vision in the 11. chap. there are these fowre parts. 1. the summe of the vision in generall, to v.5. 2. a description of the glorious person that appeared, to v.7. 3. the effect that followed, Daniel and his companions feare, v.7. to the 10. 4. the erection and animating of Daniel by the Angel, v.10. to the 21.

1. In the generall summe, 1. the time is expressed. 2. the person to whome the vision was reuealed, to Daniel. 3. the manner of the vision: for the certentie, it was true: for the continuance, long: for the clearenes, he vnderstood it. 4. then the disposition of Daniel is shewed, how he was affected, when this vision came: he was in heauines: the effects whereof were, *he eate no pleasant bread*, v.3.

2. In this description, 1. the circumstances are set forth, the time and place, v.4. 2. the glorious person described by his forme, he was as a man, by his rayment, v. 5. by his parts and voice, v.6.

3. The feare of Daniel and his companions is diuersly set forth: they fled away and hid themselues, v. 7. Daniel staied by it, though his strength was much abated, v. 8. and the cause of this great feare is shewed; the hearing of the voice like thunder, v.9.

4. The erecting and animating of Daniel, is set forth in fowre degrees. 1. the first degree is in setting Daniel vpon his knees, and the palmes of his hands, which was caused partly by an hand that touched him, v.10. partly by words, v.11.

2. In the second degree, he standeth, but trembling: the comfort is ministred by the speaking

ſpeaking of the Angel: where he ſheweth, 1. when he was firſt ſent forth, v. 12. 2. what was the cauſe of his ſtay, v. 13. 3. to what ende he came, v. 14.

3. In the third degree is ſhewed, 1. the Prophets infirmitie: he ſet his face toward the round, but held his tongue, v. 15. 2. the conſolation, an hand touched his lippes. 3. the effects: he ſpeaketh ſhewing his feare, v. 16. and the cauſe thereof, v. 17.

4. In the fourth and laſt degree, 1. the Prophets infirmitie is expreſſed, his great feare, v. 17. 2. the erection of him, partly by geſture, an hand toucheth him, v. 18. partly by ſpeach. 3. the effects, Daniel ſpeaketh boldly to the Angel. 4. the Angel declareth three things: 1. of his fighting with the Prince of Perſia. 2. of the comming of the Prince of Grecia. 3. of the aſſiſtance and helpe of Michael the Prince of Gods people.

2. *The text with the diuers readings.*

v. 1. In the third yeare of (*the raigne. L. ad*) Cyrus (*Choreſh. H. which in the Perſian language ſignifieth, Lord, and therefore they call the ſonne, choreſh, his name before was Spaco, as Herodotus, which in the Medes language ſignifieth a dogge*) king of Perſia, a thing (*a word. H.*) was reuealed vnto Daniel, who was called by his name Belteſhatzar: and the word was true (*proper. Br. truth in the word. H.*) but the time appointed was long (*great. H. the ſtrength or force was great. L. V. S. tzaba ſignifieth both, but the firſt rather here*) and he vnderſtood the words (*word. H.*) and had vnderſtanding in the viſion (*he vnderſtood both the words of the viſion, becauſe they were plaine, and the matter of the viſion.*)

2 At the ſame time (*in thoſe daies. H.*) I Daniel was in heauines for three weeks of daies.

3 I ate no pleaſant bread (*or meate. I. bread of deſires. H.*) neither came fleſh nor wine in my mouth, neither did I anoint my ſelfe at all (*in anointing anointed me. H.*) till three weeks of daies were fulfilled.

4 And in the foure and twentieth day of the firſt moneth, I was by the banke (*ſide, B. G. hand. H.*) of the great riuer, euen Hiddekel (*that is, Tigris, L. V. in Dekel. S. cor.*)

5 And I lift vp mine eyes, and looked, and behold, a man clothed in linen, and his loynes were girded about with gold of Vphaz (*not fine gold. L. V. it is the name of the place from whence they had fine gold.* Ier. 10. 9.)

6 His bodie *was* like Tharſis (*H. S. the chryſolite. L. G. the turkeis. B. the hiacinth. V. beril. I. ſee more, qu.* 14.) and his face as the ſight of lightning, and his eyes as lamps of fire, and his armes and feete *were* like the colour (*ſhining. V. ſhew. L. eye. H.*) of poliſhed braſſe, and the voice of his words, as the voice of a multitude.

7 And I Daniel alone ſaw the viſion, and the men that *were* with me, ſaw not the viſion: but a great feare fell vpon them, ſo that they fledde away, to be hidde (*and hidde themſelues. B. G.*)

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me, and my comelines (*my forme. L. glorie. S. colour. B. ſtrength. G.*) was turned into corruption (was *corrupted and deformed. V.*) and I reteined no power.

9 Yet I heard the voice (*ſound. I.*) of his words: and when I heard the voice of his words, I ſlumbred (*fell a ſleepe. G. was aſtoniſhed. B. but the word ſignifieth to ſlumber*) on my face, and my face was turned toward the ground.

10 And behold, an hand touched me, which ſet me vp (*moued or ſtrengthened me. H.*) vpon my knees, and vpon the palmes of my hands.

11 And he ſaid vnto me, O Daniel, a man much deſired (*a man of deſires. H. ſee c. 9. 23.*) vnderſtand the words that I ſpeake vnto thee, and ſtand in thy place: (*ſtation. H.*) for vnto thee am I now ſent: and when he had ſaid this word vnto me, I ſtood trembling.

12 Then he ſaide vnto me, Feare not, Daniel: for from the firſt day that thou didſt ſet (*gaue. H.*) thine heart to vnderſtand, and to afflict (*chaſten. B. humble. G.*) thy ſelfe before thy God, thy words were heard, and I am come for thy words.

13 But the Prince of the kingdom of Perſia withſtood me (*ſtood before. I. rather againſt me*) one and twentie daies: but lo, Michael, the firſt (*one. V. L. cum cater. but achad ſignifieth the firſt, Gen. 1. 5. as well as one*) of the chiefe Princes, came to helpe me, and I remained there by the kings (*not king. L. S.*) of Perſia.

14 Now I am come to ſhew thee, what ſhall befall thy people in the latter (*or enſuing. I. not laſt. L.*) daies: for yet the viſion is for *many* daies (*not of theſe daies. I. (daies) put abſolutely without any other addition, ſignifie many*)

15 And when he spake these words vnto me, I set my face toward the ground, and held my tongue.

16 And behold, as the similitude of man (*of the sonnes of men. H.*) touched (*vpon. H.*) my lips: then opened I my mouth, and spake, and said to him that stood before me, O my Lord, by the vision, my sorrowes are returned (*I. G.* not *my ioynts are turned out of their place, L. V. B.* or *my inward parts are turned. S. the word, tzir, signifieth sorrow, anguish,*) and I haue reteined no strength.

17 For how can the seruant of that my Lord, talke with that my Lord (*A. P.* better then *how can this seruant of my Lord, talke with that my Lord. I.* or *how can the seruant of this my Lord talke with this my Lord. V. Pol.* or *how can the seruant of this my Lord talke with my Lord beeing such an one. B. G. the demonstratiue, zeh (that, or yonder) is in both places ioyned with adonai, Lorde see more, qu. 17. following*) for *as for* me, there remained no strength to me, neither is there breath (*L. S. B. G. spirit. V. the soule. I. A. the first rather*) left in me.

18 Then there came againe (*added. H.*) and touched me, as the appearance of a man, and strengthened me:

19 And said, O man, much desired: peace be vnto thee, be strong, and be of good courage: (*be strong, be strong. H.*) and when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? for now I will returne to fight against the Prince of Persia: and as soone as I goe forth (*am going forth, H.*) the Prince of Grecia shall come (*commeth. H.* not *is come. L. S.*)

22 But I will shew thee, that which is expressed (*decreed. G. appointed. S.*) in the Scripture of truth: and there is none that holdeth (*confirmeth himselfe. H.*) with me in these things, but Michael your Prince.

3. *The questions and doubts discussed.*

1. Quest. *Of the excellencie of this vision reuealed in this Chapter and the two next vnto Daniel.*

This vision, which *Lyranus* counteth the ninth from the beginning of this booke, c. 2. but indeede it is but the fourth vision, which Daniel properly had, beginning at the 7. chapter: It is a most worthie and excellent vision in diuers respects. 1. because of the preparation: Daniel fasted and humbled himselfe 3. weekes of daies, before this vision was shewed vnto him. 2. The reuealer of this vision, was the chiefe of the Angels, euen Christ himselfe, as is further shewed, qu. 12. following, who appeared not in the ordinarie shape of a man, but in a glorious manner, *his bodie was as the Chrysolite, and his face like lightning, &c. v. 6. Perer.* 3. Whereas other visions were darke and obscure, this vision is plaine and manifest: and therefore it is said, *the word is true*, or proper, not figurative. *H. B.* 4. This vision is continued, and contained in these three last chapters, which was all one vision: so were not any of the other so long continued and produced. *Iun. Polan.* 5. It is saide, the time was long, when these things should be fulfilled, many yeares after: some read, *and the power and force is great:* for the word is *tzabaa*, which signifieth an armie, and so some of the Rabbins vnderstand here an armie of Angels, which appeared to Daniel: but the first seemeth to be the better sense, *Iun. Polan.* Some thinke, that this was a long prophesie, the accomplishment whereof is extended vnto the ende of the world, *Bulling. Perer.* But, though in the last chapter mention be made by occasion of the resurrection, yet this prophesie was properly fulfilled before the times of the Messiah: though typically it may be applied to the times succeeding; as concerning the perfection of Antichrist prefigured by *Antiochus*, and other accidents, which did befall the Church of Christ.

2. Quest. *How the third yeare of Cyrus is here to be vnderstood.*

1. Some Greeke copies here for the third yeare, doe read the first yeare of Cyrus: the occasion of which error *Theodoret* thinketh to be this, because it is said, c. 1. 21. that Daniel was vnto the first yeare of Cyrus: which doubt *Theodoret* thus taketh away, because in the originall it is saide, *vnto one* yeare of Cyrus, not *to the first:* But it is euident, that in the Hebrew phrase, *one* is taken for the *first:* the solution then is this, that Daniel continued in authoritie with the Babylonian kings, and ministred vnto them, as long as that Monarchie continued, and then he serued *Cyrus* and *Darius. Lyran. Perer. Polan.*

2. This

2. This third yeare of Cyrus ſome vnderſtand to be the 4. yeare from the ſolution of the captiuitie: firſt Darius raigned one yeare, and died in the beginning of the next, and then Cyrus ſucceeded: But Cyrus and Darius raigned together, becauſe it is ſaid c. 1. 21. that Daniel was vnto the firſt of Cyrus, which was in the firſt of Darius alſo, for otherwiſe he ſhould be omitted with whom Daniel was in great grace.

3. The better opinion is that Cyrus in the verie firſt yeare, when Babylon was taken, gaue the Iewes libertie to returne, in the ſecond yeare they beganne to build, and were the ſame yeare hindred, and in the beginning of the third yeare this viſion was reuealed vnto Daniel.

4. This was the third and laſt yeare of Cyrus raigne ouer the Perſian Monarchie: who raigned 30. yeares in all, and in the 28. yeare of his raigne ouer Perſia, he tooke Babylon, *Polan. Pellican.* he did not raigne 30. after the taking of Babylon, as *M. Lively*, *Pererius*, with others thinke.

Queſt. 3. *Of Daniels vnderſtanding of this viſion.*

Here is to be conſidered a threefold diſtinction of thoſe which haue viſions.

1. Some haue viſions, but they vnderſtand them not: ſuch were Pharaoh, Nebuchadnezzar, and Balthazar: and of theſe *Gregorie* ſaith, *cum aliquid oſtenditur, & intellectus non tribuitur, prophetia minime eſt*, when any thing is ſhewed, and vnderſtanding not giuen, it is no propheſie: neither are they Prophets to whom ſuch things are ſhewed, &c. And *Auguſtine* ſaith, *magis Ioſeph Propheta fuit qui intellexit, &c.* Ioſeph was rather a Prophet, who vnderſtood the dreame, then Pharaoh, which had it and vnderſtood not. lib. 12. Moral. cap. 12. lib. 12. de Gen. ad liter. c. 9.

2. Some there are which may vnderſtand in ſome ſort, and haue the gift of propheſying, and yet not be in the ſtate of grace: ſuch an one was Balaam, who vttered moſt cleare propheſies of things to come. And that the gift of propheſie may be ſeparated from the grace of God, and charitie, the Apoſtle ſheweth, 1. Cor. 13. 2. *If I had the gift of propheſie, &c. and had no loue, I were nothing, Pintus.*

3. But there are ſome, which are the faithfull ſeruants and true Prophets of God, who haue both the gift of Propheſie, with the vnderſtanding therof, and are alſo in Gods fauour, and in the ſtate of grace: ſuch an one was Daniel.

Queſt. 4. v. 1. *Why Daniel maketh mention of his name Belteſhazzar.*

What the meaning of this name is, is ſhewed before, c. 1. queſt. 28. But Daniel nameth himſelfe here *Belteſhazzar* for theſe cauſes. 1. *voluit hoc vaticinium celebre eſſe per omnes nationes*, he would haue this propheſie famous among all nations, where he was knowne rather by the name of *Belteſhazzar*, then by the name of Daniel, *Calvin.* 2. by this meanes, though he were called by a ſtrange name, yet he would make it knowne, *ſe non alienum eſſe a populo Dei*, that he was not eſtranged from the people of God, but continued ſtill in their communion. 3. And hereby alſo Daniel intimateth, that he was the ſame man, vnto whom the former viſions were ſhewed, and the vnderſtanding of ſecret things: and ſo by this meanes this viſion was receiued with greater credit and authoritie, *Polan.*

Queſt. 5. v. 2. *Why Daniel was ſo long in heauines.*

1. *Theodoret* thinketh, this was one cauſe thereof, becauſe all of the Iewes hauing libertie to returne, yet many of them, beeing in loue with the pleaſures of Babylon, *neglexerunt in patriam reditu tanto beneficio vti nolnerunt*, neglecting to returne into their countrey, would not vſe ſo great a benefit: But if this had beene the cauſe, Daniel would not haue deferred the time of mourning ſo long, for this backwardneſſe of the people was knowne in the 1. yeare of Cyrus, when the people had licence to returne.

2. An other cauſe of Daniels mourning is ſuppoſed to haue beene the remembrance and conſideration of ſo many heauie things, as were foreſhewed him in time to come to befall his people.

3. As alſo becauſe it was reuealed vnto him, to what blindneſſe and obſtinacie his people ſhould growe, as to put to death the Meſſiah, *Perer.* But if either of theſe had beene the cauſe, Daniel would not haue put off his mourning ſo long: for the firſt was ſignified vnto him in the 3. of Balthazar, c. 8. and the other in the 2. of Darius, c. 9. But this mourning of Daniel was in the 3. yeare of Cyrus, two yeares after.

4. Therefore this indeede was the cause: the people which were returned had begunne to reedifie the Temple, and presently they were hindred by *Cambyses*, Cyrus beeing occupied in warres abroad: this hard newes came to Daniel in Persia, and therefore he mourneth, entreating the Lord that the businesse might goe forward, *Iun. Polan. Oecolampad. Pellic.* with others.

Quest. 6. *Of the time that Daniel mourned, which was three weekes of dayes.*

v. 2. This is added (of dayes) by way of distinction, because in the former chapter he had spoken of weekes of yeares, *Polan.* 2. Some thinke he mourned 3. weeks, to signifie the Trinitie, *gloss. interlin.* but that is too curious. 3. Some, because the people hauing leaue to returne in the first of Cyrus, had deferred their iourney vntill this 3. yeare, and therefore Daniel mourneth 3. weeks, for euerie yeare a weeke, least this negligence should haue beene layd vnto the peoples charge, *Hugo:* but this is contrarie to the storie, Ezra. 2. where it is declared that they beganne to build the Temple in the second yeare, therefore they did not put off their returne vnto the third yeare. 4. Further *Hugo* hath an other conceit: that as Daniel fasted 21. dayes before the Angel appeared, which represented Christ, so the Church hath the like vse to fast 21. dayes before the aduent: But such superstitious customes are not grounded vpon either precept or example in Scripture: superstition was the mother and founder of such inuentions. 5. This then was the cause: Daniel herein sheweth his constancie, not that sorrowe is valued before God by the length of time: but Daniel continueth in fasting and prayer, expecting still some comfortable answer from God: he therefore giueth not ouer vntill he sawe that the Lord graciously inclined vnto his prayer, *Iun.* 6. And in that he fasted 21. dayes in the 1. moneth, the 1. day, which was the newe moone, which they were commanded by the lawe to keepe with reioycing, seemeth to be excepted, *Iun.* 7. And whereas within this time they vsed to keepe the Passeouer, which was a time also of reioycing, it seemeth that in the captiuitie that solemnitie was omitted, and so thinketh *R. Leui:* whereupon *Theodoret* reproueth the Iewes in his time, who vsed to celebrate the Pasch, with all the rites and ceremonies thereto belonging, whersoeuer they were, whereas by Moses lawe it was onely to be kept in the place which the Lord should chuse.

Quest. 7. *Of Daniels abstinencie.*

v. 3. *I ate no pleasant bread.* In the *Hebrewe*, it is called bread of desires: which *Theodoret* taketh to haue beene common bread, because it was desired of all: but it rather signifieth some fine pleasant bread, such as whitebread or manchet is to browne, *Vatab.* for afterward he speaketh of wine, which is a pleasant and principall drinke, from the which also Daniel abstained: it is not like that for 3. weekes he did eat no bread at all.

5. Now in that Daniel the space of 3. weekes refrained the drinking of wine, and eating of pleasant bread or meate, it seemeth that before he vsed them: so that Daniels abstinencie, when he did chuse at the first to be fedde onely with bread made of pulse, c. 1. seemeth only to haue beene for a time: which some thinke was for that he was now in yeares, and therefore it was not fit he should vse such a sparing and course diet, as he did before: or now he was at his owne finding, and needed not to be forced to eat any meate, that was polluted, but might prouide such as he thought best himselfe, *Lyran. Perer.* But this rather was the cause, as *M. Calvin* well noteth: that now there was not the like danger, as then, in eating delicate meates; for then they were vsed as baits to corrupt Daniel, and winne him from his faith and religion: But afterward Daniel, *elapsus è Diaboli & Regis insidijs*, hauing escaped the snares of Sathan, and of the king, vseth greater libertie.

Quest. 8. *Of the custome and vse of anointing, which Daniel also forbeareth.*

Hierome here writeth, that the Persians in stead of bathes vsed to anoint themselues, yea to besmeare themselues all ouer with ointment, as *Plinie* writeth *lib.* 13. *c.* 1. which they did both to defend themselues from the intemperat heat, and to keep their bodies in health, *Lyran.* this custome of anointing was verie auncient: *Plinie* in the same place saith it was not in vse in the time of the Troiane warre: But that is not so: for *Diodorus Siculus, lib.* 2. *c.* 1. reporteth how a king of Egypt, called *Mirides* allowed vnto his wife, for ointment and other ornaments of her bodie, a talent of siluer euerie day: which king was long before the Troian warre. And we read in the Scripture that long before the Troiane stirres, Moses prescribed an ointment to be made for the vse of the Temple, Exod. 30. And before that Ioseph

ſeph embaumed his father, bodie with ointments and other ſpices, Gen. 50. 3. And ointment was vſed to diuerſe purpoſes. 1. There was a religious vſe in the anointing of the Tabernacle, their Prieſts alſo and kings were anointed. 2. It alſo had ciuill vſes. 1. as firſt it was vſed for ornament, as *Ruth* anointed her ſelfe when ſhe went to *Boaz*, Ruth. 3. 2. they vſed to entertaine holy perſons with anointing their head and feete: as Marie Magdalen anointed Chriſts feete in the goſpel. 3. they anointed alſo the bodies of the dead, and burned ſweete odors ouer them: as it is ſaid, that they layd Aſa in a bed of ſpices, and burned ſweet odors for him with an exceeding great fire, that is in great abundance, 2. Chr. 16. 14.

Queſt. 9. *Of the riuer Hiddekel, where Daniel had this viſion.*

1. This was the ſame riuer called *Tigris*, not as *Hierome* thinketh of the beaſt called the Tiger, becauſe of the ſwiftneſſe of the ſtreame: but Tigris in the language of the Medes ſignifieth a ſhaft or an arrowe, whence this riuer is ſo called of the ſwiftneſſe, *Plin. lib. 6. c. 7.* 2. This *Hidekel* is commonly taken for the riuer *Tigris*, *Pint. Perer.* ſome thinke it was a branch of Euphrates falling into *Tigris* about *Apamea*, *Polan.* But it was rather a part of *Tigris*, which in the one part is called *Hidekel*, in an other *Phiſon*, or *Phaſitigris*, *Calvin.* ſee further hereof els where. 3. it is called a great riuer in reſpect of other ſmaller riuers, though Euphrates which is ſometime ſimply called the great riuer, and Nilus in Egypt, were greater then it. Hexapl. in Gen. 2. queſt. 13. 14. 16.

Queſt. 10. *Whether Daniel were onely in ſpirit, or bodily preſent by the riuer Tigris.*

1. *M. Calvin* thinketh, that he was carried thither in ſpirit onely, as before c. 8. 2. he is ſaid in Balthazars time to be in Shuſhan: but there is not the like reaſon: for then, while the Babylonian Monarchie yet ſtood, Daniel had no occaſion to be in Suſhan, which was the chiefe citie of Perſia: But now beeing in Perſia, or among the Medes, it is like, that he was in that Prouince where Tigris was. 2. *Pellican* and *Oecol.* leaue it as a matter indifferent, whether he were there in ſpirit onely, or otherwiſe. 3. But it is moſt like, that the very place is deſcribed in deede, where this viſion was reuealed, as *Iunius*, that theſe things were ſhewed vnto Daniel, *in regione trans-Tigritana*, in the region beyond *Tigris*: and *Bullinger* doth gather ſo much by that which followeth, of Daniels companions, that beeing afraid of that glorious ſight, they fledde away, and hid themſelues, v. 7. by which it appeareth, that Daniel was not alone tranſported onely thither in ſpirit, but that he had companie with him, and ſo was verily in that place.

Queſt. 11. *Why this viſion was ſhewed vnto Daniel by the riuer Tigris.*

Hierome here noteth that holy men vſually had their viſions and reuelations by riuers ſides, as Eſechiel by the riuer Chebar, Eſech. 1. Iohn Baptiſt by the flood Iordan: and herein the heathen Poets imitated the true Prophets, imagining themſelues to be infuſed with their poeticall furies, in fountaines, and by riuers: whereupon it was commonly held, that their gods and goddeſſes had their habitation in fountaines and riuers. Now theſe reaſons may be giuen, why this viſion was ſhewed to Daniel in this place. 1. *vt aquæ labentes eſſent ſimbolum gratiarum ſpiritus*, that the running waters might be a ſigne of the graces of Gods ſpirit, which were powred vpon the Prophets, *Polan.* to the ſame purpoſe *Pererius*, that by the abundance of water is ſignified *magna vis prophetica illuminationis*, the great plentie of propheticall illumination. 2. ſome thinke that the vanitie of the world, is compared *aquis præterfluentibus*, to the paſſing of waters, *Oecolampad.* 3. But this is more probable, *ſeceſſum contemplationis gratia quæſiſſe*, that Daniel went apart, to giue himſelfe to contemplation, becauſe the citie was full of noyſe and tumult: *Pellican.* as Paul with the diſciples prayed by a riuer ſide, Act. 16. 4. And this ſpeciall reaſon there was beſide, becauſe *Nicator* the founder of the familie of the Seleucians, whom the propheſie c. 11. chiefely concerneth, founded his chiefe citie Seleucia, vpon the riuer *Tigris*, *H. Br. in Daniel.*

Queſt. 12. *Whether it were an Angel or Chriſt which appeared here vnto Daniel.*

v. 5. *There was a man cloathed in linen:* not that he was a man indeede, but he appeared in humane ſhape. 1. Some thinke that this was the Angel Gabriel, as *Theodoret*, *Carthuſianus*, *Lyranus*, who (they thinke) was the ſpeciall protector of the Iewes in captiuitie, as *Michael* was of thoſe which were returned: ſo *Gregor. lib. 17. moral. Caſſianus collation. 8.*

Hugo

Hugo Cardinal. of the same opinion is *Calvin*, *Bullinger*, *Osiander*, that this was an Angel. And *Pererius* reason is, because in the visions shewed vnto Daniel, c. 8. 9. the Angel Gabriel is expressed by name, that was sent to declare the meaning of the vision to the Prophet: But it followeth not, that therefore this was the Angel Gabriel which appeared in this glorious manner: It was the Angel Gabriel which afterward speaketh with Daniel; but it was Christ which in this glorious manner manifested himselfe.

2. The reasons to confirme this, that Christ himselfe appeared, are these: 1. *Hyppolitus* vrgeth the difference betweene the apparition of Gabriel before, and this here: for he is said before c. 9. to come fleeing as a ministring Angel; but here is no such thing: he that appeareth now, sheweth himselfe in his maiestie, as the Lord himselfe. 2. *Pappus* inferreth as much out of v. 17. because Daniel calleth this Angel Lord, and himselfe his seruant: but the holy Prophets did not call themselues the Angels seruants: the Angels did rather acknowledge them to be their fellowe seruants, Reuel. 22. 8. 3. *Iunius* and *Polanus* doe prooue the same by that place, c. 12. 6. where one, namely an Angel, speaketh thus vnto the man cloathed in linen, *When shall be an ende of these wonders?* this was Christ then, of whom the angels learne the knowledge of things to come: who is called c. 8. 13. *Palmoni*, one that hath secrets in account: to whom one of the Angels propounded the like question. 4. this vision agreeth with that Reuelation almost in euerie respect: But there Christ appeared in this manner, in a long rayment, girded about with a golden girdle, his eyes were as flames of fire, his feete as fine brasse, his voice as the sound of waters: And so doth Christ appeare here, in a long white garment, his face as lightening, his eyes as flames of fire, his armes and feete like polished brasse, his voice, like the voice of a multitude: the likenesse and agreement of the apparitions sheweth that he was the same, which in both places appeared.

3. Now this strong obiection there is, that it was not Christ but an Angel which appeared, because afterward v. 13. he speaketh of Michael the Prince which came to helpe him, which Michael is vnderstood to be Christ: & Christ needed not to be helped: beside he saith, v. 11. *vnto thee am I now sent.* But Christ is none of the missiue or ministring Angels, he sendeth them, he is not sent.

Answ. 1. Some here answer, that though Michael afterward be vnderstood to be Christ, yet in this place, Michael signifieth one of the principall Angels, *Pappus.* But that seemeth not so fit, in the same propheſie, and at the same time, by Michael to vnderstand not one and the same, but diuerse.

2. *Oecolampadius*, who holdeth this to be Christ that appeared in this maiestie, thus interpreteth thole words, *now I am sent to thee: placuit patri vt te nunc consoler*, it pleaseth my father that I now should come to comfort thee: But we doe not finde, that Christ as the sonne of God, is said to be sent of his father: as he was man he was sent into the world: Againe, he giueth this sense of the other words, *Michael helped me, hunc meum erga vos fauorem magis declarauit*, the Angel Michael *hath more declared my fauour toward you:* so also *Pellican.* but it may seeme an harsh and hard speach in any sense, to say that Christ is helped of the Angels.

3. Therefore this is our answer, that it was the person of Christ the sonne of God, which was seene of Daniel in that great maiestie: And he is that Michael afterward spoken of: But it was the Angel Gabriel that had the communication with Daniel: for the Prophet himselfe distinguisheth the person of the Angel, frō him that appeared in that glorie: as v. 16. he saith, *I said vnto him that stood before me:* that was another beside Christ that appeared: whom the Prophet pointeth out by the pronoune demonstratiue dubled, v. 17. *how can the seruant of my Lord talke with that my Lord, Polan.* So c. 8. 16. there is the like distinction betweene the Angel Gabriel, and another that spake vnto him in a mans voice, called before *Palmoni*, v. 13. the like also see, c. 12. 5. where one of the Angels standing by the riuer, speaketh vnto the man cloathed in linen, that is vnto Christ, to know when should be the ende of those things.

Quest. 13. *Of the description of the manner how Christ appeared, and first of his apparell.*

Christ is described by the adiuncts of his vesture and raiment, and by the parts of his bodie set forth by certaine similitudes. There are two parts of his apparell named, his white garment, and his girdle, which shall be handled in their order.

1. The word is *baddim*, which *Ammonius* taketh for a variable vesture of diuerse colors, which

which he would haue to ſignifie the diuerſe vertues, which the ſeruants of Chriſt ſhould be endued with: but it was a kind of fine white linen, ſuch as was vſed in thoſe countreys by Princes and great men: And ſuch were the linen garments preſcribed to be vſed by the Leuites and Prieſts in the old Teſtament, Exod. 28. *Pererius* hereby vnderſtandeth the innocencie and puritie of the Angelicall nature. *Oecolampadius* applyeth it to the innocencie that ought to be in the preachers of the Goſpel. But it better expreſſeth the Prieſthood of Chriſt, who is deſcribed in the like manner, with a long garment downe to the feete, Reu. 1. yet ſometime Chriſt appeareth with a garment dipped and beſprinkled with blood, as Iſay. 63. v. 1. 2. and Apoc. 19. v. 13. but that is in a diuerſe ſenſe: he hath a bloodie garment in reſpect of the wicked, to ſhewe his victorie and triumph ouer them: but a white garment toward the righteous, becauſe he is their righteouſneſſe: and in his blood they doe waſh their garmens white, Apoc. 7. 13. 14. that is, are iuſtified and made righteous by the blood of the Lambe, *Polan.*

2. His girdle was of fine gold of *Uphaz:* the Latine interpreter readeth, for *Vphaz, Obrizum:* ſo alſo *Lyran. Vatab.* which is a name giuen vnto the fineſt gold, called *obrizum, quia obradiat,* becauſe it gliſtereth, as *Iſidor. lib. 16. Etymol. c. 17.* or *quia rubeat,* becauſe it is redde, *Plinie lib. 33. c. 3.* or rather as *Pagnine* it is called *obrizum, quaſi Ophirizum,* becauſe it came from *Ophir:* for that place which here is called *Vphaz,* and Ierem. 10. 9. is elſewhere called *Ophir,* from whence Salomon had his gold. It is a place in India, about the riuer Ganges, called *Malaca, Polan. Pererius* thinketh it to be the ſame place, which the Portugals call *Sophala.* The girding of the loines with this girdle of gold, ſome expound of the pure affection of the Angels, becauſe the reines are held to be the ſeate of the affections, that their reuelations ſauour not of any carnall thoughts, *Bulling.* Some of their delight which they haue in God, *Perer.* But this beeing a viſion of Chriſt, not of a created Angel, both ſheweth his ſtrength wherewith he had girded himſelfe, as the Prophet Dauid ſaith, Pſal. 93. 1. as *Pererius* expoundeth that part of the viſion, Apocal. 1. or it ſheweth Chriſts readineſſe and alacritie to finiſh that worke which was committed vnto him: as they in thoſe countries wearing long garments, vſed to gird and truſſe them vp, when they went about any buſineſſe, *Iun. Polan. Oecolamp.*

Queſt 14. *Of the glorious parts of this heauenly bodie which appeared vnto Daniel.*

1. His bodie was like vnto the *Chryſolite, L. Genevenſ. Turkeis, B.* to the *Hyacinth, Vatab.* to the *Saphir, Oſiand.* rather like the *beryll,* which is of Sea or Skie colour, *Iun. Pol.* the word is *tarſhiſh,* which is diuerſely taken: for it ſignifieth the Sea, then a countrey in India, from whence Salomon had his gold, 1. king. 10. 22. and there was a pretious ſtone of that name, Exod. 28. 20. And ſometime it is taken for Carthage, as where it is ſaid, Ezech. 27. the merchaunts were of Tarſhiſh; the Septuag. read, the Carthaginians were thy merchants: But for *Tharſus* the chiefe citie of *Cilicia,* it is neuer taken, as *Ioſephus* thinketh *lib. 1. antiquit.* to this purpoſe *Pererius.* In which obſeruation of his, this may be excepted againſt, 1. he thinketh that Tarſhiſh is a countrey in India: but no ſuch thing is gathered in that place, 1. king. 10. mention is made onely of the ſhippes of Tarſhiſh, that is, of the Ocean ſea which brought Salomons gold. 2. In that place of Ezechiel, the Cilicians, or any other inhabiting vpon the ſea, may as well be vnderſtood, as the Carthaginians. 3. And it is euident, that Ionas 1. 3. by Tarſhiſh Tarſus of Cilicia is vnderſtood, which was ſo called of Tarſhiſh one of the ſonnes of *Iauan* the ſonne of Iapheth, Gen. 10. 4. And this may appeare by the words of the text, *he payed his fare, and went downe into the ſhip that he might goe with them to Tarſhiſh:* this is not there vnderſtood to be the Sea, for as ſoone as he was in the ſhip, he was in the ſea: and the mariners intended their courſe to ſome certaine place, not to faile vp and downe in the ſea: Therefore *Hierome* neede not to haue found ſo much fault with *Rheticius* Biſh. of *Auguſtadunum,* for taking *Tarſhiſh* here for *Tarſus* in *Cilicia, epiſt. 133. ad Mar.* 4. Further this *Tarſhiſh* here cannot be the Chryſolite, which is a pretious ſtone yelloviſh like gold, as *Plinie* writeth, that *Æthiopia* ſendeth forth Chryſolites, *aureo colore tranſlucentes,* which ſhine with a golden colour, *lib. 37. c. 9.* and ſo *Hugo de S. Victore* ſaith, *Chryſolithus fulget quaſi aurum,* the Chryſolite ſhineth like gold: as the word ſignifieth: But *Tarſhiſh* properly ſignifying the Sea, muſt be here taken for a pretious ſtone of ſea or skie colour: See more hereof, *Hexapl. in Exod. queſt. 21. 10.* 5. But *R. Saadiah* his conceit here is verie ſtrange, who thinketh this glorious bodie to be likened to the Sea, for the

the height thereof: the Sea is 2000. cubites deepe, as he foundeth the depth, and so imagineth that here appeared a shape of an huge proportion, farre exceeding the stature of a Gyant: But in that the text saith, there was *a man cloathed in linen*, thereby is signified that he appeared in the ordinarie shape of a man.

6. For the signification hereof: some thinke that this skie colour signifieth immortalitie, *Pintus.* or the celestiall nature of the Angels, *Oecolamp.* rather it betokeneth, that Christ is the Lord of heauen, *Iun. comment.* and that he is the Lord from heauen, as the Apostle speaketh, 1. Cor. 15. 47. *Polan.*

7. But it will be questioned how the colour of his bodie could be perceiued, seeing it was couered with a linen garment: *Pererius* answereth, that it appeared as a most fine linen garment, thorough the which the heauenly colour of his body might be seene.

2. His face was like the lightening. So we reade, that Christs face in the mountaine did shine as the Sunne: Hereby is signified the excellencie of his glorie, *Pintus:* and his terror against his enemies, *Perer.* and as the lightening, *& fulget, & terret*, both shineth bright, and terrifieth, so Christ is a terrour to the wicked, and a comfortable light to the righteous, *Oecolamp. Bulling.* But it rather sheweth *celerrimam eius ad omnia presentiam*, his swift presence in euerie place: as lightening appeareth quickly from the East to the West, Mat. 24. 27. *Iun. Polan.*

3. His eyes were as lampes of fire: so he is described Apocal. 1. that his eyes appeared as flames of fire: whereby is signified *ardor amoris*, his ardent loue, *Perer.* or the perspicuitie of Angels, *Lyran. Pintus.* or *quia illuminat oculos*, because he lighteneth the eyes of the minde, *Bulling.* and *inflammat impios*, he consumeth the wicked, *Oecolamp.* rather hereby is signified, that all things are manifest to Christs eyes, and nothing can be hidden from him, as the Apostle sheweth, Hebr. 4. 13.

4. His armes and feete were like polished brasse. *Ammonius* by the armes vnderstandeth the fathers of old time, by the feete, the faithfull that are now, all which as the armes and feete belong vnto one bodie: but this is farre fetcht: some applying it to the Angels doe giue this sense, thereby they will haue signified their great strength, *ad operandum per brachia, ad mouendum per pedes*, to worke with their hands, and moue with their feete, *Lyran. Pint. Perer.* some referre it to the life and works of Christ, which did shine, *Oecolamp.* But more properly it sheweth the great power of Christ, *in rebus agendis efficacissimam*, most effectuall in doing and working of things, *Iun. commentar.* and in treading and trampling vpon his enemies, as if one should stampe vpon an earthen vessell with yron or brasen shooes. *Polan.*

5. Lastly this glorious and goodly man is described by his voice, which was as the voice of a multitude. 1. *Albertus* thinketh that this Angel was accompanied with many Angels beside, for the greater consolation of Daniel, and so his voice with the rest seemed as the voice of a multitude: But Daniel saith *the voice of his words, was as the voice of a multitude*, he speaketh of the voice not of many, but of one. 2. The Lord vseth before any notable vision to send a great noise or sound, as Ezech. 1. 24. the sound of the wings of the beasts which appeared, was as the noise of great waters: and Christs voice was like a trumpet, Reuel. 1. 10. and as the noise of many waters, Reuel. 1. 15. So before the comming of the Holy Ghost, there was a mightie rushing winde, Act. 2. 2. and this the Lord doth to prepare his seruants, to whom he reuealed himselfe, that they should attend with greater reuerence, *Polan.* 3. Now this sound Daniel heard at the first, but he setteth it in the last place: because it is the manner of the Prophets to speake of that last, where the narration following is to beginne, as afterward v. 9. he sheweth how he was astonished at the hearing of this mightie voice, *Iun. comment.* 4. For the signification of this voice, 1. *Calvin* thinketh that it was onely to this ende, to discerne this Angel from the common sort of men: but there was more in it. 2. *Hyppolitus* by the many waters vnderstandeth the multitude of the faithfull; All that beleeue, *eloquia Christi sonamus*, doe sound forth the words of Christ. 3. they which apply it to an Angel, doe signifie thereby the singular faculties of the Angels, *ennuntiandi arcana*, in declaring hid things, *Perer. Lyran. Bullin.* 4. But it rather sheweth the mightie power of Christ in teaching of men, whose one voice preuayleth more then the voice of many beside, *Polan.* as in the Gospel it is said of our blessed Sauiour, Math. 7. 29. *he taught them, as one hauing authoritie, not as the Scribes:* the teaching of Christ onely was more effectuall and of greater power, then all the babling of the Scribes and Pharisies.

Quest.

15. Queſt. *How Daniel is ſaid to ſee the viſion alone.*

1. The Hebrewes thinke, that all this was done in viſion, and that Daniel imagined, that Hagge, Zacharie, and Malachie were preſent, to whome yet ſo much was not reuealed as to him: But the deſcription which followeth afterward of their fleeing and hiding themſelues, ſheweth, that it was done in deede. 2. Some thinke that the reſt ſaw not this viſion, becauſe they were afraid, and durſt not looke vp. *Iun. in commentar.* But the like thing happened rather here vnto Daniels companions, which did befall thoſe which accompanied Paul, Act. 9. they ſaw not the viſion, onely Pauls eyes were opened to perceiue it. *Iun. annotat.* 3. But where it is ſaid, Act. 9. 7. that the men *which iourneied with Paul, heard a voice, but ſaw no man:* and yet, Act. 22. 9. it is ſaide, that *they ſaw a light, but heard not the voice:* the meaning is, that they heard Pauls voice anſwering, but not the voice of Chriſt ſpeaking vnto him: and they ſaw a light confuſedly, but diſtinctly they ſaw not him, which was both ſeene and heard of Paul. 4. *Pintus* thinketh that they ſaw in deede the Angel, but perceiued not what he ſaid, and therefore they are ſaid, not to haue ſeene the viſion: ſo alſo *Lyran.* but the text euidently ſheweth, that they did not ſee the viſion at all, but Daniel onely ſaw it: they heard the ſound, and therewith were aſtoniſhed, and fled away, but they ſaw nothing. 5. *Calvin* thinketh, that Daniel was in his chamber at this time, and in his ſpirit onely by the riuer, and ſo falling into a traunce, the reſt were ſtricken with a terrour: But if Daniel in ſpirit onely had ſeene this viſion abſent, it were needeleſſe to ſay, that the reſt ſaw it not: for how could they ſee a thing abſent. 6. In that Daniel had companie and witneſſes preſent, it ſo fell out by Gods prouidence, that the truth of this viſion, which Daniel afterward was to communicate to the Church, ſhould not be doubted of. *Polan.*

16. Queſt. *The cauſes of Daniels great feare.*

v. 8. *There remained no ſtrength in me.* It was vſuall with the holy Prophets and ſeruants of God to be ſtricken with a great feare, when they receiued any viſion: as Ieremie ſaith, c. 23. 9. *Mine heart breaketh within me, &c. for the preſence of the Lord, and for his holy words:* ſo Habac. 3. 2. *O Lord, I haue heard thy voice, and was afraid:* likewiſe Dan. c. 7. 28. *My cogitations troubled me, and my countenance changed in me:* & c. 8. 27. *I Daniel was ſtricken, and ſicke certaine daies:* Thus were the holy Prophets affected in theſe viſions. Now theſe reaſons may be alleadged of this their feare:

1. The great maieſtie and glorie which appeareth vnto them, farre exceeding mans capacitie, maketh them afraid, and abateth their ſtrength: as this was a moſt glorious ſight which here was ſhewed to Daniel: If we can not behold the Sunne without dazeling of the eyes, how much leſſe is man able to behold ſuch excellent brightnes.

2. The heauie things, which were declared in thoſe viſions, did alſo terrifie them: as the prediction of the calamities and miſeries which ſhould befall the people of God, caſt Daniel into a ſicke fit, c. 8.

3. It is the qualitie and condition of ſpirituall contemplation, that the more the minde is intent thereupon, the leſſe vigour and ſtrength the bodie hath, all the powers of nature bending and applying themſelues to the diſpoſition of the minde: as *Gregorie* obſerueth well, *cum ad virtutem Dei mens aſtringitur, a propria fortitudine caro laſſatur*, when the minde is bent toward God, the ſtrength of the fleſh is abated, &c. and this he reſembleth fitly to Iacobs halting after he had wreſtled with the Angel. lib 4. mor. c. 30.

4. By this meanes man ſeeth his owne infirmitie, and the greater euidence he hath of Gods power and glorie, the more he ſeeth into his owne eſtate, and feeleth his owne wants: As Abraham beeing admitted to that familiar conference with God, Gen. 18. confeſſed himſelfe to be duſt and aſhes: Moſes who thought himſelfe ſome bodie before, as beeing brought vp in the learning of the Egyptians, yet after he had talked with God, he then beganne to ſee his imperfection, that he was ſlow of ſpeech, Exod. 4. 10. and the Prophet Iſai, after he had that viſion, c. 6. crieth out, that he was a man of polluted lippes: to this purpoſe *Gregor. homil. 8. in Ezechiel.*

17. Queſt. *Whoſe hand it was that touched Daniel.*

1. *Iunius* in his commentarie, by this hand vnderſtandeth the ſpirit of God, by the which we are comforted: as Ezekiel ſaith, c. 1. 3. *the hand of God was vpon me by the riuer Chebar:* But this thing was not myſtically, but hiſtorically done: yet this hand was *ſymbolum virtutis ſpiritus*, a ſymbole or ſigne of the vertue of the ſpirit. *Polan.*

2. Some take this for the hand of the Angel, which appeared in that glorious manner vnto Daniel before, *Hierome, Pintus, Calvin, Genevenſ.* But it is ſhewed before, that it was not an Angel which there appeared, but Chriſt himſelfe.

3. *Lyranus* hath this conceit, that the ſame Angel touched Daniel as it were with a mans hand, but in an other ſhape, then he appeared at the firſt: for the Angels can eaſily change their ſhape. But there is no reaſon to ſuppoſe, that in the ſame viſion, the ſame Angel ſhould aſſume a diuers ſhape, neither doe I thinke that the like can be ſhewed in Scripture.

4. Some thinke that this was Chriſt who touched Daniels lippes: and this *Polanus* would confirme by theſe two reaſons. 1. becauſe it is God that vſed at other times to touch the Prophets lippes, and to ſtrengthen them: as Ierem. 1.9. and Revel. 1.17. 2. he is ſaid to be *like the ſimilitude of the ſonne of man*, v.16. and ſo Chriſt is deſcribed, c.7.13. *one like the ſonne of man. Anſw.* 1. True it is that God onely giueth ſtrength and vtterance, but the Angels alſo may be as miniſters of Gods worke, though they doe it not by their owne power: as Gabriel touched Daniel and ſtrengthened him, c.8.18. And *Polanus* himſelfe vpon the 18. v. ſaith, that the Angel, *tanquam adminiſter Dei*, as Gods miniſter did ſtrengthen Daniel. 2. v.18. he ſaith, *one like the appearance of man touched me*: there he ſheweth what he meant before, by the ſimilitude of the ſonnes of men: for not onely Chriſt appeared in viſion as a man, but the Angels alſo, as Gabriel c. 8. 15. appeared in the ſimilitude of a man: and c.9.21. he is called the man Gabriel.

5. Therefore I ſubſcribe to *Iunius* in his annotations, that this was the Angel that touched Daniel, becauſe the ſame that ſpeaketh, toucheth, as may appeare v. 11.19. And *Hierome* ſaith, that the Angel touched him with a mans hand, *vt ſui generis corpus aſpiciens*, that ſeeing a bodie of his owne kind, he ſhould not be afraid: but the armes which Chriſt appeared with, were as poliſhed braſſe, and therfore not of the ſame kind: and Daniel would haue beene more afraid, to haue beene touched with ſuch glorious hands. So that hereby it is euident, that the hand which touched Daniel was an ordinarie mans hand: it was not then the hand of that glorious bodie, which appeared before, v.4.

18. Queſt. *Why Daniels prayer beeing heard at the firſt, yet the Angels comming was deferred one and twentie daies*, v.12.

In that the Angel meeteth with a ſecret obiection, and vouchſafeth therein to ſatisfie Daniels minde, therein the Lords ſingular mercie appeareth toward his ſeruant: for Daniel might haue thus thought, after the Angel had told him, that his prayer was heard, the very firſt day, that he humbled himſelfe, why the Angel came not till now, which was three weekes after: to this therefore the Angel maketh anſwer, ſhewing the cauſe of his ſtay.

1. *Hierome* maketh this the cauſe, *data eſt per moram occaſio amplius deprecandi Deum, &c.* by this ſtay, occaſion is giuen to Daniel, the more earneſtly to pray, that he might the more effectually be heard, &c. This indeede was the vſe that Daniel made of this ſtay, ſtill continuing in prayer, and not giuing ouer: but this was not the cauſe, which kept the Angel from comming.

2. The *ordinarie gloſſe* addeth further, that when Daniel beganne to pray, the Angel tooke occaſion, and went into Gods preſence, *pro te oraturus*, to pray for thee: and this was that which occupied the Angel: but the text is, *I am come for thy words*: he came forth, as ſent from God; he did not goe to God: neither needed Daniel the mediation of an Angel in his praiers; he had a ſufficient Mediatour beſide, euen Michael, Chriſt Ieſus the Prince of his Church.

3. *Pererius* addeth further, that this was an other cauſe of this ſtay, that it might appeare what an hard thing Daniel entreated for, namely, the deliuerance of the reſt of the people, which were yet in captiuitie: not that it was an hard thing with God, but in reſpect of the ſinnes and ingratitude of the people, which hindred this worke. But theſe are mens coniectures: the Angel afterward expreſſeth the very cauſe, which is none of theſe alleadged.

4. *Oſiander* thus writeth, that while the good Angel reſiſteth Sathan (whome he vnderſtandeth by the Prince of Perſia) *aliquot dies in deliberationibus elabuntur*, certaine daies paſſe in deliberation: But the Angels neede not any ſuch time to conſult and deliberate of

theis

their busines, as men doe: their counsell is alway readie, without debating, and their execution speedie without opposition.

5. *Oecolampadius* alleadgeth out of *Chrysostome*, an other cause of this let, to shew vnto the Prophet, ὅτι κεκωλυμένα πράγματα αἰτεῖ, that he asked things which were not lawfull, and forbidden: that the people should returne, which benefit they were vnworthie of. But this petition of Daniel was grounded vpon Gods promise, that the people should returne after 70. yeares captiuitie, and therefore it was not vnlawfull.

6. The Angel therefore sheweth, whereabout he was hindred these 21. daies: he was employed in the affaires of Persia, to stay the proceedings of them, which had hindred the building of the Temple, and intended to worke yet further mischiefe against the people of God: and therein Daniel had his desire: for from the first day, that he praied, forward, the Angel was occupied in the defending and protecting of the Church. *Calvin.*

19. Quest. *What it was that Daniel praied for, and how he was heard.*

1. Some thinke that Daniel here praied for the returne of the people out of captiuitie, which was graunted by Cyrus, *sed non sine magna disceptatione*, but not without great disceptation and opposition, the Deuill interposing himselfe to hinder this busines. But the people returned out of captiuitie two yeares before this in the first of Cyrus, for which thing Daniel had prayed for before, c. 9. Of this opinion seemeth also to haue beene the author of the *interlinearie glosse*, Daniel praied *vt captivus populus sub Dario relaxetur*, that the captiue people vnder Darius might be released: he meaneth Darius the Mede, that raigned with Cyrus: by whome, as *Hugo Card.* noteth, *initum fuit consilium*, the counsell first was begunne for the peoples returne. But this, as I said, was done two yeares before this prayer of Daniel.

2. *Lyranus* thinketh, that although this libertie were graunted by Cyrus, yet because most of the Iewes were borne in the captiuitie, which had continued from the first taking of the citie in Iehoiakims raigne 70. yeares, from Iehoiachins carrying away 66. from Zedekiah 56. yeares, they beeing in loue with Babylon, where they had possessions, and there were borne, deferred their going two yeares: and so Daniel feared, *ne totum hoc negotium de eorum reditu impediretur*, least that all this busines concerning their returne might be hindred, &c. But it is euident that the returne of the Iewes out of captiuitie was not so long put off: for they according to Cyrus edict returned in the first yeare, and in the second yeare the seuenth moneth, they beganne to build the house of God, Ezr. 3. 1.

3. *Pintus* thinketh that Daniels desire was to know, what should become afterward of the Persian Monarchie, and what should befall the people of God: But though these things be afterward reuealed to Daniel, c. 11. yet that was not it for the which Daniel was in heauines three weekes of daies. The Lord graunteth more, then he desired, and reuealed vnto him things to come, as c. 9. Daniel onely praied for the temporall deliuerance of the people, but he is instructed also by the Angel concerning the Messiah, which should bring spirituall deliuerance, and redemption.

4. *Pererius* thinketh that Daniel prayed, that the rest of the Iewes which remained yet behind, might returne also into their countrey: but Daniel was not heard in this: for many of them beeing entangled with the pleasures of Babylon, neuer returned.

5. Wherefore Daniels praier was this rather, that whereas the building of the Temple and Citie was hindred by Cambyses, it would please God, that the worke might goe forward, and that the impediments might be remooued, and the enemies of his Church preuented: herein Daniel was heard: for the present in the one, that the malice of the aduersarie might be staied, which was the cause of the Angels stay, to bridle the enterprise of the king of Persia: the other was in due time effected afterward, when the Temple was reedified vnder *Darius*, and afterward Ezra, and Nehemiah were sent to set the citie in order, and to finish the building of it. And that this was Daniels request, may be gathered by these two reasons. 1. Daniel was heard concerning that matter for the which he was in griefe so many daies: but that is shewed before to haue beene for the hindring of the building of the Lords house. 2. that which deteined the Angel 21. daies, was to shew the effect of Daniels prayer: but the busines of Persia staied the Angel, that the enemies of Gods people should not proceede in their malice: therefore for that Daniel praied.

20. Queſt. *Who is vnderſtood to be the Prince of Perſia.*

1. Some doe thinke, that this Prince of Perſia was an euill angel, and no other but Satan: this was the opinion of *Iulian* the Apoſtata: and ſome doe father it alſo vpon *Hierome*, as *Rupert. lib. 9. de victor. verb. Dei. Thomas* p. 1. *qu.* 113. *Carthuſian.* and *Hieromes* words ſeeme to import ſo much: for he thinketh that this Prince of *Perſia*, was of thoſe Princes, whome S. Paul calleth princes of the world, which crucified Chriſt, 1. Cor. 2. 8. which are vnderſtood to be the euill angels: though indeede in that place S. Paul ſpeaketh of the Princes and gouernours of the world, which ſet themſelues againſt Chriſt. But whether *Hierome* were or not of that opinion, *Caſſianus* euidently ſaith, *quem principem regni Perſarum, minime dubitandum eſt aduerſariam fuiſſe poteſtatem, quæ fauebat genti Perſarum inimicæ populo Dei*, which Princè it is not to be doubted but was the aduerſarie power which fauoured the nation of the Perſians, which was an enemie to the people of God, &c. *Caſſian. collat.* 8. *c.* 13. *Rupertus* alſo concurreth with him, *prudens auditor principes illos angelos malos intelligere non dubitaret*, a diſcreete hearer will not doubt to vnderſtand by thoſe Princes (of Perſia and Grecia) the euill Angels: the euill angel of Perſia laboured to keepe the people in captiuitie, becauſe he was delighted with their afflictions, and would haue the Perſians thereby ſinne more grieuouſly by oppreſſing the Lords people: the euill Angel of Grecia laboured for the ſame reaſons, to bring them in captiuitie to the Grecians. Thus *Hugo Cardinal.* deliuereth *Hieromes* expoſition: of the ſame opinion that this Prince of Perſia was Satan, are *Melanæthon*, *Oſiander*, and *Pappus*.

But thus it may be obiected againſt this expoſition. 1. the euill angels are not able to reſiſt the good, but the moſt inferiour of the good angels is of greater power, then the moſt mightie of the euill: for as *Thomas* ſaith, *ordo gratiæ præponderat ordini naturæ*, the order of grace preuaileth againſt the order of nature.. 1 p. qu. 109. art.

To this it is anſwered, that the euill angels haue not power to reſiſt the good by any naturall faculti, but by reaſon of the ſinnes of the Iewes: *malus pugnat accuſando, bonus defendendo*, the euil doth fight in accuſing, the good in defending: And *Rupertus* ſheweth how the euill angel withſtood the deliuerance of the Iewes foure waies. 1. *inſtigando ad graviſſima ſcelera*, by prouoking them vnto great ſinnes, whereby God ſhould be offended with them. 2. *exaggerandis bonis, quæ in captiuitate poſſidebant*, by amplifying and ſetting forth thoſe good things which they enioyed in Babylon. 3. *alienando animum Cyri*, by alienating the minde of Cyrus from them. 4. and by accuſing them, and preſenting their ſinnes before God: ſo *Rupert. lib. 9. de victor. verb. c. 6.*

Contra. But it is euident by the text, that no ſuch reſiſting by perſwaſion, ſuggeſtion, or ſeduction is meant, but by a contrarie power and endeauour: becauſe the Angel ſpeaketh of Michaels ayding and helping him againſt the Prince of Perſia, v. 13. and v. 20. of his fighting with the king of Perſia. As the angel fighteth againſt him, ſo the Prince of Perſia reſiſted the Angel: But he did fight, not by perſwaſion, or ſuggeſtion, but by hindring and ſuppreſſing his enterpriſes.

2. Againe it is obiected, that the euill ſpirits are not made preſidents of nations: as ſome imagine, that euery nation and kingdome hath both a good, and euill angel ſet ouer it: to this it is anſwered, that the euill ſpirits haue not this power giuen them of God ouer nations, but they haue it by reaſon of mens ſinnes: and indeede the Perſians and Grecians worſhipped deuills in their idols, and ſo they themſelues made the deuills and euill ſpirits their Princes.

Contra. True it is, that the Prince of darknes ruleth in the hearts of the diſobedient: but it is one thing to ſeduce and entice men vnto ſinne, an other to manage the affaires of kingdomes. This Prince of Perſia hindred the building of the Temple, and the returne of the people. This Satan had no power to doe, otherwiſe then by his miniſters and inſtruments. So then the euill ſpirits, are the Princes of darknes, and of the world of the wicked: but Princes of countries and kingdomes they are not. Satan indeede ſaide vnto Chriſt, that all the kingdomes of the world were his, to giue to whome he would, Luk. 4. 6. but therein he lied: for the earth is the Lords, and all that therein is, Pſal. 24. 1.

2. An other opinion is, that this Prince of Perſia, was a good Angel to whome the care of that nation was committed: of this opinion are *Gregorie, Theodoret, Thomas*, 1. *p. q.* 113. *ar.* 7. *Lyranus, Carthuſianus*, vpon this place, and *Vatablus* in his annotations, and *Pint.* ſo alſo

alſo *Oecolampad. Pelic.* And whereas one Angel is ſaid to withſtand an other, it is not they ſay, ſo to be vnderſtood, as though they did contend, and ſtriue together: but as long as the will of God is not yet reuealed, the Angels, *populorum, quibus præſunt, diuerſa merita exponunt coram Deo*, doe onely lay open before God, the diuers ſtate and deſerts of the people, ouer whome they are ſet: *Perer.* yet ſo reaſoning the caſe, *vt quando reuelata fuerit diuina voluntas, ſimpliciter concordent*, that after Gods will is reuealed, they ſimply accord together. *Lyran.* *Pererius* bringeth in the Angels thus reaſoning together: firſt the Angel of the Perſians thus alleadgeth, that it was not fit for the Iewes to returne, 1. becauſe it was profitable for them to be vnder affliction; in their proſperitie they would quickly forget God. 2. And their ſinnes were ſo great, that they deſerued a longer time of captiuitie then for 70. yeares. 3. And beſide, ſome reſpect was to be had vnto the Perſians, that they by the Iewes cohabiting among them, might be brought to the knowledge of the true God. On the other ſide Gabriel for the Iewes might thus alleadge, 1. that it was requiſite they ſhould now be deliuered as God had promiſed, ſeeing the 70. yeares of captiuitie was determined. 2. there was great feare, leaſt if they ſhould continue longer among the Idolatrous Gentiles, they might ſooner be peruerted to idolatrie, then the other conuerted to their religion. 3. And though they were vnworthie in reſpect of themſelues, of this benefit, yet the Lord would reſpect them for the Meſſiahs ſake, that was to come of that nation.

Contra. 1. It is a very baſe thing to imagine, that there is any ſuch altercation or diſpute betweene the good Angels, among whome there is a moſt ſweete concent and harmonie: If Satan be not diuided againſt Satan, Matth. 12.25,26. but they worke together to vphold their kingdome; much more doe the good angels conſent together to doe the Lords will. 2. All the Angels are ſent forth to miniſter for their ſakes, that ſhall be heires of ſaluation, Hebr. 1.14. therefore they will not perſwade any thing againſt the people of God. 3. If they reſt contented, when Gods will is knowne, then they would not reaſon againſt the deliuerance of the people of Iſrael, wherein the Lords will & pleaſure was reuealed alreadie.

3. Therefore this Prince of Perſia, was none other then Cyrus, or Cambyſes in his abſence, beeing at this time in warre againſt the *Maſſagetes*, who by the ſuggeſtion of ſome enemies to the Iewes, and falſe informations giuen in againſt them, cauſed them to ceaſe from building of the Temple: All this was no doubt wrought by the malice of Satan. But Cambyſes is this Prince of Perſia, who withſtood the Angel, not as oppoſing himſelfe, but interpoſing his authoritie to hinder the worke of Gods houſe, which the Angel furthered: And who this Prince of Perſia was, the ende of the verſe ſheweth, where the Angel nameth the kings of Perſia.

21. Queſt. *How the Prince of Perſia is ſaid to haue withſtood the Angel.*

1. They which vnderſtand the Prince of Perſia here ſpoken of, v. 13. and the Prince of Grecia, mentioned v. 20. to be euill angels, doe verily thinke that there is ſtriuing and fighting betweene them in deede: as *Caſſianus* thus concludeth, *Diſcordias gentium & conflictus, quos iſtis inſtigantibus inter ſe gerunt, etiam contra ſe aduerſa exercent poteſtates*, the diſcords and conflicts of the nations, which they make among themſelues, by the inſtigation of theſe ſpirits, euen the aduerſarie powers doe exerciſe among themſelues, &c. He thinketh, that by the variance betweene nations, which is cauſed by euill ſpirits, the Deuills themſelues may be thought likewiſe to be at variance.

2. *Rupertus* goeth further, *Etiam ſibimet ſemper diſſentiunt, & inter eos ſemper ſunt iurgia, quia ſuperbi ſunt*, the euill Angels doe not onely reſiſt the good, but they are at variance betweene themſelues alwaies, and there are continually brawles among them, becauſe they are proud, &c. But both theſe opinions are contrarie to that ſaying of our Sauiour, that Satan is not diuided againſt Satan, for then his kingdome could not long ſtand.

3. The euill Angels likewiſe reſiſt the good, as *Hierome* ſaith in this place, *enumerando peccata Iudæorum*, by rehearſing the ſinnes of the people, for the which they were iuſtly held in captiuitie: and *Rupertus* ſheweth how they contradict the good Angels about our prayer, *noſtra contra nos declamando cauſas iniuſtitiæ, &c.* by declaiming againſt vs, & ſhewing our vnrighteouſnes, for the which we deſerue not to be heard. But in this ſenſe they might as well be ſaid to contradict God, and to withſtand him, when they ſeeke to hinder his gratious will and purpoſe toward his: and thus the euill angels oppoſe themſelues not onely 21. daies, but continually, they neuer giue ouer. lib. 6. de victor. verb. c. 8.

4. *Pappus* seemeth to vnderstand this resistance of the Deuill, of his suggestions and tentations: which he worketh fiue waies: 1. by peruerting the vnderstanding and iudgement, and corrupting it with error, as Idolaters, and heretikes are seduced. 2. by incensing the will and affections to anger, enuie, lust, and such like. 3. by offering the obiects, and occasions of sinne, as opportunitie of time, person, place. 4. by driuing men to despaire through aduersitie and affliction. 5. by puffing them vp with prosperitie. But this is not the withstanding here spoken of, which continued but an 21. daies, whereas Satan neuer ceaseth in this manner to tempt.

5. Some referre it vnto Satans instruments, that Satan in respect of them is said to resist, because he turned the minde of Cambyses, and of the nobles of Persia, against the people of God, *Osiand.* Indeede Satans instruments properly resisted herein, as is before shewed: But Satan is not here said to resist in them: for then they should haue resisted still, for Satan neuer left egging and stirring of them vp against the Church of God.

6. They which vnderstand this of the good Angels, doe thinke they are said to resist and withstand one an other, *allegando contraria merita, &c.* by alleadging the diuers merits of the nations, ouer the which they are set, *Lyran. Pint.* with others: but this is confuted before in the former question.

7. This Prince of Persia then beeing vnderstood to be Cambyses the gouernour of Persia, he is saide to withstand the Angel: not that any mortall Prince can oppose himselfe against the Angels: but this was done, *per accidens*, by an accident, because *mora nata est Angelo*, the Angel was staied, beeing occupied in hindring the contrarie endeauours of the Prince of Persia against the people of God: who, while he practised against the Church of God, whose cause the angel sought to further, is said to withstand him. *Iunius in commentar.*

7. *Vatablus* thinketh that this is but a praise of speech, that one Angel withstood an other, *res exprimit Scriptura more nostro*, the Scripture expresseth things according to our manner. *Emmanuel Sa* resolueth thus, that it seemed an hard thing to him to vnderstand, and admirable, how there should be any contention among the Angels: the best resolution then is, to insist vpon the plaine and literall meaning, that this Prince of Persia was Cambyses, as is shewed before.

22. Quest. *Who this Michael was, that helped the Angel.*

1. The most take Michael for one of the chiefe Angels, which assisted Gabriel: *Hierom. Pintus, Pererius, Bullinger, Oecolamp.* with others: and *Lyranus* thinketh that this Arkangel had the protection of all the people of God whersoeuer, as this Angel was set ouer those which were left in Persia.

2. But the better opinion is, that this Michael was none other but Christ the Sonne of God, the Prince and chiefe of the Angels: the reasons are these. 1. the word *Michael* signifieth, *who is as God:* whereupon it can not be inferred, that he is not God: for the essence of the Sonne is not compared with the essence of the Father, but the comparison is of their persons: and so Christ is called the image of the inuisible God, Coloss. 1. 15. the ingrauen image of his person, Heb. 1. 3. 2. He is called the cheife of the Angels, who are called Princes in comparison of all other terrene Princes: the word *achad* here vsed, signifieth as well *the first*, as *one*: as the word *achath*, of the same sense is taken, Dan. 1. 21. *he was vnto the first yeare of Cyrus.* Christ then, was not one, but the first or chiefe of the Princes, that is, the Angels. 3. This Michael is called the Prince of the people of God, v. 21. who is Christ, and the great Prince, c. 12. 1. 4. He is saide to helpe the Angels, then he was greater then the Angels: for there is no power greater then the Angelical power, but the diuine onely: *Polan. Melanct. Geneuens. H. Br. Iun.* all consent, that Michael is not here a created Angel, but Christ Iesus the Sonne of God, the Prince of the Angels: *M. Calvin* leaueth it as a thing indifferent.

23. Quest. *How Michael helped the other Angel.*

1. *Lyranus* thinketh, that he was a superiour Angel and so helped him, as beeing of greater power: but God would not employ an Angel in the defense of his Church, not beeing of power sufficient to goe through with the busines.

2. *Pererius* thinketh he helped him, *validissime repellendo rationes Principis Persarum*, by valiant repelling the contrarie allegations of the Prince of the Persians, whome he supposeth to haue beene a good Angel: But it is an inconuenient thing to imagine, that there is such dispute and arguing among the Angels.

3. *Oeco-*

3. *Oecolampad.* who taketh the Angel that ſpeaketh to Daniel, to be Chriſt, and Michael, for an other chiefe Angel, maketh this the ſenſe, that Chriſt calleth an Angel his helper, *vt commodius fauere videatur*, that he might ſeeme more commodiouſly or fitly to fauour and protect his people: his meaning is, that Chriſt herein applyeth himſelfe to their capacitie: and as he alleadgeth out of *Chryſoſtome*, σωματοποιεῖ τὸ πρᾶγμα, he doth incorporate his cauſe, that is, ſpeaketh as it were groſſely to their vnderſtanding: ſuch he taketh thoſe ſpeaches to be of the Angel, that wreſtled with Iacob, which was Chriſt, *let me alone, becauſe the day is riſen:* and the Lord ſaid to Moſes, Exod. 32. *let me alone, that I may deſtroy them:* But theſe ſpeaches are not alike: for there God hath to doe with men, and ſo applyeth his ſpeach to their beſt vnderſtanding: but here the Angel is helped of Michael, which muſt be taken properly, this matter beeing done among the celeſtiall ſpirits: Then to ſay that Chriſt is helped and ayded of the Angels, is a verie improper ſpeach, and agreeth not with the analogie of faith.

4. *Bullinger* and *Calvin* thinke that although God could haue protected his people by one Angel, yet *quo magis teſtatam faceret curam, &c. aliorum ſubmiſit Angelum*, the more to teſtifie his care to his Church, he ſendeth an other Angel to helpe: But this is more to the comfort of Gods people, when they vnderſtand, that not onely the Angels fight for them, but euen Michael the Prince of the Angels, the Sonne of God himſelfe protecteth them.

5. Wherefore it is the founder opinion, that this Angel was helped, *non acceſſione numeri, ſed virtutis*, not by the encreaſe of the number, but by the acceſſion of a greater power and ſtrength, *Iun. Polan.* for it is ſufficiently prooued in the former queſtion, that this Michael was Chriſt.

Queſt. 24. *How the Angel ſaith he was left with the kings of Perſia.*

1. The Septuag. whom *Theodoret* followeth, read thus, *whom I left with the kings of Perſia*, that is, *Michael:* but the true reading is, *I remained, or was left with the kings of Perſia.* 2. the *or. inuar. gloſſ.* which *Hugo Cardinal.* followeth, by the king of Perſia vnderſtandeth *Michael:* but the conſtruction of the text will not beare it: for Michael helped him againſt the Prince or king of Perſia. 3. *Oecolampad.* referreth it vnto Chriſt, who is ſaid to remaine in Perſia in his members, that were captiues there, as Paul is ſaid to haue perſecuted Chriſt in his members: But the text ſheweth, that this is giuen as a reaſon, why the Angel came no ſooner to Daniel, becauſe he remained all that while, and was ſtaied in Perſia by occaſion of the buſineſſe, which there fell out: the Angel ſpeaketh then of a perſonall remaining or ſtaying, which could in no wiſe agree vnto Chriſt, who was not yet incarnate, and as he is God he is in euerie place at once. 4. the moſt, by the kings of Perſia, doe vnderſtand the Angels which were preſidents of Perſia, againſt whom this Angel ſtriued for the people of God: But *Rupertus* reaſoneth againſt this: becauſe Angels are not called kings of countreys: and beſide he would haue ſaid, he remained againſt, rather then with thoſe Angels which did contradict him. 5. Therefore *Rupertus*, though by the Prince of Perſia before he vnderſtood the euil Angel of Perſia, yet here reſolueth that by the kings of Perſia, muſt be vnderſtood *Darius* or *Cyrus*, with whom the Angel furthered the buſineſſe, for the returne of the people: and afterward in the raigne of Aſſuerus, he preuented the miſchieuous counſell of Haman againſt the Iewes, and turned it vpon his owne head. And this indeede is the right meaning of theſe words: ſauing that the Angel ſpeaketh onely of his remaining at this time with the kings of Perſia, Cambyſes and his nobles, or Cyrus and Cambyſes rather: not of his remaining there ſtill, as though the charge of that Prouince were committed ſtill vnto this Angel; for no ſuch thing can be gathered out of the Scripture, that the nations and kingdomes of the earth are aſſigned to particular Angels as their preſidents.

Queſt. 25. *Who it is, whome Daniel calleth Lord*, v. 17.

1. *Lyranus* vnderſtandeth it of the Angel Gabriel, that ſpake vnto Daniel before: and ſome thinke, that *Daniel modeſtiæ cauſa*, for modeſtie ſake doth ſo call the Angel Lord, whereas indeede the Angels count the Prophets their fellow ſeruants, Apocal. 22. 8. *Vatab. Pintus.* ſo alſo *Calvin, honorifice cum Angelo locutus eſt*, he giueth honourable tearmes vnto the Angel: ſo alſo *Iunius* readeth thus, *how can this the ſeruant of my Lord talke with that my Lord*, that is, I ſo weake a man talke with an Angel ſo glorious, *Oſiander.* But it is euident, that he to whom Daniel ſpake was an other beſide him that ſtood by the riuer, deſcri-

bed v. 4. for this that he here speaketh to, stood before him, v. 16. but the other cloathed in linen, stood by the riuer, c. 12. 6. Neither is it like that the Angel would haue receiued this submission of so great a Prophet, seeing he refused it at Iohns hand, Reuel. 22. 8. and take him as his seruant, whose fellow seruant he was, as the Angel saith to Iohn in that place: He calleth the Angel afterward Lord, which was an honourable salutation vsed among men, but seruant he was onely to Iesus Christ.

2. *Oecolampadius* taketh this to be Christ, whose seruant Daniel here professeth himselfe to be: and he noteth therein the distinction of persons, in that Daniel speaketh to one present of an other absent, *the seruant of that my Lord*. But he thinketh all this to be vttered also by Christ, and not by the Angel: whereas it is euident, that many things here spoken in this conference with Daniel, cannot be vnderstood of Christ: as that he was sent, that he speaketh of Michael, which was Christ, as an other person beside himselfe, in that he saith, he was *helped*, and *remained* in Persia: these things cannot agree vnto Christ.

3. Wherefore I thinke rather with *Polanus*, that Daniel turning himselfe to the Angel Gabriel, which was before him, speaketh of Christ, that glorious person which appeared, v. 4. as may be gathered by the demonstratiue which he vseth: *how can the seruant of that my Lord, talke with that my Lord*, that is, seeing I am so afraid talking with thee, how should I be able to endure to talke with yonder my Lord: So it is euident that there is an interchange of persons in this chapter, as shall further appeare now in the next question.

Quest. 26. *Who it was that had this communication with Daniel in this vision.*

1. Some thinke, that the Angel which appeared at the first in that glorious manner, v. 4. hath this conference with Daniel: so *Hierome*, *in hominis figura videtur Angelus*, &c. the Angel is seene in an humane shape, and stretcheth forth a mans hand vnto Daniel, that he should not be afraid: So also *Hugo Cardin. Perer. Pintus, Pappus, Bullinger, Calvin*, with others. But it is shewed before, quest. 12. that it was Christ, not a created Angel, which so appeared, v. 4.

2. Some thinke, that as Christ appeared there, so it was he that had all this conference with Daniel, and thrice touched him with his hand, so *Oecolamp.* but it is shewed before, quest. 25. 2. that many things are vttered by the Angel, which can no way agree vnto Christ.

3. Some will haue that to be an Angel, which was seene of Daniel, v. 4. but he that stretched forth his hand they thinke to be the sonne of God, whose office it is to comfort and strengthen, *Osiand.* But if that glorious vision should be of an Angel, and the appearance of a mans hand signified Christ, the minister should haue appeared more gloriously then the Lord.

4. Some thinke that these things were done interchangeably, that some things were done by the Angel, some by Christ: the touching of him with an hand was Christs action: but when mention is made of Michael, the angel speaketh: of this opinion seemeth *Iunius* to be in his commentarie vpon these words, *one like the similitude of the sonne of man, touched my lippes, personam agentem Christum designari minime dubium est, qui singularia & præcipua opera sibi in hoc reuelationum genere reseruavit*, it is not to be doubted, but that Christ is signified to be the person agent here, who in such kind of reuelations reserueth the most singular and speciall workes to himselfe, &c. But it was the same person which touched Daniel, and strengthened him, and after spake vnto him, as is euident, v. 11. and 19. *let my Lord speake, for thou hast strengthened me*. Now it is the Angel that spake to Daniel, for he speaketh of Michael, whom *Iunius* well vnderstandeth here to be Christ, as of an other person beside himselfe: therefore it was he also, that touched him.

5. Wherefore it beeing confessed and graunted, that it was Christ, which appeared, v. 4. yet the rest is done by an angel, who as *Polanus* well saith, *tanquam Dei administer*, as Gods minister, on this behalfe doth minister strength vnto Daniel: and this may be made plaine by these two reasons. 1. because the same person strengtheneth Daniel, and speaketh vnto him beeing strengthened: as is euident, v. 11. and 19. 2. and the like was done by the Angel Gabriel before, c. 8. 18. who touched Daniel, and set him vp in his place: And so *Iunius* in his annotations, thinketh that this was the angel Gabriel that touched Daniel in the similitude of a man, in v. 16.

Quest.

Queſt. 27. *Who is meant by the Prince of Grecia.*

1. Some doe here vnderſtand by the Prince of Perſia, and Grecia, the euill angels which bare ſway in thoſe kingdomes: and 1. ſome thinke that thoſe euill angels did oppoſe themſelues one againſt another, as *Hierome* ſaith, that the Prince of the Grecians came into Gods preſence, *vt accuſaret Perſarum principem*, to accuſe the Prince of the Perſians, that the kingdome of the Macedonians might ſucceede in place of theirs. 2. others thinke, that this euil angel of Grecia did not ſo much ſet himſelfe againſt the angel of Perſia, as againſt the people of God, ſeeking to hold them vnder in captiuitie alſo vnder the Grecians, *Oſiand.* 3. *Rupertus* likewiſe vnderſtandeth this place of the euill angels, but thus applyeth it, that they ſet the Perſians and Grecians together by the eares: for about the ſame time Darius the 3. king of Perſia was ouercome of the Grecians, and his ſonne Xerxes after him comming againſt the Grecians with an huge armie, was conſtrained to flee away with ſhame. 4. *Melanthon* ſaith that the good angels did fight againſt the euill angels of Grecia, which ſtirred vp the people of *Ionia*, to rebel in Cyrus time, who were ſuppreſſed by *Harpagus*. But all theſe are wide: for 1. the euill ſpirits are not ſaid to be Princes of countreys. 2. neither are thoſe ſubtile ſpirits at variance among themſelues. 3. and here the Prince of Grecia is brought in as aſſiſting the angel againſt the Prince of Perſia: but the euill angels doe not ioyne with the good.

2. Some take theſe Princes to be good angels: and theſe alſo are of diuerſe opinions. 1. Some thinke that the prince of Grecia did fight, that is, the good Angel alſo of Grecia did reaſon the caſe with Gabriel, that the Hebrewes ſhould not yet be deliuered, and that the Grecians were more to be reſpected then they. *Theodoret.* 2. *Gregorie* giueth an other reaſon: becauſe *Iudæi aliquid in Græcos commiſerant*, the Iewes had committed ſomewhat againſt the Grecians, which was obiected by the angel preſident of Grecia, why they ſhould not be deliuered, ſo *Gregor. lib.* 17. *moral.* c. 8. But the Iewes are not found to haue had any dealing at all with the Grecians, vntill *Alexanders* time: and the Iewes were deliuered out of captiuitie alreadie, therefore that could not now be hindered. 3. Some thinke that the angel of Grecia expoſtulated for the wrongs which the Perſians had done vnto the Grecians, *Oecolamp.* 4. Some thinke, that this angel after he had finiſhed his battel with the Prince of Perſia, he was afterward to goe againſt the Prince of Grecia, *Sa.* But how can it be imagined, that there ſhould be ſuch expoſtulating and parts taking among the angels? for warres and ſtriſe doe ariſe of naturall deſires, as S. Iames ſaith, 4. 1. *From whence are wars and contentions among you? are they not hence, euen of your luſts, that fight in your members?*

3. *Bullinger* thinketh that by the Prince of Grecia may be vnderſtood, ſome man of Grecia, that appeared in viſion, as approaching vnto God, as by way of aduiſe or conſultation: But an angel reporteth this, who haue not viſions ſhewed them as men.

4. The beſt ſenſe then is this, that by the Princes of Perſia and Grecia, are vnderſtood the kings of the Perſians and Grecians, with the one, the Angel himſelfe wil encounter now, and the other, namely the Prince of Grecia, in time to come ſhould be raiſed vp againſt him alſo. So two things are here declared by the Angel: firſt that he will goe forth and fight againſt the Prince of Perſia: for both Cyrus, after the edict for the reedifying of the Temple was reuerſed, proſpered not, but was ſlaine in the Scythian warres: and Cambyſes likewiſe fell into great enormities: firſt he cauſed his owne brother *Tanaoxares* to be killed, beeing falſely accuſed by *Sphendadates* the Magician, of ſome practiſing againſt Cambyſes: he made his mother drinke poiſon, and ſo die, he killed his owne ſiſter beeing his wife, and great with child, his wife *Roxane* brought forth a child without an head, which the wiſemen interpreted, that he ſhould haue no heire to ſucceed him in the kingdome: At the laſt he was wounded with his owne ſword falling out of his ſheath, and ſo died. Secondly, the Prince of Grecia is armed againſt the Perſians: for beſide, that many valiant captaines of the Grecians were raiſed vp, as *Leonides*, *Miltiades*, *Themiſtocles*, which put the Perſians to the foile, in *Darius Hyſtaſpis*, and *Xerxes* raigne; at the length *Alexander* captaine of the Grecians, was ſtirred vp, who ouerthrewe the Perſian Monarchie.

Queſt. 28. *Of the originall of the Grecians here called Iauan*, v. 20.

1. Though the Grecians are ignorant of their owne originall, and beginning, yet the Scripture ſheweth from whom the nations were propagated, as may appeare by the names, which

which a long time after they retained, as of Assur came the Assyrians, of Canaan, the Cananites, and of Elam the Elamites, and of *Iavan* who was one of the sonnes of Iapheth, the *Ionians*.

2. And that *Iavan* was father of the *Ionians* and *Grecians*, it may thus euidently appeare: 1. because there was a remainder a long time of the names of *Iapetus* and *Ion* among the Grecians: *Euripides* maketh *Ion* one of the nephewes and grandchildren of *Deucalion*: but he was long before *Deucalions* time, *Melanchthon*. 2. Ioel. 3. 11. where in the originall is read *Ievanim*, the plurall number of *Iavan*, the Septuagint there translate Ελληνας, the Grecians: so likewise, Dan. 8. 21. and in this place c. 10. 20. 3. This is further euident by the places and countreys, which the children of *Iavan* inhabited: as Elisha, who was the founder of the *Æolians*, and *Kittim*, who are taken for the Macedonians. 1. Macch. 1. 1. *Alexander* is said to goe forth of the land of *Kittim*, and of the word *kittim*, is deriued by all likelihood, the name μακεδων, which signifieth a Macedonian, *Melanchthon*. *Alexander* the king of Macedonia, is called the Prince of Grecia, because both the Macedonians and Grecians had one and the same originall founder *Iavan*: and beside he was aided and assisted in his warres by the Grecians.

Quest. 29. In what sense the Angel saith, that *none held with him, but Michael their Prince.*

1. They which thinke that this Michael was an Arkangel, doe giue this reason hereof, why Michael onely ioyned with this Angel, because he had the chiefe charge of the people and Church of God, vnder Christ, *Genevens.* and to the same purpose, *Lyran. quia princeps erat totius synagogæ generaliter*, because Michael was the generall Prince of the whole synagogue and Church of the Iewes.

2. *Vatablus* vnderstandeth, *in his pugnis*, in these battels against the king of Persia, there is none that helpeth me but Michael. But neither can it be shewed that one Angel onely hath the protection of the Church, seeing two armies of Angels attended vpon Iakob, Gen. 32. 1. and when Elisha prayed that the eyes of the young man might be opened, all the mountaines seemed full of fierie horse and chariots: neither is it like, that the Angels would withdrawe their helping hand one from another.

3. The *gloss.* giueth this reason, that none helped him in presenting their prayers vnto God, but Michael this Arkangel: But by this reason Christ the Mediator should be excluded from mediating for them: neither can it be shewed out of Scripture, that the Angels haue any such office to offer vp mens prayers.

4. *Theodoret* saith, that all the heauenly spirits were in deede against the deliuerance of the people, *propter multa eorum scelera*, because of their many sinnes: But it is not like this people beeing so deere vnto God, that the holy Angels would so set against them.

5. *Albertus* thinketh that by Michael is not vnderstood onely the person of the Arkangel, but likewise all the companie of the angels which were vnder him, as Reuel. 12. mention is made of Michael, and his angels, which fought with the dragon, *ex Perer.* But it is euident, that the Angel speaketh onely of this Michaels person, because it is added *your prince*: now Michael onely, and not the rest of Angels, was their Prince.

6. Some shew this reason, why Michael onely helped the Angel, because he helped Michael, c. 11. 1. *Oecolamp.* But that place is not vnderstood of helping of Michael, but rather of protecting the kingdome and Monarchie of Persia.

7. *Calvin* thus resolueth, why onely one other angel helped him, and not many: because God is not to be tied to any certaine meanes, to vse alwayes many Angels, *vt eodem modo semper nobis succurat*, that he should succour vs alwayes after one manner: But this satisfieth not, for the Lord might haue helped onely with one Angel, and without any at all, if it had pleased him: therefore yet the reason appeareth not, why this Michael is singled out to helpe him.

8. *Dyonisius* further saith, *lib. de cæleſt. hierarch. c.* 4. that no Angels doe vndertake any ministerie or seruice, *nisi sibi à Deo iniunctum*, vnlesse it be enioyned them of God: and therefore these two angels ioyne together, because vnto them onely was committed this businesse of seeing the people deliuered: to the same purpose also, *Osiander*. This is true, but yet it is not apparant, why this businesse should be committed to Michael, more then to an other.

9. But

9. But this beeing graunted, that this Michael is Christ the sonne of God, as is prooued before, quest. 22. who is indeede the Prince of the people of God, the reason is euident, why Michael onely assisteth this angel, because when all other terrene powers doe faile, he taketh vpon him the defense and protection of his Church, *Iun. Polan. H. Br.*

4. *Places of doctrine.*

1. Doct. *Of the difference of true and false Prophets.*

v. 1. *A thing was reuealed to Daniel:* To the ende that this might appeare to be a true vision, Daniel is named, both by his originall name, and that which was giuen him in Chaldea, namely *Beltesha zzar*, to whom the Lord had shewed many visions before: So then before we receiue any prophesie, we must acknowledge them to be Prophets, which are the ministers thereof, such as the Lord vseth to reueale himselfe vnto: Therefore Hananiah, who prophesied that the Lord would breake the yoke of king of Babel, Ierem. 28. was not to be heard, because the Lord vsed not to speake by him. Such were the reuelations, which in time past, *Montanus* and *Priscilla* pretended, and the *Enthusiasts*, and *Anabaptistes* in these dayes: which are no to be credited, because they are knowne not to be Prophets.

2. Doct. *That idolatrous and heathenish names must be shunned.*

v. 1. *Daniel whose name was called Beltesha zzar*: Daniel could not helpe it that he was named by Bel the idol of the Chaldeans, yet he doth auoid it as much as he can, retaining in his prophecies and visions the name of Daniel still, as 7. 1. 8. 1. 9. 2. whereby we learne how circumspect we ought to be, not to impose any names vpon men, which haue any shew of heathenish idolatrie: much lesse should we call God, by the names of the Gentiles gods, as of Iupiter, Apollo, Iuno, Pallas: as some Christians thinke such names to be a grace vnto their poetrie: for if Christians may name God vnder such names, why might not the Iewes as well haue worshipped God vnder the names of *Baal*, or *Belus*, which words signifie *Lord:* and beside, while the name and memorie is retayned of their goddesses, the diuine nature is dishonoured with distinction of sexes: we must therefore say with the Prophet Dauid, *I will not make mention of their names within my lippes*, Psal. 16. 4.

3. Doct. *God onely can foretell things to come.*

v. 1. *The time appointed was long:* Hereby the God of Daniel sheweth himselfe to be the true God, because he could foreshewe things, that should come to passe long after: Things at hand, which alreadie are begunne in their causes, the subtile spirits can giue notice of: nay we see that diuerse creatures by their naturall sense, can prognosticate of the change of weather which is instant: But things a farre off and to come, none but God can foretell, as he saith by his Prophet Isay, 44. 7. *what is at hand, and what things are to come, let them shewe vnto them:* The Lord by this argument sheweth himselfe onely to be God, and all the idols of the heathen, to be but vaine, because they can declare no such things aforehand.

4. Doctr. *Of the diuerse kinds of feare.*

v. 7. *A great feare fell vpon them, so that they fledde away, &c.* Here is great difference betweene the feare of Daniel and his companions: they were so frighted, that they ranne away and hid themselues, and so were depriued of this goodly vision: but Daniel, though much amazed, yet staieth by it, and to him is this vision reuealed: So there are some, which through their infirmitie and weakenesse doe quite fall away: others though they haue their imperfections, yet doe recouer themselues, and returne againe, *Iun.* of this sort was Peter, of the other Iudas: and to this purpose saith the Apostle, Heb. 12. 13. *make streight steppes vnto your feete, least that which is halting be turned out of the way, but let it rather be healed.*

5. Doct. *Of the office of Angels.*

v. 14. *Now I am come to shewe thee, &c.* Here are three speciall things expressed wherein the Lord vseth the ministrie of Angels to the comfort of his children. 1. They are sent of God vpon their praiers to comfort them, as God sent his Angel to Peter beeing in prison, Act. 12. 2. their office is to protect and defend the children of God: as here the Angel fighteth against the Prince of Persia in defense of the Iewes: so was the Angel sent to stoppe the lions mouthes against Daniel. 3. they are employed to instruct men, and giue them

them knowledge of such things as concerne them: as here the Angel reuealeth diuerse things to Daniel, that afterward should come to passe: so the Angel appeared to Cornelius, aduising him what course to take for his further instruction.

6. Doct. *Of the power of Angels.*

These Angels are spirits of great power, to whom all earthly Potentates must giue place, there is no creature that can withstand them, beeing armed with power from God: therefore they are called *principalities*, Rom. 8. 38. *Principalities and powers in heauenly places*, Ephes. 1. 21. One Angel in Dauids time destroyed 70. thousand, when Dauid had numbred the people, 2. Sam. 24. 15. One Angel slue in Senacheribs host in one night, an 185. thousand, 2. king. 19. And here one Angel encountreth with the whole power of the king of Persia: yet the Angels power is limited: they can goe no further, then they are authorized of God.

7. Doct. *Of the presence of Angels.*

The Angels, though they are of great agilitie, and can speedily passe from place to place, yet are they not euerie where, nor in many places at once: this Angel while he was stayed about these affaires in Persia, could not be present with Daniel, and while he was communing with Daniel, he was absent from Persia: as he saith, v. 20. *knowest thou not wherefore I am come vnto thee? but now will I returne to fight with the king of Persia:* Onely it is peculiar vnto God to fill heauen and earth with his presence, and to be euerie where in the same instant, as he saith by the Prophet, *Heauen is my seate, earth is my footstoole*, Isay. 66. 1.

8. Doctr. *The cause of the ruine of kingdomes.*

The efficient cause is the Angel the minister of Gods wrath and vengeance, as here the Angel fighteth against the kings of Persia, vntill by little and little, their kingdome was taken away from them by the Prince of Grecia. The occasion of the fall of kingdomes is the afflicting and oppressing of the Church of God: as the Babylonians for holding the people of God in captiuitie were surprized by the Persians: and they likewise for hindering the worke of Gods house, and suffering the people of God to be molested, were subdued by the Grecians: and these also, especially the Seleucians for tyranizing ouer the people of God, were rooted out by the Romanes.

9. Doctr. *Of the certaintie of Gods decrees.*

v. 21. *I will shewe thee what is decreed in the Scripture of truth:* that is, in the prescience of God: who needeth not any bookes to put him in mind, but this is taken from the vse of Princes and Iudges which haue their Registers and Records wherein their decrees and ordinances are set downe: This Scripture of truth is nothing els but Gods infallible and vnchangeable decree, which cannot alter: But as the Lord hath decreed, so certainely shall euerie thing be fulfilled, Isay. 14. 24. *The Lord of hosts hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand.*

5. *Places of controuersie.*

1. Controv. *Against superstitious fasting.*

v. 3. *I ate no pleasant bread, &c.* Daniel beeing purposed to humble himselfe by fasting, did not onely abstaine from flesh, but from wine also, yea from fine bread, and from other delicates, as in annointing himselfe with oyle: whereby their nice superstition, or superstitious niceneſse is reproued, who though they forbeare the eating of flesh in their fastings, yet will fill their bellies with other delicate meates, with daintie fish, and curious confections: But here Daniel contenteth himselfe with course bread and water, *Calvin.* Neither did he thus fast, as thereby thinking to merit any thing at Gods hand, but only that he might be the more humbled thereby, and to make his prayers more feruent and effectuall, *Osiand.* See more of the abuse of fasting elsewhere.

Synops. pap. Centur. 4. cr. 96. 97.

2. Controv. *That Paradise was a terrestriall place.*

v. 4. *I was by the side of the great riuer Hiddekel.* Whereas some were of opinion, that the historie of Paradise, with the trees and riuers, is spiritually to be vnderstood, and in an allegorie, as *Philo lib. 1. allegor. Valentinus apud Irenæum lib. 1. aduers. hæres. c. 1. Origen*

mentar. in Genes. and of late daies *Franciscus Georgius tom. 1. problemat.* S. *Hierome* out of this place confuteth them, where mention is made of one of the riuers which flowed out of Paradise, namely Hiddekel, or Tigris. *Hieromes* words are these, *Vnde eorum deliramenta conticescant, qui vmbras & imagines in veritate quærentes, ipsam conantur euertere veritatem, &c.* whence their madde conceits are put to silence, who seeking shadowes & shewes in the truth, goe about to ouerthrow the truth, in making an allegorie of Paradise, of the trees, and riuers thereof.

3. Controv. *Against the curious distinction of the orders of Angels.*

The Romanists following counterfeit *Dyonisius* in his booke of the celestiall Hierarchie, doe make nine orders of Angels, which they distinguish into three rankes: in the first are Seraphims, Cherubims, Thrones; in the second Dominions, Principalities, Powers; in the third Vertues, Archangels, Angels. True it is, that Angels are called by these names in Scriptures, but whether there be so many orders of them, as names, and how they are distinguished, is a thing too curious for any to define, the Scripture beeing silent therein. But this text ouerthroweth the former distribution and disposing of them: for here Michael, whom they hold to be an Arkangel, is one of the first of the chiefe Princes: how then doe they make him the second of the last ranke, seeing he is said to be one of the chiefe Princes.

6. Morall obseruations.

1. Observ. *That the schoole of Christ is the schoole of patience.*

v. 1. *But the time appointed was long.* The seruants then of Christ haue neede of patience to waite the appointed time, seeing it is long vnto it: so S. Iames saith, c. 1. 4. *Let patience haue her perfect worke, that ye may be perfect and entire, wanting nothing:* he then that hath patience, wanteth nothing, though he want all things beside. Likewise our blessed Sauiour saith, Luk. 21. 19. *By your patience possesse your soules:* he that hath patience, hath a good possession: he that wanteth it, is not owner or possessour of his owne soule, but vexeth and disquieteth it.

2. Observ. *Of the sympathie and fellow-feeling of the members of Christ.*

v. 2. *I was in heauines.* Daniel mourned not for himselfe, but for his people, that beeing returned, were hindred in the worke of Gods house: by whose example we learne, that we should be touched with a feeling of the miseries of others: as the Apostle saith, Rom. 12. 15. *Reioyce with them that reioyce, weepe with those that weepe: be like minded one toward an other.* So did Nehemiah, who beeing himselfe in prosperous state, attending vpon the kings cuppe; yet his countenance was sad, because his citie lay waste, Nehem. 2. 3.

3. Observ. *Of the interchangeable course of things.*

In that the building of the Temple was now hindred in the 3. of Cyrus, whereas in his first he gaue licence for the people to returne, and to build the citie and Temple; we see the inconstancie of Princes fauours, and the changeable seasons of the Church; which sometime prospereth and goeth forward, and againe is often hindred and pulled backe, *Rulling* therefore is the Church compared to the Moone, which sometime is at the full, and sometime in the wane, Cantic. 6. 4. at times encreasing, and decreasing againe.

4. Observ. *God prepareth his seruants by fauor.*

v. 8. *There remained no strength in me.* Thus God vseth to humble his children before he reueale himselfe vnto them: so Ezekiel fell vpon his face, c. 1. 29. and Saul when he was conuerted, Act. 9. 3, 4. S. Iohn likewise, when Christ appeared vnto him, Rev. 1. 17. Thus men must be humbled by seeing and acknowledging their owne weakenes, before they receiue spirituall strength: and the preaching of the law goeth before the glad tidings of the Gospel.

5. Observ. *The praiers of the faithfull are heard at the first, though they presently see it not.*

v. 12. As Daniels prayer was heard at the first, yet the Angel came not till 21. daies after, yet in the meane time he was effecting that which Daniel desired, namely, to fight against the enemies of the Church: so this is the case of all the faithfull seruants of God, that

God heareth their prayers, and secretly worketh for them, though at the first they see it not: as while Paul praied for further strength, the Lord spake vnto Ananias to goe vnto him *for behold he prayeth*, Act. 9. 11. euen while Paul praied, the Lord wrought for him, to effect his desire, though at that instant Paul perceiued it not.

6. Observ. *God doth by degrees, not all at once minister comfort to his children.*

v. 10. *He set me vp vpon my knees, and vpon the palmes of my hands.* Daniel is not raised vp all at once, but by certaine degrees: first, he lying flat, is raised by ones hand vpon the palmes of his hands and knees, but yet he continued trembling, v. 11. then he is animated and emboldened by the Angels words, v. 12. and so his trembling is somewhat staied, but yet he durst not looke vp, but set his face toward the ground, and held his peace, v. 15. thirdly, one toucheth his lippes, and he beginneth to speake, but yet in great feare and perplexitie, v. 16, 17. lastly, an hand toucheth him the third time, and so he receiueth strength, v. 18, 19. This was not done, as though the Angel by Gods power could not at once haue strengthened Daniel, but to this ende, that Daniel might acknowledge his owne infirmitie, and be the better prepared to attend vnto that, which should be deliuered: Euen like as Christ dealt with the blind man, Mark. 8. 24, 25. at the first putting on of his hands, he saw men walke as trees, but when Christ had put on his hands the second time, he saw perfectly: So then the children of God are hereby taught patience, that though they recouer not at once the full measure of spirituall strength and sight, yet they should waite vpon God patiently till it shall please him to confirme his worke in them.

CHAP. XI.

1. *The Argument and Method.*

IN this chapter are described, what things should happen vnder three Monarchies, 1. of the Persians. 2. of the Grecians vnited, v. 4. 3. of the kingdome of the Grecians diuided, v. 5. vnto the ende.

1. For the Persian Monarchie, 1. the rising of it is described vnder Darius by the helpe of the Angel, v. 1. 2. the flourishing estate thereof, v. 2. 3. the fall, v. 3.

2. In the second Monarchie, 1. the rising thereof is shewed. 2. the decaying. 3. the euent afterwards, how it should be dispersed to the foure winds.

3. In the third Monarchie of the Grecians: the acts and exploits of two kings are foreshewed, the kings of the North and the South with their successors: but chiefly of the kings of the North.

This Prophetical narration is briefe and compendious to v. 10. then more large to the ende of the chapter.

In the compendious narration, 1. the power of the two first kings, of *Ptolomeus Lagi* of the South, and of *Seleucus Nicanor* of the North is set forth, but the one is mightier then the other, v. 5.

2. The combination by mariage betweene Ptolome Philadelphus, and Antiochus Theos, with the euill successe thereof is foreshewed, v. 6.

3. Then Ptolome Euergetes victorie against *Callinicus* is declared to v. 10. see the seuerall parts, qu. 23.

In the larger description, the exploits of two kings of the North are rehearsed, of *Antiochus Magas* to v. 20. then of his two sonnes, *Seleucus Philopator*, and *Antiochus Epiphanes*.

The exploits of Antiochus the great are either against the king of the South, to v. 18. or against other nations, v. 18.

The kings of the South, against whom *Antiochus* dealeth with his brother *Ceraunus*, was first *Ptolome Philopator*, who ouercommeth *Antiochus Magas*, v. 10. 11. 12. see quest. 24. Then *Ptolome Epiphanes* against whom *Antiochus* maketh three seuerall expeditions: the first, v. 13. 14. see quest. 25. the second, v. 15. see quest. 26. the third, v. 16. 17. which endeth with an intendement of mariage, but with euill successe.

Then *Antiochus* goeth against other forren nations, but is discomfited by the Romanes, returneth with shame, and dieth, v. 18. 19. see quest. 28. 29.

The

The reſt of the chapter is ſpent in ſetting forth the exploits of *Antiochus Magas* his ſonnes: firſt of *Seleucus Philopator*, v. 20. ſee qu. 30. then of *Antiochus Epiphanes*, whoſe hiſtorie is ſet forth at large.

In Antiochus Epiphanes hiſtorie, 1. his manner of entring into the kingdome is deſcribed: ſee the particulars qu. 32. 2. his exploits, to v. 44. 3. his end, v. 44, 45.

His acts and exploits are, 1. againſt Egypt: where three expeditions and voyages of his are ſet forth. The firſt, v. 22, 23, 24. ſee qu. 33. the ſecond, v. 25. to v. 28. ſee qu. 34. the third with his repulſe, v. 30. qu. 35.

2. Againſt the people of God: where it is ſhewed, 1. what meanes he ſhall vſe againſt them, v. 32, 33. ſee qu. 40. 2. what they ſhall ſuffer, v. 33. and how they ſhall be comforted, v. 34, 35. ſee qu. 41, 42.

3. What Antiochus himſelfe ſhall doe: where, 1. his acts concerning religion are deſcribed, in abrogating of all religion both true, v. 34. and falſe, v. 37. qu. 43, 44. and bringing in a new god, v. 38. qu. 46. 2. his ciuill and politike acts, v. 39. qu. 47.

3. His exploits are againſt Egypt, Iudea, and other countries, v. 40. to 44. ſee the particulars, qu. 48.

Laſtly, the death and deſtruction of Antiochus is ſet forth, with the ſignes precedent, and manner thereof: ſee qu. 50.

2. *The text with the diuers readings.*

v. 1. And I in the firſt yeare (*from the firſt yeare. V.*) of Darius the Mede, *euen* I ſtood (*ſtand. V.*) to encourage and ſtrengthen him.

2 And now I will ſhew thee the truth: there ſhall ſtand vp yet three Kings in Perſia, and the fourth ſhal be farre richer (*enriched with riches. H.*) then they all: and when he is growne mightie in wealth (*hath ſtrengthened him in his riches. H.*) he ſhall ſtirre vp all againſt the kingdome of Grecia. (*Iauan. H.*)

3 But a mightie king ſhall ſtand vp, and ſhall rule with great dominion, and doe according to his pleaſure.

4 And when he ſhall ſtand vp, his kingdome ſhall be broken, and ſhall be diuided toward the foure winds of heauen: and not to his poſteritie, nor according to his dominion, which he ruled: for his kingdome ſhall be plucked vp, and *be* for other beſide thoſe.

5 And the king of the South ſhall be mightie, and *one* of his Princes, and ſhall preuaile againſt him, and beare rule: his dominion ſhall be a great dominion.

6 And in the ende of the yeares they ſhall be ioyned together: for the kings daughter of the South ſhall come vnto the king of the North, to make an indifferent peace, (*to make an agreement. B.G. friendſhip. L. league. S. to make equitie. H. that is, peace with equall conditions*) but ſhe (not *he. B.*) ſhall not reteine the power of the arme: (*ſhall effect nothing. V.*) neither ſhall he continue, nor his arme: (not *his ſeede. L.S. zeroagh ſignifieth an arme*) but ſhe ſhall be deliuered vp, and they that brought her, and he that is borne of her (*her young man. L.S.* not *he that begate her. V.B.G. for this agreeth not with the ſtorie, ſee qu. 21. following: the word toledah ſignifieth a birth or generation.*)

7 But out of a ſprigge (*budde. G.B.* of her rootes ſhall *one* ſtand in his ſtead (*ſhall ſucceed in the kingdome. V. the ſenſe, not the words. his plant. L. his baſe. A. or foote. Polan. rather in his ſtead. B.G.I.*) which ſhall come with an armie (*to the armie. A.*) and ſhall enter into the fortreſſe (*prouince. L.*) of the king of the North, and ſhall doe with them *as he liſt*, (*B.G. doe ſo that. L. abuſe them. L. doe great matters. V.*) and ſhall preuaile:

8 And he ſhall alſo carrie into captiuitie (*captiues. L. B.G.*) into Egypt their gods with their Princes (*A.V.I.* not *with their molten images. L.B.G.S. the word is* naſich *with* iod, *a Prince, but neſech, is a molten image*) and with their pretious veſſels of ſiluer and of gold: and he ſhall continue *more* yeares then the king of the North. (*ſhall preuaile againſt. L. but here the word (ſhanim) yeares, is not tranſlated.*)

9 So the king of the South ſhall come into *his* kingdome, (not *into the kingdome of the king of the South. V.S.*) and ſhall returne into his owne land.

10 Then ſhall his ſonnes be ſtirred vp, (*moone battell. I.Br.Pol. but then an other word is vſed with garah, as lamilcamah, to battell*, v. 25.) and ſhall aſſemble a mightie great armie, (*a companie of many armies. H.*) and *one* ſhall come and ouerflow, and paſſe through: then ſhal he returne, & moone battell (*he ſtirred. L.V.*) euen vnto the fortres. (*at the fortres. B.G.*)

11 Then the king of the South shall be angrie, and shall come forth and fight with (*against. L. I. but (ghim) signifieth more properly, with*) him, *euen* with the king of the North: for he shall set forth (*cause to stand vp. H.*) a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be lifted vp (*not he shall take the multitude. L.* or *the multitude shall be taken away. I. the word (nissa) may be either in niphal, or piel, and so may be translated actiuely or passiuely, but the first rather, because it followeth*) and he shall lift vp his heart: for he shall cast downe thousands: but he shall not *still* preuaile.

13 For the king of the North shall returne, and shall set forth a greater multitude then the former, and shall come forth after certaine yeares (*in the ende of the time of those yeares. H.*) with a mightie armie, and much riches.

14 And at the same time shall many stand vp against the king of the South, and the seditious children (*the violent. V. pestilent. S. offenders. L. rebellious. G. the word is phraitze, breakers, violaters, that is of the peace, such as the factious and seditious are*) shall exalt themselues (*be lifted vp. H.* better *then be taken away. I. Pol. as before v. 12.*) to establish the vision, but they shall fall.

15 So the king of the North shall come, and cast vp a mount (*cast forth with slings, Pol. the first rather, for the word shaphach, to poure out, or shed forth, is more fitly vsed of the casting vp of earth, then of casting out of a sling: and the other word sallelah, is taken for a mount, rather then a sling, as Iunius there readeth, 2. king. 19. 32.*) and take the strong citie: and the armes of the South shall not resist, (*stand. H.*) nor his chosen people, (*people of his chosen. H.*) neither shall there be *any* strength to withstand.

16 And in comming against him (*vnto him. H.*) he shall doe as he list, (*according to his will. H.*) and none shall stand against him: and he shall stand in the pleasant (or *excellent. V. famous. L. zebi. S. but it is no proper name*) land, and his hand shall finish (*consummation in his hand. H. Pol.* better then, *he shall consume it with his hand. L. S. I. B. G. see qu. 26. in the end.*)

17 Againe he shall set his face to enter with the power of the whole kingdome, and he shall make equall peace with him (*L. V. and equitie he shall doe with him. H.* better then *his confederates with him. B. G.* or *he shall pretend right. I. the same phrase signifieth before v. 6. to make peace*) and he shall giue him the daughter of women (*a virgin. Br. I. see qu. 27.*) to corrupt her (*I. S. that is, craftily to vse her against her husband:* not *to destroy her. G. B. V.* or it, *for the pronoune affix is of the feminine gender*) but shee shall not stand *on his side*, nor be for him.

18 After, he shall turne his face vnto the Iles, and shall take many: but a Prince shall cause his reproach to cease to him (that is, *shall make him leaue his reproaching:* not *he shall cause to cease the Prince of his reproach. L. S. for* Prince, *is put in the accusatiue, which should be in the nominatiue*) beside that he shall cause his owne shame to returne vpon himselfe: (*he shall both cause him to leaue his reprochfull words and deedes, and returne them on himselfe. Some doe read thus, he shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon himselfe. B. G. but here the same thing should be expressed twice.*)

19 So he shall turne his face toward the forts of his owne land, but he shall be ouerthrowne (*or stumble. V. L. I.*) and fall, and be no more found.

20 Then shall stand vp in his place, a raiser of taxes (*a sender forth of exacters. H. that is, to gather tribute,* not *a vile person. L.*) in the glorie of the kingdome (not *the glorie of the kingdome, that is tribute. V. the preposition* in *is better supplied. G. B. I.* nor, *vnworthie the glorie of the kingdome. L. ad*) but after a few daies he shall be destroied, neither in wrath, nor in battell.

21 And in his place shall stand vp a vile person, to whome they shall not giue the honour of the kingdome: but he shall come in peaceably, (not *secretly. L. or with riches, V. or abundance. S. shalvah signifieth peace*) and obtaine the kingdome by flatteries.

22 And the ouerflowing armes (*armes of the ouerflowing. H.*) shall be ouerflowne before him: (*the armes shall be ouerflowne with a flood, or inundation. A. B. G. but (inundation) is better referred to the former word, armes: they shall be ouerflowne by ouerflowing armes. I. but,* armes, *is better put in the nominatiue, see qu. 33.*) and shall be broken: and also the Prince of the couenant.

23 And after the league made (*consecration. H.*) with him, he shall worke deceitfully:

for he ſhall come vp, and ſtrengthen himſelfe (*ouercome. B. G. preuaile. V.*) with a ſmall people.

24 He ſhall enter into the quiet and plentifull Prouince, and he ſhall do that which his fathers haue not done, nor his fathers fathers: and he ſhall diuide among them the pray and the ſpoile, and the ſubſtance, yea and againſt the ſtrong holds he ſhall forecaſt his deuiſes (*deuiſe his deuiſes. H.*) euen for a time.

25 Alſo he ſhall ſtirre vp his power and his courage (*heart. H.*) againſt the king of the South with a great armie, and the king of the South ſhall ſtirre himſelfe to battell with a great and mightie armie: but he ſhall not ſtand, for they ſhall forecaſt deuiſes againſt him.

26 Yea, they that feede of the portion of his meate (*they that eate bread with him. L. his domeſticals. V.*) ſhall deſtroy him: and his armie ſhall ouerflow, and many ſhall fall and be ſlaine.

27 And both theſe kings hearts ſhall be to doe miſchiefe: they ſhall talke of deceit (*a lie. H.*) at one table: but it ſhall not proſper: for yet the ende ſhall be at the time appointed. (*the ende ſhall be put off to an other time. L.*)

28 Then ſhall he returne into his land with great ſubſtance: for his heart ſhall be againſt the holy couenant: ſo ſhall he doe, and returne to his owne land.

29 At the time appointed he ſhall returne, and come toward the South: but it ſhall not be, as at the firſt, and at the laſt (not *the laſt ſhall not be as the firſt. L. V. B. G. for he made more then two expeditions againſt Egypt, ſee qu. 35. following.*)

30 For the ſhippes of Chittim (*the ſhippes of the Romanes. L. the Citians. S. ſhippes of Cyprus. V. ſee qu. 36.*) ſhall come (*they ſhall come in ſhippes of Chittim. Pol.*) againſt him: therefore he ſhall be ſorie (*or grieued*) and returne, and fret againſt the holy couenant, and practiſe: (*and doe H.*) for he ſhall returne (*hauing finiſhed his buſines he ſhall returne. V. ſo ſhall he doe, euen he ſhall returne. B. G. but the diſtinction (athnah) at (ghaſah, doe) doth ſeuer it from the clauſe following*) and haue intelligence with (*B. G. or ſet his minde towards. I. vnderſtand towards. H. not againſt. L. ſhall vnderſtand thoſe, &c. S. but here the prepoſition ghal, is not tranſlated*) them, that breake the holy couenant.

31 And armes ſhall ſtand on his part, and they ſhall pollute the Sanctuarie, and ſtrong hold (*I. V. better then the Sanctuarie of ſtrength. cater. ſee qu. 39. 2.*) and ſhall take away the daily ſacrifice, and ſhall ſet vp the abomination (*deteſtation. I. Pol.*) bringing deſolation (*making deſolate. H. the abominable deſolation. G. B. or abomination for deſolation. L. but the word is a participle, and ſignifieth deſolating, or making deſolate.*)

32 And ſuch as wickedly breake the couenant, ſhall he cauſe to diſſemble (*V. Pol. better then ſhall diſſemble, for the word is in hophil, which ſignifieth to cauſe to diſſemble: ſhall cauſe to ſinne. B. G. chanaph ſignifieth to diſſemble, to play the hypocrite*) by flatterie: but the people, that know their God, ſhall preuaile and proſper. *B. G. ſhall lay hold and proſper. H. A. ſhall doe couragiouſly. V. Br.* not *they ſhall apprehend the people of God and proſper. I. Pol. ſee qu. 40.*)

33 And they which vnderſtand among the people, ſhall inſtruct many: yet they ſhall fall by the ſword, by fire, (*by the flame. H.*) by captiuitie, and by ſpoile many daies.

34 Now when they ſhall fall, they ſhall be holpen with a little helpe: but many ſhall cleaue vnto them falſedly.

35 And ſome of them of vnderſtanding ſhall fall to trie them, and to purge, and to make white, till the time determined: (*time of the end. H. till the time be out. G. B.*) for it *is* yet for an appointed time, (*A. P. Pol. better then, yet a time remaineth to the appointed time. I. ad.* or *there is an other time limited. L. V.* other *is not in the originall: for there is a time appointed. B. G. but here the prepoſition is omitted.*)

36 And this king (*I. the king. cater. but the article ſet before noteth ſome ſpeciall king.*) ſhall doe what he liſt: (*according to his will. H.*) he ſhall exalt himſelfe, and magnifie himſelfe aboue (*againſt. L. B. G.*) all *that is* God, yea aboue the God of gods: he ſhall ſpeake maruelous things, (*he ſhall ſpeake maruelous things againſt the God of gods. B. G. L. V.* but *the diſtinction rebia comming betweene, doth diſtinguiſh the ſentence.*) and ſhall proſper, till the wrath be accompliſhed: for the determination is made. (*in the decree of God. B. G. A. the determination ſhall be effected. I. but the verb is in the preter-perfect tence: the definition is perpetrated, that is, effected. L. but the thing decreed and defined was not yet come to paſſe: when impietie is come to the extremitie. V. but*, impietie, *is not in the text.*)

37 He shall not haue any minde (*vnderstand. H.*) vnto the gods (*not god. I. the word elohee, is in the plural*) of his fathers, nor to the desires of women: (not *he shall be in the desires of women. L. for the negatiue lo, must be supplied*) nor to any god shall haue any minde: for he shall magnifie himselfe aboue all.

38 But in his place (*that is, of the true God*) shall he honour the god of munitions (*that is, whome he set vp in his strong holds: the God of strength. V. to whome he ascribeth his power: the god Mauzzim. B. G. L. S. but it is no proper name, as the next verse sheweth: as for the God of strength he shall worship in his place. I. Pol. Br. they vnderstand Mauzzim here to be the true God, which can not be. see qu. 46. 10.*) euen the god, whome his fathers knew not, shall he honour with gold, and with siluer, and with pretious stones, and with pleasant things.

39 And he shall make *to be* for holds (*or places of defence*) strong places (or *places of munition. S. he shall make for the munition of the god Mauzzim. V.* or *he shall doe this to defend Mauzzim. L.* or *this shal he do in the holds of Mauzzim. B. G. but, Mauzzim is here no proper name: he shall commit the munitions of the God of strength to a straunge god. I. but Mauzzim here is not taken for the true God, see qu. 47. 7.*) with a strange god: whome he that acknowledgeth (*V. S.* better then *whome he shall acknowledge. B. G. I. whom he shall not acknowledge. L. but there is no negatiue in the originall*) he shall encrease with glorie, and shall cause them to rule ouer many, and shall diuide the land for a price. (*V. for gaine. B. G. gifts. S. not freely. L.* or *in stead of a price. I. see 47. qu. 7.*)

40 And about the time of the ende (not *and of time. B. G. S.* or *appointed time. L. at the last. V.* that is *toward the ende of his daies*) shall the king of the South push at him, and the king of the North shall come against him like a whirlewind, with charets, and with horsemen, and with many shippes, and he shall enter into the countries, and ouerflow, and passe through.

41 And he shall enter also into the pleasant land (*or glorious. L. excellent. V. beautifull. I. tzebi. H. into the land of Sebain. S. but it is here no proper name*) and many *countries* shall be ouerthrowne: but these shall escape out of his hand, *euen* Edom, and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hand also vpon the countries (*lands. H.*) and the land of Egypt shall not escape.

43 But he shall haue power ouer the hid treasures of gold, and of siluer, and ouer all the pretious things of Egypt: and the Lybians, and the Ethiopians (*blacke Mores. G.*) shall follow him (*I. at his footesteppes. H.* not *in their munitions. S.* or *the Lybians and Ethiopians shall be in his passage. L. V. G. see qu. 48. in the ende*)

44 But the tidings out of the East, and North shall trouble him: therefore he shall goe forth with great wrath (not *with a great multitude. L.*) to destroy and slay *V.* (or *bequeath to slaughter. I. roote out. G. B.*) many.

45 And he shall plant (*pitch. L.*) the tabernacles of his palace (*his tabernacle Apadno. L.* or *Aphadano. S. see qu. 50.*) betweene the two seas, in the glorious and holy mountaine (*mountaine of glorie and holines. H.*) yet he shall come to his ende (or *when he is come to his ende. I. V.* and none shall helpe him.

3. *The questions and doubts discussed.*

1. Quest. *Whether this vision in the* 11. *Chap. be diuers from the former vision in the* 10. *chapter.*

1. *Hierome*, who taketh the first words of v. 1. to be vttered by Daniel, that he praied for the prosperitie of Darius, thinketh that this vision is diuers from the former, for that happened in the third yeare of Cyrus, c. 10. 1. this in the 1. of Darius: and so his opinion is, that at what time Daniel praied for Darius in his first yeare, then these things were reuealed vnto him by the Angel: and so there is in the text a sudden change of the person: for in the 2. v. the Angel speaketh, *behold, now I will shew thee:* whereas the former words were vttered by Daniel. And this he saith is not vsuall in Scripture, for a person suddenly to be brought in not mentioned before: as Psal. 32. v. 7. after Dauid had said, *thou art my secret place*, then v. 8. the Lord is brought in speaking, *I will instruct thee, and teach thee the way that thou shalt goe, &c.* Of this opinion with *Hierome* are the author of the scholasticall historie, *Albertus*, and *Carthusian. Hug. Cardin.*

2. But the better opinion is, that this vision conteyned in this chapter, is continued with the former: which *Lyranus* prooueth, because this chapter beginneth with the Hebrewe coniunction *vau*, which sheweth a coherence with the former. And it may further be thus confirmed, in the former chapter, v. 14. the Angel saith, *I am come to shewe thee, what shall come to thy people in the latter dayes:* But these things are not there declared to the Prophet: the things then which should befall the people of God, which the Angel came to declare to the people, are those things which are expressed in this chapter.

3. Some doe make this verse a part of the former chapter, and will haue this to be the sense, as Michael helped me, so I againe helped Michael, *Vatab. Bulling.* But it shall appeare in the 3. question, that the Angel saith not here that he helped or strengthened Michael, but Darius rather.

Quest. 2. v. 1. Who it was that here saith,
I stood vp, &c.

1. *Hierome*, whose opinion is in part shewed before, thinketh that Daniel speaketh these words, that he prayed vnto God for Darius, that his kingdome might be confirmed and established, who had as much as in him lay, deliuered Daniel from his enemies, and sealed the stone vpon the mouth of the lions denne, that none of his aduersaries should goe in to hurt him: But the phrase sheweth, *I stood vp to strengthen him*, that this is not vnderstood of prayer or desire to strengthen him, but of a power whereby he was strengthened.

2. Some thinke, that these words were vttered by the Lord Iesus Christ, as the former also in the 10. chapter, *Oecolampad.* But Christ needed not the assistance of any Angel, as he saith that Michael helped him, v. 13. and Michael which helped the Angel is rather vnderstood to be Christ, see before, c. 10. quest. 22.

3. Therefore this was the Angel Gabriel, who spake before vnto Daniel, and continueth his speach still: for whereas he saith, *I stood vp to strengthen him*, he speaketh not this, as though he did it by his owne power, but in *Dei persona*, in the person of God, *Calvin.* and *officium suum solum commemorat*, the Angel sheweth onely his office and ministerie, *Polan.* he did onely strengthen him, as Gods minister therein.

3. Quest. *Who it was whom the Angel stood vp to strengthen.*

1. *Lyranus* vnderstandeth here Daniel, whom the Angel strengthened in offring vp his prayers vnto God: that as Daniel prayed for Darius, so the Angel furthered therein Daniels prayers, *quia efficacior est virtus angeli, quam hominis*, because the strength of an Angel is greater then of a man: But beside that the Scripture doth not giue any such office vnto the Angels, to be the presenters of our prayers, the Angel speaketh to Daniel in the second person, v. 2. *I came to shew thee:* but this speach is vttered in the third person, *I stood vp to strengthen him.*

2. Some doe take this to be Michael the Arkeangel, whom this angel strengtheneth, *Oecolamp. Vatab.* and some make this the sense, that these two Angels ioyned together to suppresse Sathan, who animated and stirred vp the Persians against the people of God, *Osiand.* But in the first of *Darius*, nothing was attempted against the Lords people: all made for them: for the people then by the ioint edict of Cyrus and Darius, were set free: some expound it thus: that if these two angels Michael and Gabriel were able to assist Darius to ouercome the mighty Monarchie of Babylon, much more were they able to preserue the people of God now, *Bulling.* This sense is much to the purpose, sauing that he vnderstandeth Michael here to be an Angel, who is before prooued to be Christ himselfe, c. 10. quest. 22. who could not be helped by a ministring Angel, beeing the commander and helper of Angels himselfe.

3. The meaning then is, that the Angl helped Darius to subdue the Monarchie of Babylon: and herein is shewed the accomplishment of the vision of the hand, writing the destruction of Balthazar and his kingdome vpon the wall, Dan. 5. which handwriting was made by the Ministerie of the Angels, who by Gods appointment assisted Darius in the subduing of the Babylonian state and Monarchie: so in effect the Angel thus reasoneth, that seeing by their ministerie, the Babylonian Monarchie was ouerthrowne, and the Persian state set vp: they are as able to bridle the rage and furie of the Persian kings, as they were first to set them vp, *Calvin.* and the Angel here maketh mention of Darius, because he would briefely set forth both the beginning and ende of the Persian Monarchie.

Quest. 4. *Why the Persian Monarchie is so briefely touched, and the Grecians set forth at large.*

These reasons may be yeelded thereof. 1. because that the Empire of the Persians, was not so greiuous vnto the Iewes, neither did they so cruelly entreat the people of God, as did the Grecians, as the kingdome of the Seleucians, and Ptolomies: therefore the Angel passeth them lightly ouer. 2. And an other reason is, seeing the people were to endure much affliction vnder the kings of Syria and Egypt, but especially of Syria, it was requisite, that the people should be comforted against those times: and therefore the Angel at large declareth such things, as should befall the people of God, vnder those kings, but chiefely vnder *Antiochus Epiphanes*, *Iun. commentar.*

Quest. 5. *That there were more then three kings of Persia, as may be gathered out of the Scripture.*

1. Concerning the iust number of the kings, that there were neither three onely, as the Hebrewes, nor 5. as *Tertullian lib. aduers. Iudæos*, nor 8. onely as *Isidor. lib. 5. Etymol.* and *Ioannes Annius*, whom *Iaannes Driedo*, and *Ioannes Lucidus* followe, nor yet so many, namely 14. as *Pererius*, and the most doe hold, as is shewed before quest. 37. vpon the 9. Chapter.

2. But the opinion of the Hebrewes, who most of them hold that there were but 3. kings of Persia, *Cyrus*, *Assuerus* the husband of Esther, and *Darius* whom *Alexander* ouercame: and some of them name a fourth beside, *Cambyses* betweene *Cyrus* and *Assuerus*: This opinion may euidently be refelled by Scripture: which maketh mention at the least of 5. kings of Persia: *Pererius* thinketh that sixe are named in Scripture: 1. *Cyrus*. 2. then *Assuerus*, called also *Artaxerxes*, which was *Cambyses*, who hindered the building of the Temple, Ezra. 4. 3. then Darius the sonne of *Hystaspis*, vnder whom the Temple was reedified, Ezra. 5. vnder whom the Prophets *Haggie* and *Zacharie* prophesied. 4. *Artaxerxes Longimanus* by whom *Ezra* and *Nehemiah* were sent, *Ezra. 7. Nehem. 2.* 5. the fift was *Assuerus* the husband of Esther, which is thought to be *Artaxerxes Mnemon. 6.* and the sixt was *Darius* whom *Alexander* ouercame, in whose time *Iaddua* was high Priest, Nehem. 12. 22.

But in this collection *Pererius* diuersely faileth. 1. in that he maketh *Assuerus* and *Artashasht* mentioned Ezra. 4. to be all one, whereas the last named was *Cambyses*, the other *Darius Hystaspis*, as is shewed before quest. 58. c. 9. 2. he thinketh the Temple beganne to be reedified vnder *Darius Hystaspis*, which was *Darius Longimanus*, as is shewed before likewise, quest. 45. c. 9. 3. he taketh *Assuerus*, *Esthers* husband to be *Artaxerxes Mnemon*, which was rather *Darius Hystaspis*, for Mordecai his age, who was one of the captiuitie of Iechonia, will not suffer the storie to be deferred so long: see before c. 9. quest. 44.

3. This then may be affirmed, that at the least fiue seuerall kings of Persia, are named in the bookes of Ezra and Nehemiah: as *Cyrus* is mentioned, Ezra. 4. 5. then *Assuerus*, which was *Darius Hystaspis*, and before him, *Artashasht*, that is *Cambyses*, which first hindered the worke of the Temple, Ezra. 4. 6, 7. afterward Darius, which was *Artaxerxes Longimanus*, Ezra. 6. 12. called also *Artashasht*, v. 24. and Darius the last king, Nehem. 12. 22.

Quest. 6. *Who were these foure kings of Persia here named.*

1. *Hierome* leauing out *Cyrus*, because the account beginneth from him, nameth *Cambyses*, then *Smerdes* the vsurper, after him *Darius Hystaspis*, and the fourth *Xerxes*: so also *Hugo Car.* and vnto this opinion inclineth *Iunius* in his commentarie: and he yeeldeth this reason thereof, because *Smerdes*, though he were an vsurper, yet quietly a while enioyed the kingdome: But this *Smerdes* is not to be counted any of this number, because both he was an vsurper: for this *Smerdes*, or as *Polænus* out of *Ctesias* calleth him *Sphendadates*, was he that accused *Tanyoxares Cambyses* brother, whom *Cambyses* caused to be taken out of the way by giuing him bulls blood to drinke, and then this *Sphendadates* was taken for *Cambyses* brother, and *Cambyses* beeing dead he vsurped the kingdome: But he beeing discouered by *Tabetbes* Eunuch vnto *Amytis*, *Cambyses* mother, the 7. gouernours of Persia conspired to kill him, and then Darius Hystaspis was elected king, because he procured by art his horse first to neigh at the rising of the Sunne, (whom the Persians worship as their God) as was agreed betweene them before. Beside, as this *Sphendadates* was an vsurper, so he raigned onely 7. moneths, as *Herodotus*, therefore in both these respects, because he was an vsurper,

harper, and held not the kingdome long, he is to be excluded out of the number of the Persian kings, *Bulling.*

2. The Hebrewes thus count them, *Cyrus*, *Cambyses*, *Artaxerxes Assuerus*, making *Darius* the fourth, whom Alexander ouercame: But it is proued before queſt. 5. that the Scripture maketh mention of more kings of Persia then theſe: and this Darius, as *Hierome* ſaith, was the 14. king from Cyrus: but he was in true account the tenth at the leaſt.

3. *Pintus* out of *Metaſthenes* thus ſetteth them downe, after Cyrus, the firſt was *Artaxerxes Aſſuerus*, then *Darius Longimanus*, after him *Darius Nothus*, and the fourth was *Artaxerxes Mnemon:* But here are two famous kings omitted: *Cyrus*, who muſt be numbered for one, becauſe this viſion was in the 1. of Darius: from him Cyrus was the firſt: and *Xerxes*, who was indeede that rich king of Perſia.

4. *Melanchthon* likewiſe omitteth *Xerxes*, and nameth *Artaxerxes Longimanus* for the fourth, becauſe he raigned at home while *Xerxes* made warre abroad in Europe: But this fourth king muſt be he, that ſtirred vp all againſt Grecia, which was Xerxes, and not *Artaxerxes* his ſonne.

5. *Oecolampadius* and *Pellican*, doe thus name them. 1. *Cyrus*. 2. *Cambyſes*. 3. *Smerdes*. 4. *Darius Hyſtaſpis:* But this Darius of purpoſe inuaded not the Grecians, but ſet vpon *Asia minor*, and then the Grecians chalenging *Ionia* to belong vnto them, by that occaſion Darius alſo encountred with the Grecians, and was ouercome by *Miltiades* at *Marathon:* But *Xerxes* continued the warre begunne by his father, and did of purpoſe prouoke the Grecians to battell, *Iun. commentar.*

6. Theſe then were the three kings. 1. *Cyrus*. 2. *Cambyſes* his ſonne. 3. *Darius Hyſtaſpis*. 4. and the fourth was *Xerxes*, who is deſcribed by his riches, and his attempting of warre againſt the Grecians: to the three firſt kings the Grecians gaue theſe titles: Cyrus was called, πατὴρ, a father, Cambyſes, δεσπότης, a Lord ouer them, and *Darius* κάπηλος, a merchant: a raiſer and extorter of tribute, *H. Br. in Daniel.* this reckoning followe *Calu. Pol. Iun.* in his *annot. Oſiand. Pappus.*

Queſt. 7. *Of the fourth king of Perſia his riches and power.*

Two things are here expreſſed concerning this fourth king, 1. that he ſhould be richer then they all: for beſide the great ſummes of treaſure which *Darius Xerxes* father had gathered together, he was 6. yeares after in making preparation for the warres of Grecia: and beeing thus growne to exceeding great riches, then he beganne theſe wars againſt the Grecians, which though intermitted a while, yet were not fully ended vntill the Monarchie of the Perſians was finally ouerthrowne by the power of Grecia vnder *Alexander*. 2. it is ſaid, *he ſhould raiſe all againſt the realme of Grecia*; herein three things are to be conſidered: 1. the preparation to this warre. 2. the ſucceſſe thereof. 3. the ende of this rich king. Firſt his preparation was wonderfull, *Polanus* out of *Cteſias* ſaith his armie conſiſted of 800. thouſand men, and a thouſand ſhippes. *Calvine* reckoneth 900. thouſand: *Oſiander* out of Iuſtine counteth a 1000. thouſand men, and a 1000. thouſand ſhippes: but *Herodotus* goeth yet further, and maketh the whole ſumme 23. hundred thouſand. *Pererius* exceedeth them all, collecting that the whole armie, *quinquies continebat decies centena millia*, conteined 5. times 10. hundred thouſand. But this number ſeemeth to be incredible: yet without queſtion he prouided an huge armie, in ſo much that it is ſaid, he drunke vp riuers, made bridges ouer the Sea, caſt downe huge mountaines, and made them euen with the ground. 2. now for his ſucceſſe, he was ouercome in 4. battells, and within the ſpace of two yeares, all this huge companie was vanquiſhed and deſtroyed: firſt, he was foyled at *Thermopile*, where 300. Lacedemonians diſcomfited the whole armie of the Perſians: then he was ouercome by Sea at *Artemiſium*, afterward at *Salamine*, where finding the bridge broken downe, he was conſtrained to flie away in a ſmall boate: laſtly *Mardonius*, by whoſe counſell he tooke that warre in hand, was vanquiſhed at *Platea:* And ſuch was the ſucceſſe of that warre. 3. Now the ende of *Xerxes* was this, at his returne he fell into inordinate luſt and cruelty: he committed inceſt with his brothers wife, and daughter, and cauſed his owne brother *Maſiſtes* to be ſlaine, and he himſelfe was killed by *Artabanus*, who a while vſurped the kingdome after him: And this was the ende of this rich and mightie king of Perſia.

Queſt.

Queſt. 8. *Why the Angel leaueth at the fourth king of Perſia, ſeeing there were more.*

1. *Lyranus* his opinon here is not ſound, that thinketh, following the Hebrewes, that none of the Perſian kings are here omitted: and taketh this fourth king to be the laſt Darius, that was ouercome by Alexander: but both the continuance of the Perſian Monarchie, and the number of the Perſian kings agreed vpon almoſt by all hiſtorians, ouerthroweth this opinion. 2. yet although there were more kings of Perſia then fowre, diuerſe reaſons may be alleadged, why the Angel ſtaieth at the fourth and proceedeth no further. 1. the ſpirit of God intended not to followe the order of the hiſtorie, *ſed præclara quæque præſtringere*, but to touch onely the principall and ſpeciall things, *Hierome, Hugo Card.* 2. *Theodoret* ſaith the reaſon is, becauſe the Angel would onely ſet downe the moſt mightie kings of Perſia, omitting the reſt: and to the ſame purpoſe *Bullinger* and *Polanus*, becauſe it is ſaid, *there ſhall ſtand vp three kings of Perſia:* the Angel onely ſpeaketh of the flouriſhing ſtate of that Empire, before it beganne to decay, as it did preſently after Xerxes time. 3. Some giue this reaſon, that the other kings of Perſia are omitted here, becauſe they are ſupplied out of other bookes of the Scripture, as of Ezra, Nehemiah, and ſome of the Prophets, *Pappus.* 4. *Iunius* addeth, becauſe the hiſtorie of the Perſian kings following concerned not the people of God: their chiefe buſineſſe afterward fell out with the Grecians, *in commentar.* 5. But the moſt ſpeciall reaſon is, the Angel onely nameth thoſe kings by whom the Iewes were held in captiuitie: and ſuch as hindered the worke of the Temple: and as *Oecolampad.* out of *Endoxius*, their gouernements are ſpoken of, in which there was ἀκολασιγγία, the hinderance of the worke, and ſtaying of the building of the Temple, which the Prophet tooke greateſt care and thought for: to the ſame purpoſe *M. Calvin.* by *ſtanding*, vnderſtandeth thoſe kings, which ſtood againſt the people of God. 6. Adde hereunto that the Prophet maketh a curſary mention of them, to inſinuate in what ſhort time theſe foure kings ſhould runne out the race of their kingdome: for firſt *Cyrus*, in whoſe third the Temple was hindered, raigned not long after: ſome thinke that Cyrus going againſt a people of the Indians called *Derbices*, which vſed to deuoure their parents when they were old, thinking it a more honourable ende for them, then to be eaten of wormes, fell from his horſe, and then was wounded in the thigh by a dart caſt at him by an Indian, and ſo died, *Polan. ex Cteſia.* but the more receiued opinion is out of *Herodotus*, that he was ſlaine of Queene *Tomyris*, and his head beeing cut off was caſt into a bowle of blood: yet *Xenophon* writeth that Cyrus beeing aged died in his bed, giuing fatherly and graue exhortations to his ſonnes. After him Cambyſes hauing raigned not much aboue 6. yeares, was wounded by his owne ſword, and ſo died: *Darius Hyſtaſpis*, beeing 20. yeares old when Cyrus went againſt Queene *Tomyris*, and liuing but 43. yeares in all, enioyed not his kingdom 36. yeares, as moſt thinke, nor yet halfe ſo much: *Xerxes* time could not be long: *H. Br.* giueth but 31. yeares to the Perſian Monarchie vnto the ſecond of *Darius Longimanus*, and maketh the 49. yeares, for the reedifying of the Temple, to concurre with the 20. of *Darius Longimanus*, whom he ſuppoſeth raigning at home, while his father *Xerxes* was occupied in the Greeke warres, beeing but then a young man, to haue giuen libertie in his 2. yeare for the reedifying of the Temple: but if 30. yeares be onely allowed for the raigne of Cyrus, Cambyſes, Darius, and Xerxes, *Darius Longimanus* cannot be thought to be then of yeares to haue ſonnes, as he had, Ezra. 6. 10. But allowe 49. yeares vnto the 2. of Darius, as is further prooued, c. 9. queſt. 58. this was but a ſhort time for the raigne of fowre ſuch potent kings.

7. This alſo beeing ioyned to the former may make the former reaſons more full, why the Angel endeth it at Xerxes, and ſo paſſeth vnto Alexanders time, becauſe then the quarrell beganne betweene the Perſians and the Grecians, which was neuer laid downe, till the Grecians had ouerthrowne the Perſian Monarchie. And ſo *Alexander* in an epiſtle to *Darius Codomannus*, as *Arrianus* writeth, *lib.* 2. pretendeth this as the cauſe of his warre againſt the Perſians: *Maiores veſtri Mecedoniam ingreſſi, &c. Your Aunceſtors invaded Macedonia, and all Grecia beſide, and offred them many wrongs, whereas they had receiued none: wherefore I beeing created Emperour of the Grecians, beeing willing to reuenge their wrongs, am come ouer into Aſia beeing prouoked by you.*

Queſt. 9. *A briefe deſcription of the riſing and fall of Alexanders kingdome*, v. 3. 4.

The Angel briefely toucheth both the riſing vp and the fall of Alexanders kingdome. 1. the

the riſing of his kingdome is deſcribed, by two adiuncts. 1. he ſhall be mightie: for with 30. thouſand footemen, and 5. thouſand horſemen, he tooke vpon him to conquer the whole world. 2. and it is ſaid he ſhall ſtand vp: whereby is noted the ſuddenneſſe of his riſing, and the ſingular dexteritie that was in him to atchieue that which he intended and purpoſed: the effects are likewiſe two, 1. *he ſhall rule with great dominion:* his Empire was large, for beſide other countreys, which he ſubdued, he poſſeſſed all the great Monarchie of Perſia. 2. *he ſhall doe according to his pleaſure*, he ſhall be proſperous in all his enterpriſes, and preuaile in his warres, according to his owne deſires.

2. The fall and ruine of his kingdome is likewiſe deſcribed, firſt in generall, then in particular. 1. In generall both by the circumſtance of time, *when he ſhall ſtand vp*, that is, after he hath ſtood a ſhort time: for not aboue ſeuen yeares had *Alexander* raigned, when his kingdome, together with his life was diſſolued, *Iun. commentar.* and euen when his kingdome was come to the height, and he expected embaſſadours at Babylon from al the world, he died at Babylon: As alſo the manner is ſhewed, by a Metaphor, it ſhall be broken, like as when a brittle thing is broken into many peices and ſhiuers.

2. In particular two things are expreſſed, the ſubiect of this kingdome, and the qualitie and condition of it. 1. the ſubiect is declared *affirmatiuely*, it ſhall be diuided into the 4. winds, that is to fowre kings and chiefe gouernours, *negatiuely*, not to any of his poſteritie, which is amplified by a Metaphoricall ſpeach, it ſhall be pulled vp, as a thing by the rootes, in reſpect of his owne ſucceſſion: and others ſhall be planted in their ſtead, in the place of his ſucceſſors: for ſo is the meaning of thoſe words, *to others beſide thoſe*, that is, it ſhall be giuen vnto thoſe fowre ſucceſſors of *Alexander*, beſide his owne heires.

2. For the qualitie of theſe kingdomes, they ſhall not be like in power vnto *Alexanders*, as it is ſaid, *not according to his dominion.*

Queſt. 10. *Of Alexanders birth, and education, acts and life, ende and death abriged.*

1. For the firſt, *Philip* king of Macedonia, was father to Alexander, and his mothers name was *Olympias:* he was borne about the 2. yeare of the 106. Olympiad: the ſame day, wherein he was borne, the great Temple of Diana at Epheſus was ſet on fire, which the Magicians interpreted to ſignifie, that one was then borne, who ſhould ſet all Aſia on fire: at 15. yeares of age he was committed to *Ariſtotle* to be inſtructed, and in his youth was of ſuch magnanimitie, that when his father had conquered any citie he would ſay, that his father would leaue nothing for him to winne.

2. At 20. yeares of age he ſet vpon the conqueſt of all the world: in his acts and life three things are memorable, his vertues, his monuments and exploits, his notable vices. 1. his vertues may be thus diuided, into his morall, and militarie vertues: As his morall were theſe, his *continencie*, before he taſted of the pleaſures of Aſia: he preſerued the chaſtitie of Darius beautifull wife and daughters, and would not ſo much as ſee them: his *clemencie* and humanitie was great euen towad his enemies: but his *liberalitie* exceeded all the reſt: he gaue 23. thouſand talents among his ſouldiers: ſee more of his vertues, c. 2. queſt. 48.

His militarie vertues were excellent. 1. his courage, that with 30. thouſand footemen, and 5. thouſand horſemen durſt aduenture to bid battell to the whole world. 2. his patient labour in enduring hunger and thirſt, froſt and cold. 3. his dexteritie and celeritie in omitting no opportunitie. 4. and hereunto may be added his ſingular ſucceſſe, he neuer beſieged any citie but he tooke it.

2. His exploits were ſingular. 1. he enlarged the Empire of the Grecians, and made them Lords of the whole world. 2. he built many cities 70. in number as *Plutarch* writeth, whereof *Alexandria* in Egypt was one. 3. he reduced many barbarous nations from their ſauage and bruitiſh manners to ciuilitie, as is further ſhewed, c. 2. queſt. 48.

3. And his vices which he fell into after he had glutted himſelfe with the pleaſures of Aſia, were not inferiour to his vertues: fowre notable vices among the reſt raigned in him. 1. drunkenneſſe, he would drinke ſo exceſſiuely, that he would lie 2. or 3. dayes till he had ſlept out his drinke. 2. in his drinke he was cruell and outragious: in his rage he killed his deare friend *Clitus*, much lamenting his death afterward. 3. he was giuen to the wantonneſſe and pleaſure of the fleſh. 4. And at length he grewe ſo intolerable proud, that he made himſelfe Iupiters ſonne, for which cauſe he commanded *Caliſthenes* to be killed, becauſe he refuſed to worſhip him: ſee before, c. 8. queſt. 16.

3. Then

3. Then Alexanders ende was this, in the 32. yeare of his age he died at Babylon, some thinke of poison: but he died rather of surfetting and drunkennesse, continuing quaffing so long, at a Phisitians house a Thessalian, that he fell into a burning feuer, at such time, as he expected embassadors from the remote countreys of the world, out of Africa, Europa, as out of Spaine, and Italie, and so in fewe dayes after he sickened, he died, hauing no time to returne into his owne countrey, nor space to appoint his successor: see more c. 8. quest. 16.

Quest. 11. *Of the fowre successors of Alexander.*

Concerning three of Alexanders successors there is no question: *Ptolomeus* the sonne of *Lagus* possessed Egypt the kingdome of the South: *Seleucus* raigned in Syria and Babylon, in the East, which in respect of Iudea was counted the North: and *Antigonus* held *Asia minor* in respect of Egypt on the North: but there is some question, who was *Alexanders* successor in the kingdome of Macedonia in the West.

1. The receiued opinion is, that *Aridæus* called *Philippus* the brother of *Alexander* succeeded in the Macedonian kingdome, as *Hierome, Lyranus, Hugo Card. Pintus, Bullinger.* But *Aridæus* cannot properly be counted *Alexanders* successor, because he was but chosen king for a time vntill *Alexanders* sonnes came to age: and he had but the name of a king: *Perdiccas* was chosen Tutor and protector of the Empire, and Seleucus master of the horse, which was the second place in dignitie: *Craterus Treasurer, Antipater* gouernour of Macedonia and Grecia: and beside the text saith, that the kingdome should not be left to any of *Alexanders posteritie*, that is, heires or kinred: But his brother was one of his posteritie and kinred.

2. An other opinion is, that *Antipater* one of Alexanders chiefe captaines succeeded in Macedonia, *Osiand.* but this can not be neither: for though *Antipater* were set ouer Macedonia, as other of Alexanders captaines were appointed their seuerall regiments, before the kingdome was shared and diuided into foure parts; yet because *Aridæus* was then liuing, to whome by generall consent of the captaines, the name and title of the king was yeilded, during the nonage of Alexanders children, *Antipater* could not be said to succeede in that kingdome.

3. Wherefore *Cassander* rather the sonne of Antipater, who vsurped the kingdome of Macedonia, as soone as *Aridæus* was dead, is rather held to be one of the foure successors in the kingdome, *Iun. Polan. Calv. Pap. Calvin* thinketh that *Cassander* was *Antipaters* father: true it is that he had two sonnes, *Antipater* and *Alexander*; but they by mutuall parricide made an ende one of an other, and held not the kingdome long after their father: But *Cassander* which raigned 18. or 19. yeares ouer *Macedonia*, was the sonne also of *Antipater.*

Quest. 12. *How all Alexanders posteritie was rooted out, that none of them succeeded in the kingdome.*

1. *Hierome* thus expoundeth these words, not to his posteritie, *quia Alexander liberos non habuit*, because *Alexander* had no children, which *Pintus* thus with fauour interpreteth, that he had no sonne, which succeeded him: but if *Hieromes* words be well marked, he giueth this as a reason, why the kingdome was deuolued to strangers, because *Alexander* had no children: whereas he had two sonnes, *Alexander* by *Roxane*, and *Hercules* of *Barsines*, as *Trogus* and *Iustinus* testifie.

2. Some writers thinke, that *Alexander* had a sonne called *Alexander* by *Thalestra*, Queene of the *Amazons*, as *Q. Curtius, Clitarchus, Polycritus, Onesicritus* affirme: but that is by other historians held to be but a fable: as *Hecatæus, Philippus Chalcidicus, Duris Samius, Plutarchus Cheronensis, Philo Thebanus*, with others, *ex Pinto*, for this *Alexander* was *Alexanders* sonne by his wife *Roxane.*

3. This then was Alexanders posteritie and kinred which he left behind him: his mother *Olympias*, and *Pyrrhus* his vncle king of *Epirus*, his brother *Aridæus*, and his sister *Cleopatra*, his two wiues with their two sonnes, *Roxane* with *Alexander*, and *Barsines* with *Hercules*, they were eight in all: *Olympias* causeth *Aridæus* to be killed: *Cassander* thereupon taketh occasion to put *Olympias* to death beeing almost 80. yeare old, and poisoneth both *Alexanders* sonnes, *Alexander* and *Hercules*, with *Roxane Alexanders* wife: *Cleopatra* Alexanders sister, the gouernour of the Sardians, who was base brother to Philip Alexanders father,

father, procured to be killed, therein thinking to gratifie Antigonus: last of all Pyrrhus was vanquished by Antigonus Demetrius sonne, and his head cut off. And thus in few yeares all *Alexanders* posteritie was cut off, that none liued to succeede him.

13. Quest. *Of the meaning of these words, v. 4. It shall be for others beside those.*

1. Whereas it is said in the text in the ende of the fourth verse, *it shall be giuen to others beside*, *Hierome* readeth *strangers* for *others*: the word *acharim*, signifieth both strangers and others: by strangers *Hierome* vnderstandeth other captaines, beside these fowre, as *Perdiccas*, *Crateron*, *Lysimachus*, which had some part of Alexanders dominions. *Theodoret* interpreteth it of other strangers of forren nations: as in the raigne of some of the posteritie of the first successours of Alexander, the Parthians fell away from the kingdome of Syria and Babylon, by the instigations of *Arsaces* a Persian, of whome the kings of Persia a long time after were called *Arsacidæ*. But neither of these expositions can stand here: not the first, because before in this verse, mention is made onely of the diuision of the kingdome into the fowre winds: so that we are referred onely to that famous diuision of the kindome into fowre parts, and to none other: not the latter, because that falling away of the Parthians was well nie an 100. yeares after Alexanders death, in the time of Seleucus grandchild to Antiochus the sonne of Seleucus Nicanor, as *Iustine* writeth, *lib.* 41. By *others* then, here are meant none els, but those fowre generall captaines, who diuided Alexanders kingdome among them: yet it shall not be amisse here somewhat to touch the petie diuisions of the kingdome, before it grew into fowre parts, and of Alexanders seuerall captaines, with their endes.

14. Quest. *Of the petie diuisions of Alexanders kingdome among his seuerall captaines, before it grew into fowre, and of their mutuall dissension.*

Three things here shall be briefly touched concerning Alexanders captaines, 1. of their seuerall diuisions. 2. of their ciuill warres, which they made one with an other. 3. of their bloodie endes.

1. After that Alexanders captaines had by a generall consent chosen officers for the whole kingdome, *Aridæus* was appointed Viceroy during the nonage of Alexanders children: *Perdiccas*, protectour, whome Antipater afterward succeeded in that place: *Seleucus* generall for the armie: *Craterus* Treasurer: then they sorted the seuerall Prouinces among them: Ptolomeus had Egypt, Laomedon Syria, Philotas Cilicia, Antigonus Lycia, Pamphylia, and Prygia the greater, Cassander Caria, Menander Lydia, Leonatus Phrygia the lesse: Eumenes Cappadocia and Paphlagonia, Philon Media. *ex Curtio.* Lysimachus Thracia, Antipater Macedonia. *H. Br.* And *Iustinus* maketh mention beside of others: to Nicanor called Seleucus, were committed the Parthians, to Amyntas the Bactrians, to Neoptolemus the Persians, to Peucestes the Babylonians, to Philippus the Hircanians. And the other Prouinces remained vnder their gouernment, which held them Alexander yet liuing. Thus Alexanders Empire beeing distributed among so many petie gouerners, 15. or 16. in all, could not long so continue vnder so many masters, but they presently fel at variance among themselues. And in this respect *Demades* wit[illegible] compared Alexanders armie when he was dead, to Cyclops the huge gyant when he had lost his eye: for as that huge bodie wanting light to direct it, hit here and there, and could not guide it selfe: so this vnruly companie wanting a guide, dashed one vpon an other, as a shippe without a pilote runneth vpon the rocks and sands.

2. We are in the next place then briefly to see the ciuill dissention and warres which were mooued among these captaines.

1. The first warre was begunne thorough the ambition of *Perdiccas*, who beeing in greater authoritie then the rest, intended to marrie *Cleopatra* Alexanders sister, and so to take vpon him the gouernement: which his purpose that he might the better atchieue, he first enterpriseth to remoone the lettes and impediments: and sendeth Eumenes against Antipater, and Antigonus, and he himselfe goeth against Ptolome into Egypt: but he was slaine of his owne souldiers: and not long after Alcetas his brother, and his sister were slaine also: and this was his ende, who was the first beginner of sedition.

2. After this a second stirre beganne betweene Eumenes, and Antigonus: in which bat-

tell Neoptolemus and Craterus were slaine, and Eumenes was betraied by his souldiers vnto Antigonus, whome he killed.

3. Then *Cassander* after he had most treacherously extinguished Alexanders familie, quarrelleth with Antigonus, from whome he would haue taken certaine cities in Asia, and ioyneth with Ptolome, and Seleucus, who feared Antigonus greatnes: but Antigonus vanquisheth Cassander, and maketh him to restore the cities in Asia.

4. After this Antigonus setteth vpon Seleucus, and Ptolome: but first he was ouercome by Ptolome at Tyrus, who tooke Demetrius Antigonus sonnes pauilion, with all the princely furniture, but restored it againe: afterward Demetrius surprized *Cilles* one of Ptolomes captaines, and 8000. men, but returned them safe to Ptolome, to requite his former humanitie and kindnes.

5. Then followed a soare battell betweene all of the chiefe captaines remaining, not farre from Ephesus: on the one side were Seleucus and his sonne Antiochus, Lysimachus, and Ptolomes forces: on the other Antigonus: the night before the battell, Antigonus had a vision, wherein Alexander appeared, saying vnto him, that now he would goe vnto his enemies: whereby Antigonus vnderstood, that hauing beene hitherto victorious, he should be ouercome now: And so it fell out, for as he pursued Antiochus in battell, he was slaine by Seleucus horsemen, beeing almost 80. yeare old: his sonne fledde to Athens, and renewed the warre, but he was taken by Seleucus, and long suruiued not his father: then the rest diuided the kingdome of Antigonus among them.

6. The last battell betweene Alexanders captaines, was betweene *Lysimachus* and *Seleucus*. This Lysimachus was a man of valour: for beeing familiar with Callisthenes, whome Alexander killed, he was commanded to be cast vnto the lyons: but he killed the lyon, and so escaped: for which his valour he was afterward much made of by Alexander. But this Lysimachus among his vertues, had enormous vices: he married two sisters, and had children by them both, but the one killed the others child: the mother for succour fledde vnto the other kings allied vnto her: hereupon beganne the quarrell betweene Lysimachus and Seleucus: but Lysimachus beeing ouercome, was slaine. *Melanct. ex Pausan.*

3. In the last place let vs take a view of their bloodie endes. *Perdiccas* first killed Meleager: Ptolome killeth *Cleomenes* Perdiccas friend: and Perdiccas himselfe is slaine of his owne souldiers, going against Ptolome. *Craterus* and *Neoptolemus* are slaine in battell: Philotas killeth Phiton: and he with *Eumenes* are slaine by Antigonus: *Antigonus* fighting against Seleucus is killed: Lysimachus by *Seleucus*, Seleucus is slaine by Ptolome Ceraunus brother to Ptolome Philadelphus then raigning in Egypt: and the same *Ceraunus* not long after was slaine by Brennus: Demetrius Antigonus sonne rooteth out the house of Cassander: and so he and his posteritie held the kingdome of Macedonia, vntill the Romans possessed it. And this was the ende of Alexanders captaines.

15. Quest. *Why the Angel prosequuteth the storie onely of the king of the South, and of the North, omitting the rest.*

Two reasons may be yeelded hereof. 1. The other kingdomes, the one of Asia the lesse in the North to Egypt, which fell vnto Antigonus, after he was slaine and vanquished by Seleucus, was diuided among the other captaines, and so it was extinguished: and the other kingdome of Macedonia in the West, was translated from Cassander and his posteritie, vnto Demetrius the sonne of Antigonus: neither was it in power answerable vnto the other two kingdomes, of Syria, and Egypt: and therefore these onely are mentioned: for vers. 5. the Angel speaketh onely of two mightie kingdomes, which should preuaile aboue the rest.

2. An other reason is, Iudea stood in the middes betweene these two kingdomes of Syria and Egypt, by which occasion, these kings waging battell one against an other, *Iudea* beeing in the middes, went to wracke betweene them: *Melancthon.* And sometime the Iewes fauoured one, and sometime an other, and then the aduerlarie part still afflicted them: and thus betweene these two kings were the Iewes molested the space of three hundred yeares. *Lyranus.* And a third cause there was of trouble vnto the Iewes: sometime the Ptolomies of Egypt challenged the gouernment and soueraignitie of Iudea, some-

time

time the kings of Syria: but in the laſt ſociall warre againſt Antigonus it was agreed, that the moſt part of Iudea ſhould belong vnto the Seleucians, as Antiochus the great alleadgeth in an embaſſage ſent vnto Ptolome Philopator king of Egypt: *Polyb. lib. 5.* Therefore mention is made onely of theſe two kings, becauſe they onely had to doe with the people of God: and as *Hierome* ſaith, *ſcripturæ propoſitum eſt, non externam abſque Iudæis hiſtoriam texere*, it is the intent and purpoſe of the Scripture, not to follow a forren hiſtorie without reſpect vnto the Iewes. And *Ioſephus* hereof thus writeth, *Antiocho magno in Aſia regnante, &c. While Antiochus the great raigned in Aſia, Iudea was continually troubled and Cœleſyria: for while he had warre with* Ptolomeus Philopator, *and his ſonne Epiphanes, whether he did ouercome, or were ouercome, they went to wracke, euen like vnto a ſhippe driuen to and fro of the windes: inter proſperam & aduerſam Antiochi fortunam iactata eſt, Iudea was toſſed vp and downe betweene the proſperous and aduerſe fortune of Antiochus. Ioſeph. lib. 12. antiquit. c. 3.*

16. Queſt. *Of the Kings of Egypt, and Syria, of whome Daniel propheſieth in this Chapter.*

The kings of Egypt which ſucceeded one another after the diuiſion of Alexanders kingdome into foure parts, were theſe:

1. *Ptolomeus* the ſonne of Lagus, called Ptolomeus *Soter*, which ſignifieth a ſauiour; becauſe he reſcued diuers kings that fledde vnto him for ſuccour, as *Seleucus*, and Pirrhus king of Epyrus: but he contrarie to his name made hauocke of Syria and Iudea.

2. Ptolomeus *Philadelphus*, ſo called, either becauſe he married his owne ſiſter, or by the contrarie, becauſe he killed two of his brothers. *Iun. in commentar.*

3. Ptolome *Euergetes*, a benefactour: he was a great fauourer and patron of learning, as his father was: the Egyptians called him a benefactour, becauſe he brought home the images from Babylon which Cambyſes had carried away.

4. Ptolomeus *Philopator*, ſo called by the contrarie, for he killed his father, mother, and brother.

5. Ptolomeus, ſurnamed *Epiphanes*, that is, the famous or renowned.

6. Ptolomeus Philometor, which ſignifieth a louer of his mother, or beloued of his mother, by the contrarie, for his mother hated him.

7. Ptolomeus Phyſcon, ſo called of his great bellie.

8. Ptolome *Lathurus*, ſo named becauſe beeing exiled by his mother, he ſecretly practiſed to returne againe.

9. Ptolome *Auletes*, ſo ſurnamed the piper, becauſe he would publikely in his princely habit contend with fidlers and pipers, to exceede them in fidling and piping.

10. He left behind him his ſonne Ptolome Dyoniſius, and Cleopatra: this Dyoniſius cauſed Pompey to be killed, that fledde thither for ſuccour, beeing ouercome of Ceſar: who becauſe he afterward practiſed againſt Iulius Ceſar, was by him commanded to be ſlaine, and the kingdome was giuen to Cleopatra his ſiſter, who afterward married to *Antonius. ex Melanct. Bulling.* And theſe were the Egyptian kings, vntill the Romanes reduced it into a Prouince after the death of *Antonius* and *Cleopatra*.

Theſe alſo were the kings of Syria, called the kings of the North.

1. The founder and beginner of this kingdome was *Seleucus* ſurnamed *Nicanor*.

2. Next vnto him was Antiochus ſurnamed *Soter*, a ſauiour.

3. Then Antiochus called *Theos*, which ſignifieth God, becauſe he required diuine honour to be giuen vnto him, *Bulling.* or, as *Panſanias*, he was ſaluted by that title of the Mileſians for expelling their tyrants.

4. Seleucus Callinicus, which ſignifieth an excellent warrier, the ſonne of Antiochus Theos by Laodice: his brother Antiochus *Hierax*, ſo tearmed for his rapacitie, raigned together with him in an other part of the kingdome.

5. Seleucus Ceraunus, that is, a flaſhing or lightning, was the next, but he raigned not long, therefore by ſome he is omitted, as *Hugo Card. Melanct.*

6. Antiochus ſurnamed *Megas*, the great, ſucceeded his brother Ceraunus.

7. Then Seleucus Philopator (ſo called, becauſe his father loued him) raigned: but not long.

8. Antiochus Epiphanes, the famous, by the contrarie, for he was of a baſe nature, and

deſpiſed, v. 2. or rather as ſome call him *Epimanes*, the madde or furious Antiochus, ſucceeded *Philopator*.

Thus farre the prophecie of Daniel is extended to the 8. king of Syria, which was *Epiphanes*, and to the 6. of Egypt Ptolome Philometor. At theſe the propheſie ſtaieth, becauſe the principall intendement of this propheſie is, to foreſhew the troubles, which the people of God ſhould endure vnder *Antiochus Epiphanes*: and this propheſie there ending, ſignifieth that the comming of the Meſſiah was not farre off: and beſide after this time, when ſuch hauocke was made of the people of God by Antiochus, the kings of Syria (as a iuſt recompence for their crueltie againſt Gods people) did one cut an others throat, and ſo the kingdome by ciuill diſſention was rent a ſunder, vntill it came vnto the Romanes. Theſe then were the kings that ſucceeded Epiphanes.

9. Antiochus Eupator Epiphanes ſonne, whome Demetrius his vncles ſonne killeth.

10. Demetrius ſucceedeth, whome one Alexander faining to be Epiphanes ſonne, killeth, and vſurpeth the kingdome by Ptolome Philometors meanes.

11. Demetrius Nicanor ſonne of the other Demetrius, killeth Alexander.

12. Antiochus Sedetes expelleth Demetrius his brother.

13. Tryphon killeth Sedetes, and is king.

14. Antiochus the brother of Demetrius called *Euſebes* for his pietie, becauſe hauing beſieged Ieruſalem in the feaſt of the Tabernacles, for reuerence of their feaſt he did forbeare them, and ſent them ſacrifices to offer, he killeth Tryphon: and he himſelfe is ſlaine in a battell by Arſaces king of the Parthians.

15. Demetrius Nicanor is reſtored againe to his kingdome.

16. One Alexander vſurpeth the kingdome, who is ouercome by Antiochus Gryphus.

17. Antiochus called *Gryphus* of his Eagles or hooked noſe, was the ſonne of Demetrius: betweene him and Antiochus Cyzicenus ſo named of the place where he was brought vp, the ſonne of *Sedetes*, was great warre.

18. Seleucus the ſonne of Gryphus proſecuteth his fathers quarrell, he killeth Cyzicenus. Thus the familie of the Seleucians by mutuall diſcord, was at the length extinquiſhed, and then *Tygranes* king of Armenia taking aduantage of this ciuill diſſention, vſurped the kingdome, and held it certaine yeares vntill he was ſubdued by Pompey. *Melanct. Bulling.*

17. Queſt. *Of the firſt Ptolome called here the king of the South.*

1. This Ptolome was held to be the ſonne of *Lagus*, but in truth he was the ſonne of *Philippus* king of Macedon, who married his mother beeing great with child, vnto *Lagus*. 2. Alexander for his ſingular valour exalted him, *Iuſtin.* for when Alexander was in daunger at *Oxydrace*, he onely of all his friends reſcued him. 3. He was the chiefe author of diuiding the Empire, and tooke vpon him the gouernment of Egypt, ſlaying Cleomenes the gouernour thereof, and he ouercame *Perdiccas*, that came againſt him with an armie. 4. After the death of Perdiccas, he recouered Phœnicia, Syria, and Cyprus to his kingdom, and by his ſonne *Megas* obtained Cyrene. *Pauſan. in Attic.* 5. He reſtored Pirrhus king of Epyrus to his kingdome, and Seleucus expelled by Antigonus, fleeing vnto him for ſuccour. *Hierome.* 6. But he was cruell to the Iewes, inuading them vpon the Sabbath day, when they ſuſpected nothing, and carried many of them away captiue: but afterward he became more indifferent toward them, giuing them the like priuiledge in Alexandria, as the Macedonians had. *Ioſeph. lib.* 12. *antiquit.* 7. He raigned well nie fourtie yeares after Alexanders death, and died in the 124. Olympiad, (as *Polybius* writeth) in the ſame yeare that Lyſimachus, Seleucus, and Ptolome Ceraunus likewiſe ended their daies. 8. He left behind him Philadelpus, Ceraunus, and other children beſide. *Pauſan.* And this was the king of the South (that is of Egypt, which was South to Iudea,) which (the text ſaith, v. 5.) *ſhall be mightie.*

18. Queſt. v. 5. *One of his Princes ſhall preuaile, who is meant hereby.*

1. *Hierome*, whom *Lyranus*, *Hugo Card.* *Pintus* follow, vnderſtand this to be Ptolome Philadelphus, who ſucceeded Ptolome Lagi, and grew to be mightier then he: he had 200. thouſand footmen, and 20. thouſand horſemen, 15. hundred ſhippes of warre, and 1000. ſhippes

ſhippes for burthen: ſo *Hierome*.

2. *Iunius* in his commentarie, and in his annotations is of the ſame opinion, that the pronoune (his) hath reference to the king of the South before named: and by *Princes*, vnderſtandeth ſonnes: as Dauids ſonnes are ſaid to be his chiefe Princes, 2. Sam. 8. And they are called Princes, rather then ſonnes, becauſe they were not the legitimate ſonnes of Ptolome. And beſide this Philadelphus, after the manner of the Perſians, married his owne ſiſter *Arſinoe*, ſo that the children which he had by her, were rather called his Princes, then ſonnes: *Iun. in comment.r.*

But the words of the text following, *he ſhall prevaile aboue him*, (or, as ſome read) *againſt him*, *G.B.* will not beare this ſenſe: for theſe words doe implie a contention, which ſhould be the greater: but this was not betweene the father and the ſonne: rather Ptolome the father made his ſonne great, beeing his younger ſonne he appointed him to be heire of the kingdome, and as *Iuſtine* ſaith, reſigned vnto him the kingdome beeing yet aliue, thinking it to be a greater honour to be a kings father, then the king: neither can it be ſhewed, that this Ptolome more enlarged the kingdome, then his father had done.

3. Therefore, by *one of his Princes*, is rather to be vnderſtood, one of *his*, that is, Alexanders Princes, and that was *Seleucus Nicanor*, who was king of Babylon and Syria, which was North to Iudea: ſo *Melanct. Vatabl. Calvin, Oſiand. Bulling. Geneveſ. B. Polanus.* 1. This *Seleucus* was of ſuch ſtrength, that when a wilde bull, as Alexander was ſacrificing, brake looſe, he held him by the hornes alone and ſtaied him, whereupon he gaue the hornes in his armes: which doth fitly anſwer vnto the deſcription of the fourth beaſt with tenne hornes, c. 7. 8. which ſignified the kingdome of the Seleucians, *Appian. in Syriac.* it is ſaid, that Seleucus and his poſteritie had naturally the ſigne of an anchor in their thigh, *Melanct.* 2. This Seleucus ouercame Antigonus, though he were before by him expelled out of Babylon: and he diuided his kingdome: likewiſe he cauſed his ſonne Demetrius to yeeld himſelfe vnto him: he alſo ſlue valourous Lyſimachus, who in Alexanders time, being caſt vnto a lyon, ſlue him. 3. He much enlarged his kingdome: he raigned ouer Babylon, and Media, Meſopotamia, Armenia, Cappadocia: and ouer the Perſians, Parthians, Arabians, Bactrians, Hyrcanians: and poſſeſſed all from the borders of Phrygia euen vnto the riuer Indus: and paſſing ouer that riuer, he likewiſe warred with *Sandracotus* king of the Indians: neuer any poſſeſſed more countries in Aſia then this Seleucus, onely Alexander excepted. *Polan.* 4. He builded many goodly cities, ſixteene of them he called after his fathers name *Antiochia*, ſixe by his mothers name *Laodicea*, nine after his owne name, *Seleucia*: three by his wiues name *Apamea*, and one *Stratonica* by his other wiues name: the moſt famous of theſe cities, which afterward continued, were two called by the name *Seleucia*, one by the Mediterranean ſea, the other by the riuer Tygris: Laodicea in Phœnicia, Antiochia vnder Libanus, and Apamea in Syria. Many other cities he called by Greeke or Macedonian names: as *Berrhea, Edeſſa, Perinthus, Maronea, Callipolis, Achaia, Pella, Amphipolis, Arethuſa, Cholcis, Lariſſa, Apollonia*: In Parthia *Sotera, Calliope, Hecatompolis, Achaia*: in India *Alexandropolis*: in Scythia *Alexandreſcota*: So that *Seleucus* dominion was ſtightier and larger, then the kings of the South. *H. Br. in Daniel.* 5. This Seleucus was ſomewhat equall and fauourable toward the Iewes: he did enfranchiſe them in all his cities which he builded in Aſia and Syria, with the ſame priuiledges which the Macedonians had, *Ioſeph. lib.* 12. *c.* 3. which he did to make them his friends againſt Ptolome Soter. 6. But at length he was circumvented, and ſlaine by Ptolome Ceraunus, brother to Ptolome Philadelphus. *Melanct hon.*

19. Queſt. *That this kingdome of the North is the ſame which Ezekiel calleth Gog and Magog.*

That Ezekiel, c. 38. and Daniel here agree in their deſcription of the ſame kingdome, may appeare by theſe reaſons. 1. becauſe the kingdome of Gog is alſo there called the kingdome of the North, Ezek. 38. 15. *Come from thy place out of the North parts, thou, and much people with thee*: and here alſo he is called the king of the North. 2. The nations which doe accompanie *Gog*, as *Magog, Meſhech, Gomer, Togarmah, Pharas, Put*, the Hebrews themſelues vnderſtād to be the nations inhabiting, *Cappadocia, Galatia, Iberia, Armenia*: all which were vnder the command and obedience of the king of the North. 3. The building of cities throughout thoſe countries, and the calling of them by the names of the Seleucians, and their kinred, are euident arguments of the ſoueraigntie which they had ouer thoſe nations: ſo that

we neede seeke no further for that great Gog, whome Ezekiel speaketh of. 4. And further, as Ezekiel propheſieth, c. 38. 23. that after the ouerthrow of Gog, the Lord would be magnified and ſanctified among many nations, which was performed by the comming of the Meſſias: ſo it came to paſſe: for not long after the deſtruction of this kingdom of the North, and the ende of that familie of the *Seleucians*, Chriſt came into the world. And this is the common opinion of the Hebrewes, as *Ab. Ezra*, and *Kimhi* teſtifie, that after the ouerthrow of Gog, Meſſiah ſhould raigne. 5. Wherefore ſeeing this Propheſie is fulfilled alreadie, they are deceiued, which deferre the fulfilling of Ezekiels propheſie vntill the ende of the world, wherein they giue great aduantage vnto the Iewes, who thinke that their Meſſiah, when he commeth, ſhall vanquiſh the power of Gog and Magog. *H. Br. in Daniel.*

20. Queſt. *Of the firſt variance betweene the king of the South, and the king of the North: and of their ioyning together againe.*

v. 6. *In the ende of the yeares they ſhall be ioyned together againe.* 1. It is euident then that firſt the league made betweene the firſt kings of the North and South *Ptolome Lagi*, and *Seleucus*, was afterward broken: which was vpon this occaſion: *Antiochus Soter* ſucceeded *Seleucus*, and married his fathers wife *Stratonica*, by the aduiſe of Eraſiſtratus his Phyſitian, by whome he had iſſue Antiochus Theos: *Megas* the brother of *Philadelphus* king of Egypt, married a daughter of this *Soter*, by which occaſion *Megas* claiming to be king of Cyrene, which his father made him gouernour of, was aided by his father in law againſt *Philadelphus*, and ſo the truce was broken.

2. Then *Philadelphus* to accord this diſſention, giueth his daughter *Berenice* to wife to Antiochus ſurnamed Theos, the ſonne of Soter: and Philadelphus accompanied her vnto Peluſium, giuing vnto her a rich dowrie of ſiluer and gold, whereupon ſhe was called *Phernophoras*, of her great dowrie.

3. But this coniunction did not long hold: for Antiochus Theos had a former wife Laodice, by whome he had two ſonnes, *Seleucus Callinicus*, and *Antiochus Hierax:* whome he did repudiate, and tooke *Berenice* to wife, by whome he had a ſonne. But not long after Laodice with her ſonnes were receiued to fauour; which Laodice, ſuſpecting the inconſtancie of her husband, poiſoned him: and her ſonne Callinicus tooke Berenice, and her ſonne, and all her companie, and put them to the ſword: wherupon the quarrell was renewed betweene the kings of the North and South. *Appianus in Syriac.* thinketh that theſe were two ſiſters, Laodice and Berenice both daughters to Philadelphus: but that is not like, becauſe the text ſpeaketh but of the kings daughter (not daughters) of the South, that ſhould come to the king of the North.

4. Thus haue we the meaning of theſe words, *ſhee ſhall not reteine the power of the arme:* ſhee, namely *Berenice*, ſhould not long continue in grace and fauour with Antiochus, who was as an arme to embrace the two kings together: *neither ſhould he continue and his arme:* ſome read, *and his ſeede. L. Calvin.* becauſe *vau* is wanting in the latter word, whereas *zeroagh* with *vau* ſignifieth an arme, which word was vſed before: but it is an vſuall thing in the Hebrew tongue ſometime to expreſſe, and ſometime to ſuppreſſe that letter: *Lyranus* expoundeth it of Berenice and her ſeede: but that can not be, for the verb is put in the maſculine: ſome referre it to Antiochus, that he ſhould not ſtand with his arme: he ſhould caſt off Berenice, who was ſuborned as an arme to bind them together, *Iun.* but it may better be referred to Philadelphus, that he ſhould not long continue after, nor this his arme (his daughter) which he vſed as a band of peace: *but ſhee ſhall be deliuered to death:* for Callinicus tooke Berenice and all her companie, and put them to death, before they could be reſcued: *and her ſonne, Iun. Polan. Lat.* rather then he which begate her. *Geneuenſ. Vatab. And he which had comforted her,* or made her *mightie in his times*, that is, Antiochus Theos, who had before aduanced her, and caſt of *Laodice*, ſhould not continue: for his wife poiſoned him. *Oſiand. Polan.* ſome vnderſtand it of thoſe which tooke her part, *Iun.* but becauſe it is put in the ſingular number, and mention is made before of thoſe which *had brought* her out of Egypt, and ſo attended on her, the former ſenſe is better.

5. Thus we ſee fulfilled, that which was reuealed long before vnto Nabuchadnezzer, c. 2. 43. that they ſhould mingle themſelues with the ſeede of men, but they ſhould not ioyne one with an other, as yron cannot be mixed with clay: this place therefore ſheweth, that that viſion of the yron and clay legs is vnderſtood of the two kingdoms of the North & South.

21. Queſt.

Queſt. 21. *What king of the South this was whoſe daughter came to the king of the North.*

1. It is agreed that this was *Ptolome Philadelphus*, as is before ſhewed, but ſome miſtake *Ptolome Ceraunus* for *Philadelphus* his brother, affirming that this *Philadelphus* killed *Seleucus*, that had ſlaine *Lyſimachus*, that had married his ſiſter *Arſinoe*, *Oecolamp.* whereas it was *Ceraunus* not *Philadelphus* that killed *Seleucus*.

2. This *Philadelphus*, was the ſonne of *Ptolome Lagi*, by his ſecond wife *Berenice*: he had other ſonnes by *Euridice* his firſt wife the daughter of *Antipater*, but he diſinherited them, and for loue of his wife *Berenice* he made *Philadelphus* his youngeſt king, as *Iuſtine* ſaith, while he liued; but as *Pauſanias*, it was a little before his death: he killed two of his brothers that he might be more ſecure in the kingdome, and therefore was called by the contrarie *Philadelphus*, a louer of his brethren, *Iun.*

3. He had an other enormous fault beſide, he married his owne ſiſter *Arſinoe*, who died before ſhe was deliuered of child, and afterward had children by an other *Arſinoe* daughter of *Lyſimachus*: of the firſt *Arſinoe*, was the region *Arſinoitis* called, *Pauſan. in Attic.*

4. This *Philadephus* was exceeding rich, as is partly touched before: *Hierome* here writeth, that he had 200. thouſand footemen, and 20. thouſand horſe, 400. elephants, and 1500. long ſhippes of warre, and a 1000. ſhippes of burthen: he receiued yearely out of Egypt 14. thouſand and eight hundred talents of ſiluer, and 15. thouſand meaſures of wheat, called *artaba*, which conteyned 3. buſhels and almoſt an halfe: and leaſt this might ſeeme incredible, that Egypt ſhould affoard yearely ſo great a tribute, *Strabo lib.* 17. reporteth out of *Cicero* in one of his orations, that *Ptolome Auletes*, who was but a remiſſe and negligent Prince, receiued yearely 12. thouſand and 500. talents of ſiluer.

5. This king is commended for his ſingular loue of learning, whom *Tertullian* affirmeth in *Apologet.* to haue beene moſt learned himſelfe: he founded a famous librarie at *Alexandria*, whereof *Demetrius Phalereus* had the ouerſight: he cauſed the Scriptures to be tranſlated into the Greek tongue by the 70. interpreters, whom Eleazar the high Prieſt ſent vnto him: which booke was carefully kept in the kings librarie, wherein were many thouſand bookes: for the queſtion beeing asked by him of Demetrius, how many thouſand bookes he had gathered together, he anſweared he had gotten 200. thouſand, but ſhortly he would make them vp 500. thouſand, *Perer.*

6. This *Philadelphus* was verie beneficiall to the Iewes: he redeemed an 120. thouſand of them, that were ſlaues in Egypt, and ſent them home, and beſtowed many rich gifts vpon the Temple at Ieruſalem, *Ioſeph. lib.* 12. *antiquit. c.* 2.

Queſt. 22. *Of the tranſlation of the Septuagint, which was procured by this Ptolome Philadelphus.*

Seeing mention is made of the acts of this *Ptolome Philadelphus*, among the which the moſt famous was the tranſlating of the Hebrewe Scriptures into the Greeke tongue, it ſhall not be amiſſe to inſert ſomewhat concerning that tranſlation.

1. It is euident that the tranſlation which goeth vnder the name of the *Septuagint*, in many places is verie corrupt, and varieth from the originall: as *Pagnin* ſheweth, *Iſagog. c.* 9. And as it is euident, Gen. 5. and 11. they fained a 1350. yeares more, and Gen. 11. they put in *Cainan* one more then the originall text hath: and they make but 70. perſons to deſcend into Egypt with Iaakob, to anſwer vnto the 70. languages, which they thinke to haue beene ſpread ouer the earth, Gen. 10. *Hierome* thinketh, that the ſpeciall principles of our faith, they either omitted in their tranſlation, or interpreted after an other manner, to the intent to conceale the ſecrets of their faith.

2. *Ireneus*, *Iuſtinus*, *Chryſoſtome*, *Hilarie*, *Auguſtine* doe aſcribe verie much vnto this tranſlation, and thinke that the interpreters were put into ſo many ſeuerall celles, and yet agreed together, except only in ſome certaine places: But *Hierome prafat. in pentateuch.* thinketh that to be a fable of their 70. celles at *Alexandria*.

3. But there is great vncertaintie beſide: 1. *Hierome* writeth, that it is the generall opinion of the Iewes, that the *Septuag.* onely tranſlated the 5. bookes of Moſes, in 5. cap. Ezech. 2. And there were diuerſe copies of the *Septuagint*: *Alexandria* and all Egypt followed *Heſychius* copie: *Conſtantinople* and all vnto *Antioch*, vſed *Lucianus* edition: And the middle Prouinces betweene them, preferred the tranſlation amended by *Origen*, and ſet forth by *Pamphilus*, *Hierome prafat. in Paralip.* 4. And beſide the tranſlation of the *Septuag.*

whereof there were so many editions, there were other translations of the Scriptures into the Greeke tongue, as by *Aquila*, *Symmachus*, *Theodotian:* wherefore in so great varietie and vncertaintie of translations, the most sure way is, to haue recourse vnto the originall, as *Hierome* and *Augustine* doe well aduise, *ex Bulling.*

Quest. 23. *Who was the bud of her rootes*, v. 7. *and of his exploits.*

1. *Theodoret* giueth this interpretation here: these warres here prophecied of he vnderstandeth of the warres betweene *Ptolomeus Philopator* and *Antiochus* the great: by one of his captaines before spoken of, v. 6. he would haue vnderstood *Scopas* generall of *Philopators* armie, who wunne diuerse places out of *Antiochus* iurisdiction, and ioyned them to his kingdome: After this *Ptolome* gaue his daughter in mariage vnto *Antiochus:* but she was returned home againe: yet there came a bud of her, she had a sonne that became an enemie vnto her father.

Contra. This exposition cannot stand. 1. the warres betweene *Antiochus* the great, and *Philopator* are afterward spoken of in this chapter. 2. It is vnlike that one of his captaines should be said to be greater then the king himselfe: seeing all his endeauour was to aduance the honour and dominion of the king. 3. neither did the king of Egypt giue his daughter to *Antiochus* the great: but he gaue his daughter *Cleopatra* in mariage to *Ptolome Epiphanes.* 4. beside this bud here spoken of inuadeth the kingdome of the North, whereas *Theodoret* vnderstandeth this bud to rise vp an enemie to the king of the South.

2. This then is the true interpretation. 1. This bud of her, that is, *Berenices* rootes, was *Ptolome* surnamed *Euergetes*, her naturall and Germane brother: who rose vp to reuenge his sisters death. 2. He came with an armie and inuaded Syria, and wunne the strong holds: many cities abhorring the cruell fact and patricide of *Callinicus* reuolted, and submitted themselues to *Ptolome:* who tooke possession of the countrey, and caused himselfe to be crowned king. 3. but hearing of some commotion in Egypt, he returned, and carried away with him many nobles captiues, and a verie great spoile beside, 40. thousand talents of gold, and many pretious vessels, and 2500. images of their gods, and among them those, which Cambyses before had carried out of Egypt, whereupon the superstitious Egyptians called him *Euergetes*, benefactor, *Hierome.*

3. After *Ptolome* was returned, *Seleucus* prepared a great nauie, which was ouerwhelmed in the Sea, and he himselfe hardly escaped with a fewe of his companie, hauing nothing left of all that great preparation: in so much that his case was pitied of those which before had reuolted from him: Then he craued aid of *Antiochus Hierax* his brother, which *Ptolome* perceiuing, made peace with Seleucus for 10. yeares, *Oecol. Melanct. ex Iustin.*

4. *Hierax* seeing this, then turneth his force against his brother Seleucus: which warre tended to the ruine and destruction of them both: for *Hierax* was slaine of certaine robbers and theeues, and Seleucus died of a fall from his horse.

5. All this beeing thus reported by forren writers, *Iustin. lib.* 27. *Polybius lib.* 5. agreeth with this prophesie of Daniel, both of the preparation and expedition of *Ptolome Euergetes* against *Callinicus*, v. 7. his successe in carrying away much spoile and captiues, v. 8. and his returne into his countrey, v. 9.

6. But where it is said, v. 8. he shall continue more yeares then the king of the North: some referre it to the time of their raigne: *Caluin* saith, whom the *Geneuens.* followe, that Euergetes raigned 46. yeares: *Oecolamp.* 26. whereas *Callinicus* raigned but 20. yeares: but it is better vnderstood, that Euergetes continued diuerse yeares in this victorious estate, hauing the chiefe dominion in *Syria*, *Iun. Polan.* for this best agreeth with the former words, wherein his victorie and prosperous successe is described: And *Polybius* writeth, that *Euergetes* and *Callinicus* died much about the same time, *lib.* 5.

7. In his returne which is mentioned, v. 9. *Iosephus* writeth, that *Euergetes* comming to Ierusalem did offer sacrifices vnto God, for his great victorie, and bestowed great gifts vpon the Temple, *lib. post. aduers. Appion.* yet afterward he demaunded the ordinarie tribute 20. talents of siluer, which was detained by the couetousnesse of Onias the high Priest: *Euergetes* sent vnto him, threatening that if the tribute were not paid, he would diuide their countrey among his souldiers. Then *Iosephus* Onias sisters sonne went in the name of the Iewes in embassage vnto Ptolome, and pacified him, and grewe in great fauour with him, *Ioseph. lib.* 12. *antiquit.* c. 3.

Quest.

Queſt. 24. *Of the third battell betweene the king of the South, and the king of the North*, v. 10. 11. 12.

This battell is deſcribed in three parts. 1. the preparation made by the king of the North, and their diuerſe attempts, v. 10. 2. the reſiſtance made by the king of the South, with his good ſucceſſe, v. 11. 3. the euents, that followed vpon this victorie, v. 12.

1. The attempts made, are either ioyntly by the two ſonnes of *Seleucus Callinicus*, namely *Seleucus Ceraunus*, and *Antiochus* ſurnamed *Megas* the great: in theſe words, *his ſonnes ſhall be ſtirred vp, and ſhall aſſemble a mightie great armie*; or ſeuerally, by *Antiochus Megas* onely in the latter part of the verſe.

Firſt, *Ceraunus* and *Megas* ioyning together, partly to reuenge their father *Callinicus*, and their grandmother *Laodices* death, partly in hope to recouer Syria, out of *Ptolome Philopators* hand, who ſucceeded *Euergetes*, whom ſome thinke he killed, and therefore was called *Philopator*, that is, a louer of his father, by the contrarie: they firſt ſet vpon Ptolomies captaines, which held Syria for *Philopator*: But *Ceraunus* paſſing ouer the mount Taurus, to goe againſt *Attalus*, who poſſeſſed the countrey beyond Taurus, was ſlaine by the treaſon of *Apaturius* and *Nicanor*, in the 2. or 3. yeare of his raigne: of whom *Acheus* that went with Seleucus beeing his kinſman was preſently reuenged, and put them to the ſword, *Polybius lib.* 4. all this agreeth well with this propheeie, ſauing that *Polybius* writeth that *Acheus* went in this battell with Seleucus, and that Antiochus the great liued as yet a priuate life, not medling at all, *lib.* 5. But it is euident by this propheſie, that both the ſonnes of *Callinicus* ioyned together.

Now then Seleucus beeing dead, *Antiochus Megas* taketh vpon him the kingdome, being then, as *Polybius* writeth, not aboue 15. yeare old: two of his expeditions are here deſcribed: the one in paſſing thorugh in recouering *Syria*, and other parts of his owne countrey: the other in aſſaulting *Ptolome* at home, euen at his owne fortreſſe and munition cities in the borders of Egypt.

In the firſt expedition, *Antiochus* had two great lettes in his way, which he ouercame, firſt two brethren *Molan* and *Alexander*, contemning *Antiochus* youth, would haue vſurped all the countrey beyond Taurus: them firſt he ouercame: then he had to deale with Ptolomes captaines, which held Syria for him: but here *Theodotus* helped him, who reuolted from *Philopator*, both taking aduantage of his voluptuous and ſlouthfull life, and for that he had ſuſtained ſome diſgrace beeing called to *Alexandria*, where he was in daunger of his life: This *Theodotus* vpon theſe occaſions betraied Syria into *Antiochus* hands: And vpon this aduantage he ſtill proceeded, and recouered many cities and countreys, as *Polybius* ſheweth at large, *lib.* 5.

Then ſent *Ptolome* an embaſſage vnto *Antiochus*, ſomewhat to ſtay him, vntill he might make himſelfe ſtrong: and *Antiochus* admitted ſome parle and treatiſe of peace: But there could be no agreement, for *Ptolome* challenged thoſe countreys as belonging vnto him by right of inheritance: *Antiochus* layd claime vnto them by a former compoſition, made by *Caſſander*, *Seleucus*, *Ptolome*, when they ouercame *Antigonus*, that Syria and Paleſtina ſhould belong vnto *Seleucus*: Thus they breaking off without any concluſion of peace, *Antiochus* goeth forward, and had diuerſe conflicts with *Nicolaus Philopators* captaine both by Sea and land, and ſtill preuailing he commeth euen vnto the munition townes in the borders of Egypt, and pitcheth at *Raphia*, which was 4. dayes iourney from *Peluſium*, *Hierom. Bulling. Oecolamp. Perer. Iun. Polan.*

2. Now followeth the ſecond part of the deſcription, how *Philopator* beeing thus prouoked euen at his owne doores did come againſt *Antiochus* with a great armie, and encountred with him at *Raphia* and preuailed, as is ſhewed here, v. 11. more particularly thus is this ſtorie reported by *Polybius* and *Iuſtine*. 1. *Ptolome*, while the treatiſe of peace was in hand, hired ſouldiers out of Grecia, and gathered together a great armie of 70. thouſand footemen, and 5000. horſemen, and 73. elephants: *Antiochus* alſo came againſt him with an other great armie, of 62. thouſand footemen, 6000. horſemen, elephants 102. 2. Theſe armies meeting at *Raphia*, after certaine dayes ioyned battell: the fight was at the firſt doubtfull: for the right wing of *Antiochus* had the better, but the left wing the worſe: But at laſt the victorie fell out vnto *Ptolome*, but not without great ſlaughter of his mercenary men. 3. In the 3. booke of the Macchabes in the beginning an other circumſtance is added, which furthered the fight on Ptolomes ſide: how Arſinoe Ptolomes ſiſter, went vp and downe

the

the campe as they were in fight, calling vpon the ſouldiers, and encouraging them, promiſing to each man two pound of gold, if they got the victorie: But whether this were ſo or not, *Ptolome* obtained the victorie: and of Antiochus ſide there were 10. thouſand footemen ſlaine, and 300. horſemen, 4000. taken priſoners, and 3. elephants were killed in the fight, and two afterward died of the wounds which they had in the battell: thus according to the text, the multitude was giuen into his hands.

3. The euents which followed this victorie are rehearſed to be three. 1. the inſolencie both of *Ptolomes* armie, called here the multitude: for he had as great an armie as Antiochus: and of Ptolome himſelfe: who thinking it ſufficient that he had gotten the victorie, was content, giuing himſelfe to eaſe and pleaſure, to accept of conditions of peace, which Antiochus entreated of him: whereas, as *Iuſtine* writeth, *ſpoliaviſſet regno Antiochum, ſi fortunam virtute iuuiſſet*, he had ſpoiled Antiochus of his kingdome, if by his owne valour he had helped his good fortunes.

2. An other euent was, *he ſhall caſt downe: houſands:* which *Hierome* vnderſtandeth of his former victorie: but it may better be referred to his cruell outrage practiſed vpon the Iewes: for comming to Ieruſalem he preſſed to goe into the moſt holy place, but was gainſayed by the high Prieſt: yet he forcing to enter, was ſtriken of God, and carried away halfe dead: whereupon he afterward returning to Alexandria, gaue forth verie cruell edicts againſt the Iewes, commanding many to be killed, others to be fettred and impriſoned, and ſome to be trampled vpon vnder the camels feete, 3. Macchab. c. 7. *Bulling. Melanct. Polan.* And hereof *Ioſephus* maketh mention, that betweene Antiochus Megas and Philopator, Iudea was as a ſhip toſſed to and fro of the waues, and went to wracke on both ſides, *lib.* 12. c. 3.

3. The laſt euent is, *he ſhal not preuaile*, which was diuers waies effected: 1. for he neither preuailed againſt *Antiochus*, who eſcaped his hands, and held his kingdome ſtill, *Hierome*. 2. And notwithſtanding his rage againſt the people of God, the Lord defended them. 3. After this he gaue himſelfe to all beaſtly pleaſure: for he killed his wife and ſiſter *Euridice*: he kept both a male concubine *Agathocles*, and *Agathoclea* his ſiſter, *Iuſtin. lib.* 30. 4. And within fewe yeares he himſelfe died, *Melanct hon.*

Queſt. 25. *Of the firſt expedition of Antiochus the great againſt Epiphanes king of Egypt, v.* 13. 14.

Now followe diuerſe other expeditions and attempts of this Antiochus againſt the king of Egypt, vnto v. 18. with his ende, v. 19.

In this firſt is ſet forth his preparation, v. 13. then his ſucceſſe, v. 14. In his preparation there are three things expreſſed, the number of his armie, the time, after certaine yeares, and his great riches: for *Philopator* beeing now dead, and *Epiphanes* his ſonne left but young, whoſe tuition together with the gouernement of the kingdome was committed to *Agathocles* an infamous perſon, *Philopators* minion, by which occaſion many fell away from the king of Egypt; *Antiochus* took this to be a fit opportunity to recouer his former eſtate, both in the nonage of the young king, who was but 4. yeare old when his father died, and becauſe the Egyptians were at variance among themſelues: for they roſe vp againſt *Agathocles*, and killed him, and the ſtrumpets they hanged vp, and then ſent embaſſadors to Rome, that they would take vpon them the protection of the young king and his kingdome, to whoſe truſt Philopator dying had commended his ſonne. The Romanes twice ſent embaſſadours to Antiochus, who had inuaded diuerſe cities in Syria, belonging to the king of Egypt: but for all this Antiochus ſurceaſed not, *Hierome ex Iuſtin.* therefore it is ſaid in the text, *veniendo veniet*, he ſhall certainely or ſpeedily come, nothing could let him.

And concerning his rich preparation, this may be an euident proofe thereof: that afterwards, when he prepared in like manner to encounter with the Romanes, and at that time Hannibal beeing ouercome of the Romanes was fledde vnto him, he ſhewed vnto him his chariots and Elephants ſet forth with ornaments of ſiluer and gold, and asked him if this were not ſufficient for the Romanes, who made this anſwer, *ſatis eſſe credo Romanis hæc omnia, licet ſint auariſſimi*, I thinke theſe things may ſuffice and content the Romanes, though they were moſt couetous, &c. *Gellius in Noctib. Attic. lib.* 5. *c.* 5. his meaning was, that it would be a ſufficient pray, whereas Antiochus had asked his opinion of the ſufficiencie of his preparation.

2. Then in the ſucceſſe deſcribed, v. 14. is ſhewed, 1. the helpe that Antiochus had. 2. how he preuailed againſt thoſe factious perſons which tooke part with the king of Egypt.

1. The

1. The text ſaith, that at that time, *many ſhall ſtand vp againſt the king of the South:* which ſome vnderſtand of the Iewes which hitherto had taken part with the king of Egypt, who ſhould now ioyne with Antiochus, *Iun.* but it is better vnderſtood, of the league and confederacie which Antiochus made with *Philip* king of Macedon, that they ſhould both ioyne together againſt the king of Egypt, and part his cities among them, each of them to take the cities next adioyning, *Hierome.* which confederacie was the occaſion of warre betweene the Romanes and the ſaid *Philip:* who beeing ouercome by *Flaminius* the Conſull, loſt a great part of his kingdome, euen all the cities of Thracia, onely Macedonia beeing left him, *Melanct. Bulling.*

2. Then followeth what became of the *rebellious ſonnes of the people*, that is, the refractarie Iewes, which ſtood againſt Antiochus, and were refractarie againſt God and his laws. 1. Theſe rebellious and refractarie Iewes are well vnderſtood to be thoſe which fled with Onias (beeing expelled by Iaſon) vnto the king of Egypt, (which *Ioſephus* ſaith was *Philometor*) but by the words of the propheſie it is better referred to theſe times of Ptolome Euergetes, who gaue vnto Onias leaue to build a Temple in Egypt in the region of *Hierapolis*, about 180. furlongs from *Memphis*, which *Onias* accordingly did: making it in ſome things like, in ſome things vnlike to the Temple of Ieruſalem: So herein they are called refractarie, becauſe againſt the ordinance of God, that appointed the place of his publike worſhip onely at Ieruſalem, where they ſhould offer all their ſacrifices, yet did erect a Temple in an other place.

2. Whereas it is ſaid, *to eſtabliſh the viſion:* this alſo agreeth verie fitly: ſome vnderſtand it, of the fulfilling this preſent viſion, *Iun. annot. Polan.* but that fulfilling was againſt their will: now here their purpoſe and intendment ſeemeth to be noted: *to eſtabliſh the viſion:* and ſo Onias pretended, that herein he fulfilled the prophecie of Iſay. c. 19. v. 19. *that the altar of the Lord ſhould be in the middes of Egypt, Hierome, Pellican. Calv. Melanct.* whereas that place is vnderſtood of the ſpirituall worſhip of God, which ſhould be eſtabliſhed in Egypt at the comming of the Meſſiah, which euidently appeareth out of the ſame place: for there the Prophet ſpeaketh of a generall vnitie and concord, that ſhould be betweene *Aſſur, Egypt*, and *Iudea*, which was not now in the time of this Onias: for the *Aſſyrians* now vnder *Antiochus* were enemies to the *Egyptians*. And beſide *Euſebius* out of this verie place ſheweth, that the ſacrifices and ceremonies of Moſes law were to ceaſe: for ſeeing by Moſes lawe they were not to ſacrifice, nor to ſet vp any altar but at Ieruſalem, if that law ſhould not be aboliſhed, the propheſie of Iſay of ſetting vp an altar, that is the true ſeruice of God in Egypt, could not haue beene fulfilled: to this purpoſe *Euſebius, lib. 1. de demonſt. Euangel. c. 4.*

3. Then it followeth what ſhall become of thoſe refractarie perſons: *they ſhall fall.* 1. *Hierome* vnderſtandeth it of the deſtruction of this newe Temple, and the citie, which came to paſſe, 330. yeare after, as Ioſephus writeth, vnder *Veſpaſian* the Emperour: who when he had deſtroyed the Temple at Ieruſalem, ſent vnto *Lupus* preſident of Alexandria, to demoliſh the other Temple in Egypt, leaſt it might be an occaſion of mutinie and rebellion to the Iewes: But this *Lupus* onely ſpoiled the Temple of the ornaments thereof: *Paulinus* ſucceeding him vtterly aboliſhed the ſeruice, which the Iewes there exerciſed, and ſhut vp the Temple for euer, not ſuffering the ſame to be vſed at all: and ſo it came to ruine, *Ioſephus lib. 7. de bello Iudaic. c. 30.* But this ruine and fall here propheeied of ſeemeth to haue been preſent, to ſhew how *Antiochus* preuailed againſt them. Some vnderſtand it of the Iewes in *Paleſtina*, which rebelled againſt *Antiochus*, *Polan. Iun.* in his laſt edition: But in his firſt annotations he ſeemeth to referre it to the Iewes, whom *Antiochus* deſtroyed at his comming into Egypt.

Queſt. 26. *Of the ſecond expedition of Antiochus the great againſt Ptolomeus Epiphanes.*

v. 15. *The king of the North ſhall come, and caſt vp a mount, &c.* In this expedition, firſt is deſcribed his preparation, then his ſucceſſe.

In the preparation it is expreſſed, how he ſhould caſt vp a mount: *Iunius* and *Polanus* expound the word otherwiſe, taking it for a ſling and other engins, which were vſed in the beſieging of cities: the meaning is, that *Antiochus* ſhould beſiege the ſtrong cities of Egypt: and it hath ſpeciall reference beſide vnto the beſieging of *Scopas*, *Ptolomes* captaine, whom the king of Egypt had ſent againſt him: who encountring with *Antiochus* at *Paneas* was put

put to the worſe, and fled vnto Sidon, where *Antiochus* beſieged him with tenne thouſand men: then *Ptolome* ſent three captaines, *Eropus*, *Menocleas*, and *Damaxenus* to reſcue him: but they could not raiſe the ſiege, till *Scopas* forced by famine yeelded himſelfe. *Antiochus* alſo laid ſiege to the fortified place or tower in Ieruſalem, which he tooke by helpe of the Iewes, *Hierome ex Ioſeph. lib. 12. antiquit. c. 13.* And many other ſtrong cities did *Antiochus* take at this time in Syria, which did hold with *Ptolome* before.

2. The ſucceſſe was this. 1. concerning Egypt: *the armies of Egypt were not able to reſiſt, nor his choſen people*; that is, the armies and ſtrength of the king of Egypt, and his valiant captaines had no power to reſiſt *Antiochus*, but he ſhould do what he would. 2. Then it is ſaid, he ſhall ſtand in the pleaſant, beautifull, or excellent land, that is Iudea, ſo called, not for any terrene excellencie in it, but it was excellent becauſe of the worſhip of the true God: This land he ſhould alſo poſſeſſe, not ſo much by conqueſt, but the Iewes willingly ſubmitted themſelues vnto him: they receiued him into Samaria with his armie, and prouided prouender for his elephants: of the which their kindneſſe he wrote letters to his friends purpoſing to requite the ſame, *Ioſephus. lib. 12. c. 3.* the words then following, which ſome reade, *he ſhall conſume it with his hand, Hierome, Iun. Calv. Geneveſ.* (vnderſtanding it of the miſeries and afflictions which he brought vpon the Iewes) cannot haue that ſenſe; becauſe at this time he receiued kindneſſe at their hands, and intended to recompenſe them with the like againe, as *Ioſephus* ſaith. Some giue this ſenſe, *deficiet in manu eius*, it ſhall faile or faint vnder his hand, *Bulling.* that is, ſhall yeeld themſelues vnto him, *Vatab.* not reſiſt him, but beare the tribute which was impoſed vpon them, *Melanct.* rather this is the meaning, *conſummatio in manu eius*, conſummation ſhall be in his hand; his hand ſhall conſummate and perfect his deſire, in obtaining the land of Iudea, which willingly yeelded it ſelfe, *Polan.*

Queſt. 27. *Of the third expedition of Antiochus Megas againſt Epiphanes, v. 17.*

Here two things are declared in this third exploit: firſt the attempt of *Antiochus*, then the euent.

His attempt was partly by force, but ſeeing he could not preuaile that way, he ſeeketh to compaſſe his deſire by ſubtiltie and craft, (affecting the gouernement and kingdome of Egypt) in giuing his daughter *Cleopatra* to Epiphanes: wherein three things are expreſſed: 1. his ſubtill intent, he pretended peace and amitie, offred equall conditions of peace, *vt recta faciat*, to doe rights, as the *Latine* interpreter: ſome read, *his confederates with him*, *B. G.* but the other ſenſe is better, *Iun. Polan.* for, as *Appian* writeth, *Antiochus* feared the Romane power, and when they ſent vnto him embaſſadors to reſtore the cities which he had taken from *Ptolome*, he made anſwer, that there was amitie betweene him and *Ptolome*, and that he intended to make him his ſonne in law, *Appian in Syriac.* 2. then it is ſaid, *he ſhall giue him the daughter of women:* which *Hierome* thinketh to be a *pleonaſme*, as when we ſay, *he ſpake with his mouth:* but it ſignifieth more: *Iunius* vnderſtandeth by this phraſe, to be a virgin: *Polan.* that ſhe was *ferme lactens*, yet but young, and in a manner a ſuckling: but (though this were true) yet it is better interpreted, that ſhe was *bath naſhim*, a daughter of women, that is, of ſpecial womanhood: to the which anſwereth her name *Cleopatra*, the glorie of the countrey: *H. Br. concent.* and ſo *Vatablus* tranſlateth, *pulcherrima fœmina*, ſhe was a moſt beautifull woman, ſo alſo *Perer. a choice woman*, *Oſiand.* And together with this daughter, *Antiochus* promiſed by way of dowrie, *Cœleſyria*, *Phœnice*, *Iudæa*, and *Samaria*, the reuenues to be deuided betweene them, *Ioſeph. lib. 12. antiquit. c. 3.* It followeth to corrupt her, not, as the Latine, to deſtroy it, that is, the kingdome: or as *Perer.* readeth, to deſtroy him, that is her husband: for the pronoune affix is of the feminine gender: neither is the meaning, *to deſtroy her*, *V. G. B.* for *Antiochus* had no meaning herein to ſeeke the deſtruction of his daughter, but he corrupted her with euill counſell: for as yet neither of them were mariageable. *Hierome* ſaith, that *Epiphanes* was but fowre yeare old when he beganne to raigne, and *Cleopatra* was betrothed to him in the 7. yeare of his raigne, and married in his 13. yeare: In the meane time *Antiochus* had the keeping of her, and ſo corrupted her with euill counſell, and gaue her inſtructions how ſhe ſhould practiſe to take her husband away by poyſon, or ſome ſuch like meanes: and this is vnderſtood by corrupting her.

2. Then the euent was this, contrary to his expectation: for *Cleopatra* like a good wife tooke

tooke part with her husband, and obeied not her fathers wicked counsell: and by her means Epiphanes recouered much in *Asia minor*.

28. Quest. *Of Antiochus expedition against forren countries*, v. 18.

Here is described first his attempt, with his successe; then the euent which followed.

1. Antiochus beeing disappointed of his hope for Egypt, both because his daughter had deceiued him, and *Epiphanes* was in league with the Romanes, then he set his minde to inuade other countries, which are here called the Iles, because they were diuided from him by Sea: as *Hellespontus*, *Chersonesus*, *Euboea*: then he stroke ouer into Europe, and tooke diuers Ilands, *Rhodes*, *Cyprus*, *Samos*, *Colophon*: and so did bidde as it were open battell vnto the Romanes: which he before intending, thought to make himselfe strong, by a new alliance with forren Princes: for as he had married his daughter Cleopatra to Epiphanes king of Egypt, so he gaue in marriage his daughter *Antiochis* to Ariaratus king of Cappadocia: and a third daughter he offered vnto *Eumenes* king of Pergamus, but he refused, because of the warres which he had with the Romanes. *Appian*.

2. The euent followeth: that in the ende *Antiochus* was foiled by the Romanes, and the shame returned vpon his owne head: but first the words of the text must be opened, and then the sense considered.

1. The words are diuersly read: 1. the vulgar Latin readeth thus, *he shall cause the Prince of his shame to cease*: which *Lyranus* expoundeth of himselfe, namely, Antiochus: but he misliketh this sense, because Antiochus rather still encreased his owne shame, he caused it not to cease. 2. Then he giueth an other interpretation, *a Prince or Lord shall bring his shame vpon him*, that is God, whome he had blasphemed, shall bring him to shame. *Pererius* reiecteth this sense, because it is not found, that this Antiochus blasphemed God: wherein he is deceiued: for the contrarie is euident, that *Antiochus*, when all things went crosse against him, accused God, as though he were his enemie, *Polan.* but the word *katin* signifieth a leader, or gouerner, which is not so fitly referred vnto God. 3. *Theodoret* readeth in the (plural) *he shall cause the Princes of his shame to cease*, that is, shall vanquish diuers Princes, and put them to shame: but the word is put in the singular. 4. Some applie it to Epiphanes king of Egypt, who by his captaine *Scopas* had put Antiochus to shame, in taking certaine cities from him: *gloss. interlin. Hug. Card.* and *Pererius* misliketh not this exposition: But the truth is, that Antiochus put *Scopas* to shame, causing him to yeeld himselfe. 5. The words then, are thus to be read, *a Prince or captaine shall cause his shame to cease, beside that he shall cause his shame to returne vpon him, Polan.* that is, the shame which he offered to others shall returne vpon himselfe.

Now for the meaning of the words, two things are declared. 1. the Prince or captaine shall cause his shame to cease. 2. then it shall returne vpon his owne head. 1. First, his contumelious and opprobrious words, and acts, spoken and done against the Romanes, ceased, when first he was ouercome by *Marcus Attilius Glabrio* the Romane captaine, afterward by *L. Scipio Nasica* (accompanied with *Publius Scipio Africanus* his brother) by Sea: After this foyle Antiochus, beeing not ruled by *Hannibals* counsell, who was with him, who gaue him aduise to remoue his forces into Italie, and to occupie the Romanes at home at their owne doores, was in such feare of the Romanes, that he fled from *Chersonesus*, leauing all the furniture and prouision of his owne behind, which the Romanes surprised: then he sent Embassadours vnto the Scipios, offering to beare halfe the charges of their battell, and to relinquish all the cities which he had taken in *Ionia*, and *Aeolia*: but they made answer that they would haue all the charges of that expedition, which he had beene cause of, and he must surrender all the countrey on this side the mount Taurus: But Antiochus refusing these hard conditions, encountred with the Romanes againe, who had not aboue 30. thousand men, and he 70. thousand, in which battell he was discomfited, and lost 50. thousand men, and all his Elephants, sauing 15. which were taken aliue: and thus his proud spirit was abated, and his contumelies offered vnto the Romanes in word and deede, were at an ende.

2. Then last of all his shame was brought vpon his owne head: for vpon a second embassage he was forced to accept of most hard conditions. 1. that he should leaue all Asia on this side Taurus. 2. he should pay in present money fifteene hundred talents for the charges of the warre. 3. he should deliuer vp all his Elephants, and shippe-

so many as they should require: and should be stinted afterward for the number of his shippes. 4. he should pay yearely 12. thousand talents for tribute for 12. yeares. 5. and giue 20. hostages, whereof one should be his sonne, for the performance of these conditions: all which he vndertooke: and thus his owne shame returned vpon him: and further in disdaine, whereas he was called before, *Antiochus* the great, it grew into a byword among the Romanes, Antiochus sometime the great king. *ex Livio decad. 4. l. 8.* and *App. in Syriac.*

29. Quest. *Of the death of Antiochus the great*, v. 19.

Two things are here declared, his shamefull flight, and his shamefull ende.

1. After that he had receiued the last great ouerthrow, with the losse of so many men, he fled away incontinently, and about midnight came to Sardis: thence to Apamea, from whence he sent Embassadors, which concluded the former peace with the Romanes vpon those hard conditions. Then he betooke himselfe to the remote parts of his kingdome, to his munitions and holds, beeing in such feare, as that he durst not endure the sight of *Cn. Manlius*, who succeeded *L. Scipio*. Thus Antiochus was confined within Taurus: who in this disgrace, was wont to say iestingly, as *Tullie* reporteth in his oration *pro Deiotaro, benigne sibi à Romanis factum, &c.* he was beholding to the Romanes, who had eased him of the trouble of so great a kingdome, that he now contented himselfe with a lesse.

2. Now touching his ende, there are diuers opinions. 1. after that he had such an imposition of tribute laid vpon him, partly through necessitie, and partly of a couetous minde, he went about to robbe a Temple of their treasure: *Lyranus* thinketh it was the Temple of Naneas among the Persians, where he entring into the Temple with his companie, were hewen in pieces: as the storie is set downe 2. Macchab. c. 1. and therefore it is said here, *he was no more found, &c.* because his bodie beeing thus mangled could not be knowne: But that storie rather sheweth the ende of *Antiochus Epiphanes*, this Antiochus sonne, as may appeare by comparing that place with 2. Macchab. c. 9. see more before c. 8. qu. 33. 2. Some following *Iustine lib. 32.* thinke, that he would haue inuaded the Temple of *Iuppiter Dyndimus*, or *Dodonaus*: but he was farre off from that place, *Bulling.* 3. *Hierome* following *Strabo, lib. 16.* saith, that he with all his armie was slaine of the Elymeans, when he went about to robbe the Temple of *Iuppiter Belus*: so also *Polan.* and so it is said, *he was no more found*, because he was tumultuously killed of the rude people comming together to defend their Temple: *Calvin. H. Br. in Daniel.* and because he died in Persia, and returned not into his owne countrey. *Osiand.*

30. Quest. *Of the acts and ende of* Seleucus Philopator *the sonne of Antiochus the great*, v. 20.

First it must be agreed, who this was, who is said to rise vp in his place.

1. *Porphyrius*, as *Hierome* sheweth vpon this place, taketh this to be Ptolomeus Epiphanes king of Egypt: but as *Hierome* well sheweth, he did not succeede Antiochus the great in his kingdome, and therefore can not be saide to stand vp in his place.

2. *R. Levi* vnderstandeth here the sonne of Antiochus Epiphanes, called Antiochus Eupator, who was slaine by his vncles sonne Demetrius: and the former part of the prophesie he interpreteth of Antiochus Epiphanes: *ex Oecolampad.* But it is euident, that hitherto the Prophet hath described the acts and exploits of Antiochus, surnamed the great: for he it was, that gaue his daughter *Cleopatra* in marriage vnto the king of Egypt, as is prophesied, v. 17. And the rest of the prophesie can agree to none other.

3. Some Hebrewes, as *Hierome* also here writeth, thinke that this was *Tryphon*, which was the tutor of Antiochus sonne: but that can not be: for Tryphon followed many generations after: for after Antiochus the great succeeded in order, *Seleucus, Epiphanes, Eupator* his sonne, *Demetrius, Alexander, Antiochus*, before *Tryphon* vsurped the kingdome. He that rose vp in Antiochus place, was the 7. king of Syria, but Tryphon was the 13. or 14. *Bulling. Perer.*

4. Wherefore this that rose vp in Antiochus place, was *Seleucus* his sonne. Antiochus the great had three sonnes, Antiochus, Seleucus, and Antiochus Epiphanes: but Antiochus, beeing a Prince of great hope and towardnes, died about the same time, that his father fleeing to Apamea, sent Embassadors to the Romanes about the former conclusion of peace, not without suspition of poison: then succeeded Seleucus *Philopator*, so called because he was beloued of his father, called also *Soter. Ioseph. lib. 12. c. 4. Polan.*

Secondly,

Secondly we come to the parts of the deſcription. 1. This Seleucus acts are deſcribed, *he ſhall cauſe to paſſe vp and downe an exactor of tribute:* not *take away the exactor of tribute*, as *Vatabl.* for the word is *ghabar*, which ſignifieth to paſſe, and in *hiphil* to cauſe to paſſe. And ſo was *Seleucus* a great exactor of tribute: for beeing giuen to voluptuous liuing, he muſt needes alſo be immoderate in his expenſes: when he was admoniſhed by his familiar counſellers, that he ſhould take heede leaſt he alienated the mindes of his friends, by his immoderate taxations, he would anſwer them, that his money was his friend. This *Seleucus* is he that ſent Heliodorus to ſpoile the treaſure of the Temple at Ieruſalem, which *Simon* had bewraied vnto him: which *Heliodorus* comming thither, and offering by violence to take the treaſure away, he and his companie were terrified by a fearefull viſion: they ſaw an horſe with a terrible rider, and ſo they deſiſted from their purpoſe: ſee the ſtorie 2. Macchab. 3.

2. Then the ende of *Seleucus* is propheſied of. 1. concerning the time, *after a few daies he ſhould be deſtroied:* then can not 12. yeares be aſſigned to his raigne, as *Oecolampad.* and it appeareth 2. Macchab. 4. 7. that he liued not long after Heliodorus attempted to robbe the Temple at Ieruſalem. 2. for the manner of his death: it ſhould neither be by wrath, nor by battell, either by the generall hatred of his ſubiects, or by open warre: but it is thought that he was poiſoned by Heliodorus, and that by the practiſe of Antiochus Epiphanes his brother, who was comming from Rome, where he was left as an hoſtage, and was at Athens at that ſame time when *Seleucus* died. And this was a iuſt recompence vpon him for his ſacriledge, that he ſhould be cut off euen by him, that was an inſtrument of his impietie. *Melanct. Polan.*

31. Queſt. *Whether the reſt of this chapter be properly vnderſtood of Antiochus Epiphanes, or of Antichriſt.*

1. Some would haue this to be a propheticall narration of the acts and doings of Antichriſt, and make no mention at all of *Antiochus*, as *Polychronius:* But it is euident that many things can not be otherwiſe applied, then to Antiochus: as v. 21. *in his place ſhall ſtand vp a vile perſon*, that is, in the roome of *Seleucus Philopator*, before ſpoken of: and v. 25. it is ſaid, he ſhall ſtirre vp his power againſt the king of the South, who is vnderſtood before to be the king of Egypt: ſo that it is euident, that this is a continuance of the ſame propheticall narration.

2. Some doe applie ſome part of this propheſie vnto Antiochus, yet as a type of Antichriſt, and ſome things onely vnto Antichriſt: and theſe things are intermingled together: as Matth. 24. Chriſt propheſieth of the deſtruction of Ieruſalem, and of the ende of the world ioyntly: ſo in this place, they thinke that the manners of Antiochus and of Antichriſt are deſcribed interchangeably: *Theodoret.* So alſo *Lyranus*, who thus diſtinguiſheth of figures and ſignes: that ſome things are ſo figures, as the thing prefigured concerneth them not at all: as Pſal. 72. *His dominion ſhall be from ſea to ſea, and from the riuer to the endes of the world:* this place he thinketh onely to be true of Chriſt, and not at all to agree vnto Salomon: ſome figures are ſuch, that the thing affirmed, agreeth both to the figure, and to the thing prefigured: as, 1. Chr. 22. 10. *He ſhall be my ſonne, and I will be his father;* this was true of Salomon in part, but of Chriſt more fitly: ſo ſome things here are ſpoken of Antiochus as of a figure of Antichriſt, and ſome things onely agree vnto Antichriſt: as from the 36. v. to the ende of the chapter: But, as *Melanct hon* ſaith, *non auellam hanc partem ab hiſtoria Antiochi*, I will not pull away this part neither from the hiſtorie of Antiochus: for mention is made after that of Edom, and other nations adioyning, which is euident to be hiſtoricall.

3. Some wholly referre this propheſie vnto Antiochus, without any relation at all vnto Antichriſt, as *Hierome* here affirmeth of *Porphyrius*. But it is euident by the propheticall booke of the Reuelation, which taketh many things from this propheſie, that there is ſome relation and alluſion in this propheticall diſcourſe vnto Antichriſt.

4. Some doe make *Antiochus* a ſpeciall type of Antichriſt, and make him the image, and Antichriſt the *Archetypus*, the principall perſon repreſented and reſembled: and thinke that many things here done doe more fitly agree vnto Antichriſt, then vnto Antiochus. *Pappus.* But it is euident, that the deſcription of *Antiochus*, and his cruell outrage againſt the church of God, is principally intended by the Prophet; becauſe this propheſie was deliuered for

the comfort of the Church in those daies, to the comming of the Messiah.

5. Wherefore the literall and proper sense of this prophesie aymeth onely at Antiochus: yet so, as by way of allusion and analogie, as a common type, Antiochus example, conditions, practises, may be drawne and by way of application accommodated to decypher Antichrist. *Iun. Polan.* But these typicall applications vnto Antichrist, shall be referred vnto their proper and peculiar place among the controversies.

32. Quest. *Of Antiochus Epiphanes first entrance to the kingdome.*

Three things are orderly handled in this prophesie. 1. of *Antiochus* succeeding in the kingdome. 2. of his acts and exploits. 3. of his ende: In the handling of which things the rest of this chapter is spent: for seeing this Antiochus should be the greatest and most cruell aduersarie vnto the Iewes, and that vnder him, they should endure much miserie, it was necessarie that the people of God should afore-hand be prepared for those times.

First then his entrance to the kingdome is thus set forth, 1. by the very act of his succession. 2. by the small right which he had vnto it. 3. and by the euill meanes, which he vsed.

1. It is saide, that in his place one should stand vp: namely, *Antiochus Epiphanes* in the roome and stead of his father. 2. but his right should be small thereunto: for whereas succession vnto kingdomes is either by the naturall right of succession, or by election and consent; he came by neither of these meanes to the kingdome: for he was the younger brother, and left hostage at Rome for his father, and so he was in that behalfe neglected and despised, not designed or appointed by his father vnto the kingdome: and when his elder brother was dead, he left behind him his sonne Demetrius, who was left as a pledge for *Antiochus* at Rome, whom *Seleucus* sent for to ayd him in his warres: thus *Antiochus* was despised and neglected in respect of naturall succession. *Iun. Polan.* And in regard of his vile conditions, and loathsome vices he was despised also: so that it seemeth, he was called *Epiphanes*, famous, by the contrarie, beeing indeede despised: which name was turned by the change of a letter, into *Epimanes*, which signifieth furious, madde. *Athenæus ex Polyb.* And concerning the right of succession, which is by election, *Antiochus* wanted it likewise: as it followeth in the text, *to whome they shall not giue the honour of the kingdome:* he was not called or adopted to the gouernment by the consent of the nobles of the land: Onely he was fauoured and helped by two forren kings, *Eumenes*, and *Attalus*. 3. Then the manner is shewed how he attained to the kingdome: he at the first tooke vpon him to be the protector of the kingdome for his brothers sonne Demetrius beeing absent, vntill by flatterie he had established himselfe. He was very popular and familiar euen with meane persons: he would stand in the streetes and cast abroad money, crying out, *Let him that fortune fauoureth take it:* he vsed to wash in the common bathes, and to drinke with common persons, he would giue large gifts to whomsoeuer he met, though he had neuer seene them before: he would sport himselfe with those that attended vpon him, and hit stones at them in iest: and thus by his flatterie and popular behauiour he insinuated himselfe, and got the hearts of the people: as *Absalom* by the like meanes stole away the hearts of the people from his father. Thus *Ptolome* testifieth of this *Antiochus, lib. 1. & 5. Hypomemnat.*

33. Quest. *Of Antiochus Epiphanes his first expedition against Egypt*, v. 22, 23, 24.

Secondly the entrance of *Antiochus* into the kingdome beeing thus described, then followeth a declaration of his acts and exploits, which are of three sorts. 1. his practising against Egypt. 2. his persecution of the people of God. 3. his inuading of Egypt, Iudea, and other countries.

Three expeditions he made into Egypt: the first whereof is here described. In this first the meanes are shewed, which he should vse, partly violence, partly fraud: and the successe of them both.

His forcible and violent attempt together with the successe, is expressed v. 22. his attempt is compared to an ouerflowing flood: *Antiochus* taking aduantage of the minoritie of *Ptolomeus Philometor*, the sonne of Epiphanes by his sister *Cleopatra*, and hauing a desire to ioyne Egypt to his kingdome, commeth with a great power with chariots, horse, Elephants, and a nauie beside vnto *Pelusium*, ouerflowing like a great streame: his successe was this: First, the armes and power of the Egyptians were ouercome, the chiefe captaines of Phi-

Philometor *Enleus* and *Leneus* encountring with Antiochus betweene Peluſium and Caſium, were there vanquiſhed and ſlaine: *Hierome* out of *Porphyrius* following *Suttorius*. ſo alſo *Bulling. Melanct. Oſiand. Polan. Iun.* with others.

The ſecond part of this ſucceſſe was, *the Prince of the couenant was ouerthrowne* likewiſe. 1. which was not Ptolomeus Epiphanes, as *Hugo Cardin.* who was now dead. 2. nor yet Seleucus Philopater Antiochus brother, *Iun. annotat. H. Br. concent.* for it is ſaid before, v. 21. that Antiochus named a vile perſon, ſtood vp in his place: his brother Seleucus was now dead. 3. neither was it *Iudas Macchabeus*, as *Lyran.* for as yet Antiochus had nothing to doe with him. 4. nor yet Ptolome Philopator, as *Melanct. Oecolamp. Pellic. Vatab.* for he was yet very young, and made no couenant: and beſide the Prince of the couenant here ſpoken of was ſlaine, which is expreſſed by the metaphor of breaking: but Philometor ſuruiued, and raigned long after. 5. And to applie it with *Hierome* to Antichriſt, who ſhall faigne himſelfe to be Prince of the couenant, that is, of the law and Teſtament of God, is not proper: for if Antiochus be a type of Antichriſt, then is not this Prince of the couenant, which is ouercome by him, Antichriſt alſo. 6. Wherefore this Prince of the couenant was *Tryphon*, who was a chiefe man in compounding and making a league with Antiochus after the former ouerthrow, that he ſhould haue the tutelage of the young king of Egypt Philometor his nephew: this Tryphon the chiefe contriuer of this couenant, Antiochus cauſeth to be taken away, that he might worke his pleaſure without any let.

Then followeth his ſecond practiſe by fraud, with the ſucceſſe: firſt Antiochus hauing now committed vnto him the protection of his nephew, vnder this pretence entreth into Egypt, but with a ſmall companie, beeing not ſuſpected as an enemie, but held as a friend: and therefore it is ſaid, *he ſhall ſtrengthen himſelfe with a ſmall people*, v. 23.

His ſucceſſe by this his fraudulent practiſing was this. 1. he ſhall enter into the quiet and plentifull Prouince: for he ſetled himſelfe in Memphis in the heart of the countrey. 2. then he robbed and ſpoiled, as neuer any of his predeceſſours did in Egypt before: for he is not ſaid ſimply to doe that, which his fathers had not done, but onely in reſpect of Egypt, otherwiſe Seleucus Nicanor, their firſt founder, and Antiochus the great his father, had in other countries done more then he, *Calvin.* therefore this is no argument for *Pererius* to vnderſtand this of Antichriſt, and not of Antiochus, becauſe his predeceſſours had beene of greater power: for, as is ſaide, it is not ſimply and abſolutely ſo ſpoken, but in compariſon of Egypt onely, which he robbed and ſpoiled, as none of his fathers had done before him. *Hierom. ex Porphyr.* And theſe ſpoiles he partly carried away, partly he diſtributed them among the Egyptians, to make himſelfe ſtronger. *Iun.* 3. Then he cunningly caſt about how to get into his hand the ſtrong holds in Egypt: and therein ſhewed more cunning, then the wiſeſt among the Egyptians: he deceiued them with his wiles and politike deuiſes. *Hierom. ex Porphyr.* following *Suttorius. Iun. Polan.* But he did not long hold thoſe places in Egypt, it was but for a time, as the text ſheweth: for Philometor afterward recouered them againe.

Some otherwiſe vnderſtand this whole deſcription: that the league ſpoken of was made with Seleucus Philopator, who vpon agreement with Antiochus then hoſtage at Rome, ſent thither his owne ſonne Demetrius, to be in his ſtead: and ſo Antiochus returning firſt practiſed by the meanes of *Heliodorus* to take away his brother Seleucus, called here the Prince of the couenant. *Iun. in annotat.* And this plentifull Prouince which he inuaded, ſome vnderſtand to be Syria, *Iun. Oecolampad.* ſome *Phœnice*, where the rich citie Tyrus was, which Antiochus ſpoiled, *Melanct hon.*

But this expoſition can not ſtand. 1. Seleucus Philopator was dead before theſe things were done, and Antiochus roſe vp in his ſtead: theſe things followed then after Seleucus death. And before the Prince of the couenant is taken away, it is ſaid the armes were broken, which were the captaines with their power: but Antiochus had no open warre with his brother Seleucus, he was dead before his returne.

2. This pleaſant Prouince was not Syria, but Egypt. 1. for it is ſaide, that he did that, which none of his fathers before him: now both Seleucus Nicanor, and Antiochus the great had done greater exploits in Syria and Phenice, then this Antiochus: but none of them had ſpoiled Egypt like vnto him. 2. he held theſe ſtrong places onely for a while: but the ſtrong cities of Syria & Phenicia he held and poſſeſſed as his own, as of right belonging vn-

to him: he ſoone loſt the ſtrong cities and holds in Egypt, which Philometor recouered againe: therefore this expedition vpon the former reaſons is better vnderſtood to haue beene made againſt Egypt, then Syria.

34. Queſt. *Of the ſecond expedition of Antiochus Epiphanes againſt Egypt*, v.25,26,27,28.

In this ſecond expedition, three things are declared, 1. the attempt, which theſe kings made one againſt the other, with the ſucceſſe, v.25. and the meanes thereof, v.26. 2. the euent, which happened hereupon, v. 27. a diſſembled peace. 3. the conſequents, and ſuch matters as followed, v.28.

1. The king of the North Antiochus, ſeeing he could preuaile no longer by his fraud and deceit, who hitherto vnder colour of his protectourſhip, robbed and ſpoiled Egypt, (Philometor beeing now ſomewhat more growne in yeares) he ſeeketh now by open force to inuade Egypt: and the king of Egypt, called here the king of the South, prepareth to meete him with a great armie likewiſe: this was the preparation. But the ſucceſſe was this: the king of Egypt was not able to ſtand, he is ouercome with his armie: and the meanes which Antiochus vſed, was this: he corrupted Ptolomes captaines and counſellers with gifts, who betraied Ptolomes armie: euen his owne feed men, and courtiers, that liued vpon him, ſhould deceiue him, v.26.

2. The euent was this, that after *Philometor* was ouercome, he ſhould make ſome peace with Antiochus: but it was a fraudulent peace: where 1. their intent and purpoſe is expreſſed; both the kings hearts ſhall be to doe miſchiefe. 2. their diſſimulation, they ſhall ſpeake deceitfully at the ſame table: for *Philometor* feaſted *Antiochus*, and gaue him great gifts. 3. but the iſſue was this, nothing was effected or concluded by this peace: for the time appointed of God was not yet, v.27.

3. The ſequele was this. 1. Antiochus returneth into his countrey with great ſubſtance, partly by the gift of Ptolome, partly by ſpoiling with his armie. 2. In his returne he ſet his heart againſt the holy Couenant, that is, the people of God: for he entred into Ieruſalem beeing receiued by wicked *Iaſon*, and robbed and ſpoiled the Temple, though as yet he ſet not vp the abomination of deſolation: as is further ſhewed, 1. Macchab. 1. 18. and 2. Macch. 4. 24.

Some vnderſtand this battell to haue beene fought vnder *Euleus* and *Leneus* Ptolomes captaines, at which time *Antiochus* entred into Egypt, robbing and ſpoiling, and came to *Memphis. Iun. annotat.* 1. & 2. *edit. Oecolampad. Bulling.* But this can not be: 1. this was Antiochus ſecond voyage into Egypt, 2. Macch. 5. 1. but that battell vnder thoſe captaines was fought in his firſt voyage. 2. at this time Ptolomes captaines were corrupted, which could not be the foreſaid Euleus and Leneus, for they were ſlaine in battell. 3. hitherto Antiochus had dealt by cunning and fraud, but now he went about by force to raigne ouer Egypt, 1. Macchab. 1. 17. which he did not attempt at the firſt: for he had ſent in peaceable manner before Apollonius to the coronation of Philometor, 2. Macchab. 4. 22. 4. the kings now practiſed deceit one againſt an other: it ſeemeth then that *Philometor* was of yeares of diſcretion: but when Euleus and Leneus were ſlaine, he was vnder their tuition: this *Hierome* foreſeeing, that Philometor beeing a child could not practiſe any deceit or miſchiefe againſt *Antiochus*, thereupon ſaith, that ſome will haue it vnderſtood of Antichriſt, who ſhould firſt ouercome the king of Egypt: But Philometor was not now a very child in Antiochus ſecond expedition: he was ſomewhat growne in yeares, *Oſiand.* for this happened in the ſixt yeare of Antiochus raigne, who beganne to raigne in the 137. yeare of the raigne of the Greekes, and this was in the 143. yeare, 1. Macchab. 1. 11. 21. Wherefore I rather follow *Iunius* interpretation in his commentarie, with *Polanus*, who referre the battell of *Euleus* and *Leneus* to the firſt voyage of Antiochus into Egypt.

35. Queſt. *Of the third expedition of Antiochus Epiphanes againſt Egypt*, v.29,30,31.

Three things are here declared, 1. his attempt: he ſhall come againe againſt the king of the South: and the time is ſet downe, *at the time appointed:* which was about two yeares after, as may be gathered, 1. Macchab. 1. 30. *Bulling.* then entring into Egypt, and hauing taken Memphis, *Philometor* fled to his younger brother Phyſcon to Alexandria: and thither Antiochus followed, and beſieged the citie, *Ioſeph. l.* 12. *c.* 6.

2. Then the ſucceſſe is ſhewed, not to be like vnto the former: it ſhould not be as at the firſt,

firſt, and as at the laſt: for ſo are the words, not, *the laſt ſhall not be as at the firſt, Geneuenſ.* for two expeditions or voiages are mentioned before: then the reaſon is ſhewed of this croſſe ſucceſſe, he ſhall be ſtaied by the Romanes, which arriued there in ſhippes of Cilicia, called the ſhippes of Chittim: for *Ptolome* had ſent vnto the Romanes for aid, who ſent *Popilius*, or as ſome call him *Pompilius*, who in their name ſhould charge *Antiochus* to depart: who arriuing at Alexandria found *Antiochus* vpon the ſhore, who firſt would haue ſaluted *Popilius* with a kiſſe, being of his old acquaintance in Rome, & would with flattering words haue put off that matter for which *Popilius* came, and haue craued ſome time to conſider of it: But the couragious Romane, bid him leaue off his trifling, and vpon the ſand did with his rod make a circle before *Antiochus*, requiring his preſent anſwear before he went from that place: who, though much againſt his will, there yeelded himſelfe to obey his embaſſage: and therefore it is ſaid in the text, *he ſhall be ſorie and returne:* thus *Hierom.* out of *Iuſtin. lib.* 34. the ſame is reported by *Florus, in epitom. lib.* 45.

3. The euent was this, that this cruell Tyrant beeing diſappointed of his hope in Egypt, ſhall freat againſt the holy couenant: for in his returne he entred into Ieruſalem beeing receiued in peaceable manner at the firſt: but afterward he made hauocke of the citie, put them to the ſword, cauſed the daily ſacrifice to ceaſe, and ſet vp the abhomination of deſolation, a filthie idol in the Temple, and burnt the bookes of the lawe: as is declared, 1. Mac. 1. 57. 58.

And the meanes is ſhewed alſo how he compaſſed this his wicked purpoſe: he had intelligence by thoſe which did forſake the holy coueuant, he was brought in by the wicked counſell and practiſe firſt of *Iaſon*, then of *Menelaus*, 2. Macchab. 4. *Iunius, Polanus, Oecolampadius.*

Queſt. 36. *Of the meaning of the word Chittim*, v. 30.

1. Here are two words vſed, *tziim*, and *Chittim*, which ſome Hebrewes vnderſtand to be the Italians and Romanes, *Hierome:* but the firſt word ſignifieth ſhippes: it commeth of *tzi*, which properly betokeneth a bird, and ſo conſequently a ſhippe, which beeing vnder ſaile is like a bird that flieth. 2. *Ioſephus* whom *Theodoret* followeth, and *Vatablus*, vnderſtand the ſhippes of Chittim to be ſhippes of the Iſle Cyprus, where was a towne called *Citium*, where *Zeno* the Stoike was borne: But the word *Chittim* is more generall, then to be taken for one ſmall Iſland: and Cyprus was vnder the command of Alexandria, which nowe *Antiochus* beſieged, and therefore the ſhippes of Cyprus could not repell *Antiochus*. 3. Some take *Chittim* directly for the Romanes, as *Hierome*, ſo alſo the *Chalde paraphraſt.* and the *Tharg. Hieroſol.* ſo interpreteth that place of the Italians and Romanes, Numb. 24. 24. *the ſhippes ſhall come from the coaſts of Chittim, and ſubdue Aſſur, and ſhall ſubdue Heber:* But originally *Chittim*, are not the Italians or Romanes: for *Chittim* was one of the ſonnes of *Iauan* the father of the Grecians: as likewiſe were *Eliſha* the founder of the *Æliſeans* or *Æolians*, and *Dodanim* of the *Dodoneans*, and *Tharſhiſh* of the *Cilicians* where *Tarſus* was: all theſe were countreys belonging vnto Grecia. 4. Some thinke that *Chittim* ſignifieth both the Grecians, Macedonians, and Romanes, *Calvin:* but ſo we ſhould make it too generall a name. 5. Some vnderſtand the ſhippes of the Romanes which were kept in the coaſts of Cilicia, (where the Iſle *Cetis* was) that they might the better command the Seas, *Polan. Iun.* But that ſeemeth not to be ſo proper to call them ſhippes of Chittim, that is of *Cilicia*, becauſe they onely harboured there. 6. And it is too ſlender a conceit, to thinke that the Romane Embaſſadour came thither in ſhippes of Grecia, *ex Bulling.* as if that potent nation of the Romanes had no ſhippes of their owne. 7. nor yet is *Chittim* taken only for Grecia, for the ſhippes of Chittim came now againſt *Antiochus*, which were not the Grecians, but the Romanes. 8. Wherefore, I thinke with *Melanchthon*, that *Chittim* originally is taken for ſome countreys of Grecia, and comprehendeth alſo Macedonia: whereupon *Alexander* king of Macedonia, is ſaid to haue come from the land of Chittim, 1. Macchab. 1. 1. and the two laſt kings of Macedonia *Philip* and *Perſes*, are called kings of *Cittim*, 1. Macchab. 8. 5. And the word μακίτης, a Macedonian, hath ſome affinitie with Chittim, the firſt letter beeing added: And further *Melanchthon* ſheweth out of *Homer* how the κήτιοι, the *Citians*, came with *Telephus* the king of the Myſians to the battell of Troy, as next adioyning.

But yet though originally *Chittim* are the Grecians; which name might firſt be giuen vnto the Iſlands of Grecia, as *Cyprus*, *Rhodes*, and the ſea coaſts as of *Cilicia*, and then gene-

rally was taken for other vpland countreys of Grecia: this name also was extended to the Italians as hauing their originall from the Greekes: *Melancthon* sheweth out of *Suidas*, that *Latinus* the sonne of *Telephus* brought the *Citians* into Italie, and gaue the name to the countrey: but howsoeuer this is, it is certaine, that the Grecians came into Italie and there inhabited, whereupon it might be called *magna Græcia*, great Greece: and thus much for the word *Chittim*.

Quest. 37. *Of the persecution of the people of God by Antiochus, and the manner thereof.*

This is the second persecution raised by *Antiochus* against the people of God, the first was touched before, v. 28. the occasion of the second is expressed in the former verse, partly because *Antiochus* beeing disappointed by the Romanes, turneth his rage against the Church of God, and partly beeing thereunto induced by such amongst the Iewes as had forsaken the couenant.

In this second persecution, 1. there are declared the meanes, which *Antiochus* vsed in oppressing Gods people: which were partly the forces, and captains, and forren helps which he vsed: partly the seditions and factions among the people themselues. 2. the godly are described which shall suffer persecution, to v. 36. 3. then it is shewed, what *Antiochus* should doe himselfe, thence to v. 40.

Now in v. 3. the forren helpe is described, which *Antiochus* should vse: namely, his captaines with their forces, which are called armes: and the effects and workes which they shall doe are fowre. 1. They shall pollute the Sanctuarie. 2. then the citie it selfe, called the munition. 3. the daily sacrifice shall be taken away. 4. and the abhomination of desolation set vp.

Quest 38. *What is vnderstood by the armes*, v. 31.

1. Some of the Hebrewes by the armes doe vnderstand *Titus* that came of *Vespasian*, and was as his arme, that destroyed Ierusalem and the Temple. 2. *Oecolampadius* by the armes interpreteth the captaines of the Romanes, *Pompey*, *Crassus*, *Sabinus*, *Cumanus*, *Florus*, with others, which diuerse times made hauocke of the citie, spoiled and profaned the Temple: But the coherence of the text will allowe neither of these interpretations: for the storie of *Antiochus* still is continued: he that set his heart against the holy couenant, v. 28. is the same that fretteth against the holy couenant, beeing repelled by the shippes of Chittim, v. 30. and he that there fretteth, is the same that here polluteth the Sanctuarie. 3. Some by the armes vnderstand the towers and fortresses of the citie, which are as the armes of it, *Pintus*. But the armes are said to pollute the Sanctuarie: this cannot be properly vnderstood of the towers. 4. *Calvin*, whom *Geneuens.* followe, by the armes thinketh to be meant the faction of the wicked Iewes, that held with Antiochus, but they are spoken of in the next verse, *which shall wickedly breake the couenant*. 5. Therfore by the armes are better vnderstood *Antiochus* Princes and captaines, whom he sent to spoile Ierusalem, *Bulling. Melancth.* as *Philippus* a Phrygian, whom he left at Ierusalem, after the first taking of it, and *Andronicus* at *Garazin*, 2. Macchab. 5. 22. to them he ioyned *Bacchides*, of whom *Iosephus* maketh mention, *lib. 1. de bello Iudaic. c. 1.* And he sent also *Apollonius* two yeares after to Ierusalem, who made great hauocke and spoile of all, as is shewed, 1. Macchab. 1. and 2. Mac. 5. *Polanus*.

Quest. 38. *Of the defiling of the Sanctuarie and the manner thereof.*

Fowre wicked exploits done by *Antiochus* forces are expressed here. 1. they defiled the Sanctuarie: for they entred into it, robbed, and spoiled it; as Antiochus had done before himselfe: for he entred into the Temple *Menelaus* beeing his guide, and touched the holy vessels with his owne hands, 2. Macchab. 5. 15. and carried them away, 1. Mac. 1. 23. 24.

2. They tooke also the citie, and the munition, the strong places thereof. Some referre it to the Sanctuarie, thus reading the *Sanctuarie of strength*, so called, because it was situate in a strong place, and had the tower of Dauid adioyning vnto it, *Osiand.* or because the people fled thither as to a sure hold, when the citie was taken, *Oecolamp.* or because the people put their confidence in the Temple, as the rocke of their defense, *Bulling.* or to put them in minde that they should trust in God, who was yet their strength, although for their sinnes he suffred his Temple to be defiled for a time, *Calvin*. But it is better vnderstood of the citie,

tie, which is called the munition, becauſe of the ſtrength thereof: for as *Strabo* writeth, *lib. 16. Geograph.* it was compaſſed with a ſtrong wall of ſtone, and within was a ditch 60. foote deepe, and 200. foote wide, made out of a rocke, the ſtone hewne out made the walls about the Temple: *Apollonius* being ſent to Ieruſalem by *Antiochus*, was receiued peaceably into the citie: but being entred he went vp and downe killing and ſlaying, ſparing none: but fell vpon the Iewes (hauing an armie of 22. thouſand) vpon the Sabbath, while they were keeping their feaſt, 2. Macchab. 5. 24. 25. *Iun. Polan.* as alſo they fortified the citie of Dauid, with a great and thicke wall, and mightie towers, and ſet people to keepe it, and brought in the ſpoyle of the citie thither, 1. Macchab. 1. 35. 36. this may be well vnderſtood, (the euent ſo fitly anſwering the propheſie) to be the munition or ſtrong place here.

3. They cauſed the daily ſacrifice to ceaſe, that is, diſcontinued the ſeruice of God which was celebrated by ſacrifices in the Temple: one kind of ſacrifice is taken for the reſt: for Antiochus commanded that they ſhould forſake their lawes, and he would haue them all brought to an vniformitie, to liue according to the lawes of the heathen: likewiſe he enioyned his captaines to forbid burnt offrings and ſacrifices, and all manner of offrings in the Sanctuarie: this was accordingly done, as we may read, 1. Macchab. 1. 47.

4. Then they ſet vp the abhomination of deſolation, which 1. ſome take for the ſouldiers placed in garriſon, who were addicted to abhominable idolatrie, and brought both the citie and Temple to deſolation, *Iun. Pol.* but the ſouldiers are before ſignified by the armes, and this is one of their effects, to ſet vp the abhomination: and they were rather abhominable, not the abhomination it ſelfe. 2. ſome tranſlate the word *ſhamam*, by an other ſenſe: it ſignifieth both to make deſolate and to aſtoniſh: and ſo they read, they ſhall ſet vp the abhomination, *which ſhall cauſe them to wonder, or aſtoniſh them, Pagnin. Vatab.* they ſhould wonder to ſee the Temple ſo defiled and forſaken, *Calvin.* but that the word rather ſignifieth here *to make deſolate*, then *to aſtoniſh*, appeareth both by the former vſe thereof, c. 9. v. 26. 27. for the further explication whereof I referre the Reader to the queſtions vpon that place. 3. Some vnderſtand nothing els here, but abhominable deſolation, *Bulling.* but that was ſignified before, *they ſhall take away the daily ſacrifice:* and beſide, the phraſe of *ſetting vp* ſheweth, that there was ſomewhat actually ſet vp in deede. 4. *Oecolampadius* referreth it to the Romane enſignes and banners which were ſet vp in the Temple, and round about: But this place is not vnderſtood of the Romanes: *Antiochus* profanation of the Temple is here deſcribed. 5. Wherefore this abhomination of deſolation, or making deſolate, cannot be better vnderſtood, then of thoſe filthie idols which Antiochus and his captaines cauſed to be ſet vp in the Temple: as there was ſet vp vpon the altar, the abhominable idol of *Iupiter Olympius: Pellic. Melanct. Oſiand. Lyran. Perer.* for both idols are vſually in Scripture called by that name, *abominations*, and the ſequele and euent ſheweth it to be ſo vnderſtood, as 1. Macchab. 1. 57. it is ſaid, *they ſet vp the abhomination of deſolation vpon the altar:* there was then ſome abhominable thing in verie deede ſet vp vpon the altar.

Queſt. 40. *How Antiochus vſed as his inſtruments certaine wicked perſons of the Iewes, that forſooke the lawe.*

1. The ſecond kind of helpe which *Antiochus* vſed, was beſide his captaines and ſouldiers, certaine wicked factious people among the Iewes: which were ſeduced by his flatterie to betray their owne countrey. Such were wicked *Iaſon*, that entred into the citie with a thouſand men, and ſlue his owne citizens without mercie: and wicked *Menelaus* that was himſelfe a guide vnto Antiochus, and brought him into the Temple, to robbe and ſpoile it, 2. Macchab. 5. As theſe aſſiſted Antiochus in his firſt taking of the citie: ſo afterward when he ſent *Apollonius*, diuerſe of the people ioyned with him: as 1. Macchab. 1. 55. *then went many of the people vnto them by heapes, euerie one that forſooke the lawe.* And after theſe times ſuch an one was *Alcimus* the high Prieſt, who came with *Bacchides*, the kings captaine: the people truſted *Alcimus*, becauſe he was the high Prieſt, and he ſware vnto them, that he would doe them no harme, but he tooke 60. men and killed them, 1. Mac. 7. 15. 16.

2. The other part of the verſe is diuerſly read. 1. *Iunius* and *Polan.* thus interpret, *and the people of thoſe that knowe God, they ſhall apprehend*, that is, the wicked apoſtataes ſhall betray their owne brethren: but in this ſenſe the word *chazak* is put with the prepoſition *beth* moſt commonly: as Iſay. 4. 1. and Zachar. 8. 13. as our Engliſh phraſe is, *to lay hold on*, and the word *people*, beeing ſet firſt, is rather the nominatiue then the accuſatiue caſe, which for the moſt

most part followeth the verbe in the Hebrewe tongue. 2. Therefore here I rather approoue the receiued interpretation: that though many shall fall away, yet those among the people, which feare and knowe God, shall encourage themselues, and goe on in their duties: which is the meaning of the last word: *they shall doe*, doe their part and office, *Bulling. Melan. Calv. Osiand. Genevens. cum cæter.*

Quest. 41. *Of such things as the faithfull people of God should doe and suffer in this persecution.*

v. 33. *They that vnderstand, &c. shall instruct many:* Three things are expressed concerning the faithfull people. 1. what they shall doe, they shall not giue ouer one instructing and comforting another. 2. what they shall suffer. 3. how they shall be comforted, v. 34.

1. Concerning the first. 1. Some because mention is made here of instruction, will not haue it here vnderstood of the persecution of the Iewes, in the time of the Macchabees, for they were fighters rather then instructors: and therefore they thinke it more fitly to be referred vnto the persecution of the seruants of God in the times of the Apostles, as is declared in the booke of the Acts: for then the Apostles ceased not to instruct the people and Church of God, *Oecolamp.* 2. But though Mattathias and his sonnes were stirred vp to defend the innocent by their valiant resisting of wicked *Antiochus* proceedings, yet they also instructed and encouraged the people, and exhorted them to continue stedfast, as we may further see 1. Macchab. 2. and 2. Macchab. 8. 16. 21. And that this persecution is not that which the historie of the Acts maketh mention of, is euident by this; that the Romanes and their agents were then the persecutors: but here this Tyrant and persecutor was somewhat curbed by the Romanes, as is before shewed v. 30. And for the same reason this cannot be referred vnto the last destruction of Ierusalem by *Vespasian* and *Titus*, as some of the Hebrewes thinke. 3. Those then which instructed the people, were chiefely the faithfull Priests, the Macchabees, the father and his sonnes, 1. Macchab. 2. and other faithfull people are not excluded, who did their part one instructing and encouraging an other.

2. Then it followeth, what they endured and suffred, euen all kind of most grieuous torments, by the sword, by flame, by captiuitie, by spoyle: how they were put to the sword, when *Apollonius* with an armie of 22. thousand entred the citie, as is shewed, 2. Macchab. 5. 25. and the younger sort with the women were sold into captiuitie, v. 24. the spoile of the citie is described, 1. Macchab. 1. 37. And how they were tried by the flames of fire and other torments, is declared in that lamentable storie of the mother with her 7. children, how cruelly they were put to death, 2. Macchab. 7. their skinne was fleyed off, their tongues cut out, and their vtmost parts cut off: their flesh was boyled in hoate caldrons: The like report *Iosephus* maketh of that cruell persecution, *verberati, & diuersis cruciatibus fatigati, &c.* they beeing scourged and wearied with diuerse torments, yet beeing aliue were hanged vp vpon pearches: the children which were circumcised, were strangled and hung about their parents neckes, *lib. 12. antiquit. c. 6. 7.* And of these persecutions seemeth the Apostle to speake, Heb. 11. 35. 37. *they were racked, &c. they were stoned, they were hewed asunder: they were tempted or they were burned*, as *Iunius* and *Polanus* thinke it should be reade ἐπειράσθησαν, rather then ἐπράσθησαν, *they were slaine with the sword, &c.*

Quest. 42. *Of the consolation of the afflicted Church of the Iewes, v. 34. 35.*

v. 34. *They shall be holpen with a little helpe.* The Lord forgetteth not his Church in their affliction, but sendeth them a breathing time, and some helpe to comfort them in the middes of their trouble. This consolation here propounded, consisteth of three parts. 1. it is described by the adiunct, the small helpe, that shall be raised vnto them. 2. by the ende, wherefore God suffreth them to be afflicted, namely, to purge and trie them. 3. by the circumstance of the time, which shall not continue, but so long onely as God hath appointed.

Concerning the first (for the other two parts are plaine enough) 1. the Hebrewes vnderstand this small helpe of some Emperours, which fauoured the Iewes, such were *Seuerus* and *Antoninus*.

2. Some referre it vnto the time of *Iulian*, who gaue the Iewes libertie to build the temple againe: but he did it fainedly, for he intended thereby onely the aduancement of idolatrie, and the defacing of Christian religion.

3. *Oecolampadius* interpreteth this little helpe of the fauour shewed by some Emperours vnto the Christians, as *Marcus Aurelius* protected them: and by those, that should cleaue

vnto

vnto them fainedly, he vnderſtandeth the heretikes, as *Cherinthus*, *Menander*, the *Ebonites*, with other who ioyned with the Chriſtians, yet were great enemies vnto the truth of Chriſtian religion: But all theſe opinions may be confuted by one and the ſame argument: becauſe here is a continuance of the ſame hiſtorie, from v. 30. he which was repelled by the ſhippes of Chittim, which were the Romanes, is the ſame which perſecuteth the Church here: the Romanes are not theſe perſecutors, but they ſomewhat bridled and ſtayed the perſecutor.

4. Some further applie this to the laſt times of perſecution vnder Antichriſt, that then the Saints ſhall reſiſt him, but by ſmall helpe, *Hierome*. Indeede typically this Scripture may be ſo applyed, but hiſtorically it was performed in the time of *Antiochus*, as *Pererius* obſerueth.

5. Wherefore here there is euident relation vnto the *Macchabees*, vnto *Mattathias* and his ſonnes, who beeing but an handfull and a ſmall companie in reſpect of *Antiochus*, and his armie; yet God ſo proſpered this ſmall helpe, that the tyrannie of Antiochus was ſomewhat ſtayed for the time: and in the ende of the appointed time, after three yeares and certaine dayes from the aboliſhing of the daily ſacrifice, which beganne the 15. day of Caſleu, in the 145. yeare 1. Mac. 1. 57. the Temple was cleanſed on the 25. of the ſame moneth in the 148. yeare, 1. Macchab 4. 52.

Now while this ſmall helpe proſpered, ſome as the text ſaith, did but cleaue fainedly vnto them: there were diuerſe, that as long as they preuailed, which ſtood for the lawe, would ſeeme to ioyne with them, but if their buſineſſe went not forward, then they were as readie to take part againſt them: and ſuch we ſhall finde to haue beene among the Iewes in the time of the Macchabees, as that ſtorie maketh mention, that were but falſe brethren, *Bulling. Polan.*

Queſt. 43. *Of Antiochus pride, and the exalting of himſelfe againſt God.*

v. 36. *And the king ſhall doe what him liſt, &c.* In this ſecond perſecution which Antiochus mooued againſt the Iewes, which conſiſteth of three parts, firſt it hath beene ſhewed what miniſters and inſtruments he ſhould vſe: ſecondly, what the faithfull ſhould endure and ſuffer: now followeth the third part, what *Antiochus* himſelfe ſhould doe: And his acts are either concerning religion, in abrogating all religion both true and falſe, v. 36. 37. and in eſtabliſhing a newe religion of his owne, v. 38. or ſuch as concerne ciuill and politike matters, verſ. 39.

But interpreters doe much differ in the expoſition of this Scripture, of whom it ſhould be vnderſtood. 1. The Hebrewes take this king to be Conſtantine the great: of whom *Ab. Ezra* is not aſhamed to tell theſe lies, that there were but 318. which receiued the Chriſtian religion, which afterward he cõpelled all Princes and people to embrace: But all this is falſe: he thinketh there were no more Chriſtians but onely thoſe 318. Biſhops which were aſſembled in the Nicen Councel: neither did *Conſtantine* cõpell any to receiue the Chriſtian faith, but forbad the worſhip of Idols, and protected the Chriſtian religion: but he was ſo farre from lifting himſelfe vp againſt God, that euerie where he commanded Churches to be erected to the honour of Chriſt, in whoſe name he ouercame his enemies. Some of the Iewes vnderſtand this king to be *Veſpaſian*; ſome an Emperour, that ſhould riſe vp after Iulian, who ſeemed to fauour them: ſo well they agree together.

2. *Oecolampadius* and *Melanſthon*, will haue this king to be the Pope and Turke, who both are blaſphemous againſt God: but the Prophet ſpeaketh but of one king: neither is it like that the Angell breaking off at the perſecution vnder *Antiochus*, would immediately ioyne the hiſtorie of ſuch things, as ſhould come to paſſe aboue a thouſand yeare after: for ſo many yeares and more came betweene *Antiochus* perſecution, and the beginning of the Monarchie of the Turke, and of the tyrannie of the Pope.

3. *M. Calvin* thinketh this place not to be vnderſtood of any one king, but of a continued gouernement: which he referreth to the Monarchie of the Romanes, not beginning at *Iulius Caſar*, but at ſuch time as they beganne to oppreſſe Iudea: as firſt *Pompey* tooke the citie, though he ſpared the Temple: after him *Craſſus* ſpoiled and robbed the Temple: whoſe inſatiable couetouſneſſe was ſuch in thoſe countries, that he was hated of all: in ſo much that when he was ſlaine they filled his skull full of gold, and carried it vp and downe in deriſion. The Romanes exalted themſelues againſt God: for they tooke vpon them to determine who

ſhould

should be counted Gods: and *Cicero* in his oration *pro Flacco*, speaketh basely of the God of the Iewes, not holding him worthie to be compared with Bacchus or Venus: and that Iudea beeing so often ouercome, was hated of all the gods: Thus *M. Calv.* But although diuerse of these things here prophecied of may by way of analogie be applyed to the Romanes, whose pride was intolerable, and their superstitious religion, a verie prophanesse: yet they cannot well be vnderstood here: seeing at that time there was no king among the Romanes: but here the Angel directly speaketh of a king: and the inuading of the citie by *Pompey* was an 100. yeare and more after this: which distance of time, the continuance and coherence of this storie will not admit.

4. *Lyranus*, with other writers of that side, *Pererius*, with the rest, and before him *Hugo Card.* doe vnderstand this prophesie directly of that Antichrist whom they suppose shall come in the end of the world, and raigne but 3. yeares and an halfe: and so *Hugo* a little before expounded that little helpe of Henoch and Elias, which shall stand vp against Antichrist. And to this purpose *Pererius* alleadgeth out of *Hyppolitus*, how Antichrist shall send his mandates through the world, to call together people and nations to come to worshippe him: who shall cause to be proclaimed in their hearing: *quis Deus magnus præter me, quis potentiæ meæ resistet?* who is so great a God as I, who is able to resist my power? &c. But that this deuise of some singular man, which shall stand vp in the ende of the world to be Antichrist, is but a meere fiction, is afterward more at large declared among the controuersies handled out of this chapter: And beside it is not like that the Angel would ioyne together two stories so farre asunder.

5. Some other writers doe so vnderstand this of the verie Antichrist the Pope, as that they apply it not to Antiochus at all: but thinke that Antichrist is properly described from hence to the ende of the prophesie of Daniel, *Osiander*, *Pappus*. But it is one thing historically to interpret a prophesie, an other typically to apply it.

6. Now then that all these things were historically performed by Antiochus, and are in the intendement of the prophesie specially meant of him, thus it may be shewed:

1. The time, when all these things should be fulfilled, is expressed, c. 12. 11. the dayes are summed to a 1290. dayes, that is, 3. yeares, 7. moneths, and about 13. dayes: therefore this prophesie could not be put off so long.

2. The word *hamelech*, this king, hath reference to the former historie: and the article *ha*, is a note of demonstration, pointing out the king before spoken of:

3. All the other expositions bring vs to a time farre distant and remoote, from the former historie of Antiochus; but these things here described followe, as the next in the consequent of time.

4. Beside, the Angel in this propheticall narration satisfieth Daniels desire, which was to knowe, what should befall his people: but these things as the other expound them, do nothing concerne the Iewes: neither came they so much as into Daniels thought to enquire.

5. The sequele of the storie answereth to the prophesie: for Antiochus did all this: he aduanced himselfe aboue God, and spake blasphemous things against him, in defiling his Temple, abrogating the sacrifices, burning the bookes of the lawe: he wrote also his letters, that they should forbid the offrings and sacrifices, and defile the Sabbaths and feasts, and pollute the Sanctuarie and the holy men, and to set vp altars, and groues, and chappels of idols, and to offer vp swines flesh and strange beasts, 1. Mac. 1. v. 47. to 51. and v. 57. 58. Thus it is euident that Antiochus magnified himselfe against God: see further *Appendix* following, *exercit. 2. argum. 3.*

Quest. 44. *Antiochus impietie and inhumanitie further described out of the* 37. v.

Some take not this to be vnderstood at all of Antiochus, but doe otherwise apply it: the Hebrewes of *Constantine*, and of some other Emperours: *Calvin* of the politike state of the Romanes before the comming of Christ: *Melanthon*, *Oecolampad.* of the Turke and the Pope: some of the Pope onely, *Bulling. Osiand.* some of *Antiochus* onely, *Porphyrius*, *Pellican*, whose opinions are discussed in the former question.

But most of these will not haue *Antiochus* here vnderstood. 1. because we doe not finde that Antiochus neglected the worship of all gods, especially the god of his fathers, *Calvin.* for he set vp the idols of the Gentiles, *Lyran.* 2. and whereas it is said, *he shall not regard the desires of women:* it is euident, that Antiochus was giuen ouer vnto all carnall lust and licenti-

centious life: thus obiecteth *Pererius*, that theſe things can not *quadrare in Antiochum*, agree vnto Antiochus, who was famous for his beaſtly and filthie luſt: and he ſet vp temples to *Iuppiter Olympius*, and *Iuppiter Hoſpitalis*, which were his fathers the Grecians gods: to theſe obiections anſwer ſhall be made afterward: now we will examine the ſeueral opinions.

1. *Ab. Ezra* thinketh this propheſie to haue bin fulfilled in *Conſtantine* the great, when he embraced the Chriſtian faith, and abrogated Gentiliſme and Pagan idolatrie. But Daniel ſaith not, he ſhall abrogate or denie the gods of his fathers, but he ſhall not regard them.

2. Some applie this vnto the Turke, who honoureth *Mahomet* before Chriſt the auncient God of Chriſtians, and preferreth Mahomets lawes before Chriſts: *Melanct. Oecolamp.* But, as *Calvin* well noteth, *volunt Deus ſuſtinere animos ſuorum vſque ad Chriſti exhibitionem*, God in this propheſie doth intend onely the reliefe and comfort of his, till Chriſt ſhould be exhibited.

3. The ſame reaſon may ſerue againſt their opinion, which thinke the Atheiſme, irreligion, and new worſhip brought in by the Popes to be here deſcribed: as *Illyricus, lib. adverſ. primat. Pap. Oſiander, Bulling. Graſer. exercit. 3. p. 185.* all theſe ſhew how the Pope hath left the auncient faith, and true worſhip of Ieſus, in ſetting vp other Mediatours, and bringing in traditions, making them equall, if not ſuperiour to the lawes of Ieſus Chriſt. ſo that in effect he worſhippeth Chriſt but in name and ſhew onely. All this may fitly be applied vnder the type of Antiochus, to the Romane Antichriſt, but there is difference betweene the hiſtoricall and typicall ſenſe.

4. The Romaniſts, as *Pererius, Vatablus*, doe here dreame of their imagined Antichriſt, that ſhall come before the ende of the world, and grow into ſuch pride, that he ſhall cauſe himſelfe onely to be worſhipped, as God: But this their fantaſticall conceit is reiected before, qu. 43. 4. and ſhall be at large confuted among the controverſies.

5. *Calvin* vnderſtandeth the Romane ſtate, who daily inuented new gods, but in effect cared for none: but at this time there was no king or Emperour of the Romanes: as the Angel here ſpeaketh directly of a king, *hamelech*: the article ſet before the word ſheweth, that one particular king is meant.

6. Wherefore this was hiſtorically fulfilled in Antiochus: 1. not in that he profaned the Temple and the God of the Iewes, whome Antiochus the great his father honoured, and gaue vnto the Temple great immunities: *Ioſeph. lib. 12. c. 3.* for the God of the Iewes was not the God of his fathers, that were idolaters. 2. nor in compelling the Iewes not to ſet by the honour of their fathers, 2. Macchab. 4. 15. for this muſt be his owne act. 3. nor in ſetting vp the gods of the Grecians, as *Iuppiter, Bacchus, Hercules*, which were not the Syrian gods: for all the Gentiles worſhipped in effect the ſame idols, though vnder other names. 4. But herein was his impietie and prophannes ſeene, that though he ſet vp the idols of the heathen, and ſpared for no coſt, in adorning them, and therein exceeded all his predeceſſors, as *Polybius in Athen.* yet in effect he cared for no god: he was *vacuus omni numinis reverentia*, void of all reuerence of the godhead: *Iun. Pellic.* and *Graſerus*, who applieth all this to the Pope, denieth not but that in this ſenſe it may be vnderſtood of Antiochus. *pag. 191.*

45. Queſt. *How Antiochus ſhould not regard the deſires of women.*

1. Some doe read theſe words affirmatiuely, that *he ſhall be in the deſires of women.* And here 1. *Pellican* applieth it to *Antiochus*, that was *luxurioſiſſimus*, moſt laſciuious, in ſo much that publikely he was not aſhamed to vſe his concubines. 2. ſome referre it to the Antichriſt in the ende of the world, *qui futurus eſt Iudæorum Meſſias*, who ſhall be the Meſſiah of the Iewes, who, becauſe the Iewes doe expect the multitude of wiues to be graunted them by their Meſſiah, ſhall by no meanes command, or commend *celibatum*, ſingle life: *Bellar. l. 2. de Rom. pont. c. 21.* But it is euident, that in the Hebrew the negatiue particle muſt be ſupplied in euery clauſe, as hath beene ſhewed in the diuers readings of this verſe: and ſo *Aquila* readeth ὐ συνήσει. he ſhall not attend to the deſires of women. As concerning that conceit of their Antichriſt, the Iewes Meſſiah and that Antichriſt ſhall come together.

2. *Pererius* thinketh, that the ſpirit of God of purpoſe left the Hebrew Scripture ambiguous, that in both ſenſes it might agree to Antichriſt: for he ſecretly ſhall be giuen to all luſt, and yet outwardly feigne chaſtitie: but the Scripture vſeth not to ſpeake doubtfully.

3. Wherefore the beſt reading is negatiuely, *he ſhall not haue reſpect to the deſires of women.* 1. which neither doe we take generally for his inhumanitie, becauſe kindnes and hu-

manitie is likened to the loue of women, 2. Sam. 1. 26. as *Iunius* referring it to Antiochus, and *Calvin* to the Romanes, and some other to *Herod* that was cruell toward his wife and children. 2. nor, because Antiochus regarded not the desire and request of his wife for sparing the Temple: for the text speaketh of women, not of one woman. 3. nor yet is here signified the tendernes of women, whome he cruelly put to death, not sparing their sex: *Bro.* for the word *chemidah*, desire, is not taken in that sense. 4. nor yet is it meant, he should altogether be alienated from the desire of women; as *Vatablus* doth, applying it to their Antichrist. 5. But the word signifieth the lawfull desires of women: he shall contemne matrimonie, and be giuen ouer to vagrant lust: and this to be the sense *Graserus* sheweth by three arguments: 1. by the vse of the word, which is for the most part taken for lawfull desire: as Daniel is called, a man of desires, Dan. 9. 23. and Ezekiels wife is called the *desire of his eyes*, c. 24. 17. 2. the word signifieth a reflexion of desire: in desiring and beeing desired: as 1. Sam. 9. 20. the desire of Israel was toward Saul: but this reflexion of desire is onely seene in lawfull matrimonie. 3. the phrase sheweth so much, *he shall not regard*: as before it signified not the abolishing of all gods, but a contempt of them: so here he shall not altogether despise women, but he shall not regard their desire: he shall contemne matrimonie: and so did Antiochus, who had a famous strumpet *Antiochis*, to whome he gaue the cities of *Tharsus* and *Mallot*, 2. Macchab. 4. 30. *Theodoret*: and he openly ioyned himselfe to strumpets: as *Hierome*. 6. This beeing thus literally true of Antiochus, may be applied typically to the Pope, who hath brought in contempt of Matrimonie, &c. but this is not the historicall meaning, as *Bulling. Osiand. Illyricus, Graserus* doe thinke. 7. But *Oecolampad.* is further off, who vnderstandeth this of Antiochus contempt of the beutiful goddesses, as the Moone, or Venus: for the text speaketh of women, not of goddesses.

46. Quest. *Of the strange god that Antiochus should set vp*, v. 28.

This verse is diuersly interpreted, and there is great difference about the meaning of these words, *in his place he shall honour the god Mauzzim*. These diuers opinions may be thus sorted: some doe vnderstand these words of the false god, which shall be set vp: some of the true God, in whose stead Antiochus, or Antichrist, shall set vp an other strange god.

Of the first sort: 1. some thinke that *Mauzzim* should be the name of the place where Antiochus set vp his idol, and caused it to be worshipped, which *Porphyrius* thinketh to haue beene called *Modin*, the countrey of *Mattathia*: *Pelican* also misliketh not this sense. But *Mauzzim* hath an other sense, it signifieth munition or strength: and betweene the words *Mauzzim*, and *Modin*, there is small affinitie.

2. Some applie this vnto Antichrist, and thinke that he shall secretly worship the deuill, whom he shall call the god of his defence, *Lyran.* and *Bellarmine* doth hereunto incline.

3. *Theodoret* thus expoundeth, that Antichrist shall call himselfe the god *Mauzzim*, that is, a strong god: but it hath beene shewed sufficiently before, that this prophesie is historically and literally vnderstood of Antiochus. And if it should be referred to Antichrist, that he is himselfe this god *Mauzzim*, there can be made no sense of these words, *he shall worship the god Mauzzim in his place*: for how can he be said to worship himselfe? here is one that worshippeth, and an other that is worshipped.

4. Some vnderstand this prophesie of the Turke, and this god *Mauzzim* to be *Mahomet*, whome the Turks adore with siluer and gold; and whose religion he maintaineth by force and strength; still seeking to enlarge his Empire, and to subdue nations, which was one of Mahomets speciall precepts and principles: and it is saide, he shall worship him in his place, that is, according to his qualitie and dignitie, not as a God, but as a great Prophet: thus one *Christian Irenophil. ex Polan. Oecolampadius* much varieth not, hauing reference here vnto *Mecca* the temple of Mahomet, which is adorned with siluer and gold. But I haue shewed, that this prophesie concerneth not the Turke, whose Monarchie beganne a 1000. yeares after Antiochus: & the affaires of the Turke did not belong to the state & condition of the Iewes the people of God then, for whose cõfort specially this prophesie was penned.

5. M. *Calvin* still proceedeth, applying all this vnto the Romanes, that they had their peculiar god *Iuppiter Olympius*, Iuppiter set vp in the Capitol, whome they made the chiefe of all other gods: but in effect they onely magnified themselues, their power and riches aboue all other gods: And so farre as it was for their aduantage and profit, they did pretend the name and worship of the gods: but in effect, they set vp altars, and offered sacrifice, *suæ felicitati & fortunæ*, to their owne happines and fortune: so also *Genebrard.* following *Cal-*

vin: but this application to the Romane ſtate we haue vpon diuers reaſons refuſed before, qu. 14.

6. *Melanct hon* by the god *Maoſim*, that is, of munitions, vnderſtandeth the god *variorum templorum*, that was worſhipped in diuers temples: for as the Iewes had but one Temple called before *Maoſa*, v. 21. the *Sanctuarie of ſtrength:* ſo the Gentiles had their *Maoſim*, their diuers temples, wherein they worſhipped a number of gods: as the *Athenians* worſhipped *Pallas*, the *Thebanes*, *Bacchus*; the *Eleuſines*, *Ceres*; the *Sicilians*, *Proſerpina*; the *Argiues*, *Iuno*; they of *Delphos*, *Phœbus*; the *Lemnians*, *Vulcan*; the *Lampſacenes*, *Priapus*; the *Phrygians*, *Cybele*: But M. *Calvin* doth not much weigh this diſtinction of the ſingular and plural, for the word *Maozim*, he taketh it to be curious. And ſeeing *Melanct hon* firſt vnderſtandeth this of Antiochus, it can not be ſhewed how he brought in all theſe gods: and the text onely ſpeaketh in the ſingular, of the god *Mauzzim*.

7. Some doe properly vnderſtand here the Pope the Romane Antichriſt, and retaining the word as a proper name *Mauzzim* doe ſpecially applie it to the idolatrous ſacrifice of the Maſſe: *Oſiander* maketh ſome alluſion in the word *Mauzzim*, to the word Maſſe: *Melanct hon* obſerueth that the word *mazon*, which ſignifieth foode or meate, hath ſome affinitie with *Mauzzim*, noting the Papiſts breaden god: but *Oecolampad.* refuſeth this conceit, becauſe the word *mazon* is written without the letter *ain*, which the other word hath. *Bullinger* maketh this application, that *Mauzzim* which ſignifieth holds, may be taken for the Temples, which they adorne with ſiluer and gold, and doe tie thereunto the corporall preſence of Chriſt: But all theſe are analogicall applications of this propheſie: we muſt ſeeke for an hiſtoricall ſenſe beſide, which was to take place long before the Romane Antichriſt appeared in the world.

8. All theſe doe by the god *Mauzzim*, vnderſtand a falſe god, which ſhould be brought in by this aduerſarie here ſpoken of. *Polychronius* by the god *Mauzzim*, that is, of ſtrength, would haue ſignified the true god of Iſrael, whome *Antiochus* at length was forced to confeſſe by the extremitie of his diſeaſe, and ſent great gifts and preſents to Ieruſalem to the Temple: But neither is mention made in the ſtorie, 2. Macchab. 9. of any ſuch gifts which he ſent, *Oecolampad.* and it is a ſtrange god, not the true God, which Antiochus here is ſaid to worſhip with gold and ſiluer.

9. *Iunius* and *Polanus* doe concurre together, thus reading, *as for the God of ſtrength, in his place he ſhall honour: he ſhall honour a god, whome his fathers knew not, &c.* And *Polanus* will haue the firſt clauſe diſtinguiſhed, becauſe of the accent *zakeph katon*, which diuideth it from the words following: ſo that they would haue the god *Mauzzim* here taken for the true God, called the God of ſtrength, *Polan.* or the God of *munitions*, that is, whoſe ſeate was at Ieruſalem, which is called in Scripture a citie of munition: *Iun. commentar.* But 1. neither that accent, nor yet the imperfect diſtinction *rebia*, which is ouer the word *maghuzim*, or (as *Montanus*) *mahuzim*, are of ſuch force wholly to ſuſpend theſe words from the clauſe following: but onely they make a little pauſe or ſtay, not diuiding the ſenſe: for then the words, *leeloha maghuzim, the god Mauzzim*, ſtanding by themſelues, ſhould make no ſenſe at all. 2. And againe, the ſame word *leeloha*, God, is repeated in the next ſentence: it muſt therefore be taken in the ſame ſenſe in both places: if in the latter, it might be tranſlated, *and God, he ſhall honour, whome &c.* it muſt be ſo taken in the firſt place: *and the god Mauzzim*, or *of munitions:* not, *as for the God:* the prepoſition *lamed* muſt haue the like vſe in both places: and this reaſon chiefly maketh me to diſſent from theſe learned men this place.

10. Wherefore I rather condeſcend to that other interpretation of *Melanct hon*, that *Mauzzim* ſignifieth not onely ſtrength, but an hold, munition, a place of defence: and ſo *Antiochus* after he had ſet vp the idol of *Iuppiter Olympius* in the Temple, he built a ſtrong tower or place of defence, neare vnto the Temple, where he ſet a garriſon, to force the people to worſhip that idol: ſo the author of the Scholaſticall hiſtorie interpreteth, *Maozim præſidium ſonat, & Antiochus in Ieruſalem præſidium poſuit*, Maozim ſignifieth an hold or garriſon, and ſo Antiochus ſet garriſons in Ieruſalem: *Lyranus* taketh *Mauzzim* for a ſtrong place, where Antichriſt ſhall worſhip his idol: *Vatablus* by the *god of ſtrength*, vnderſtandeth the idol, *cuius fortitudini tribuet acceptum imperium*, to whoſe fortitude he ſhall aſcribe his Empire & dominion, which he had obtained. But I preferre rather the former ſenſe for theſe two reaſons: 1. becauſe an other word by way of explanation is added to *Mauz-*

zim, which signifieth holds: he shall make or set *in the holds, Mauzzim, munitions with a strange god*, v. 39. 3. The historie hereunto agreeth, how they built a strong wall and made towers in the citie of Dauid, which was neere vnto the Temple: and so they were an ambushment to the Sanctuarie, 1. Macchab. 1. 35.38. This god of munitions then was *Iuppiter Olympius*, whome Antiochus caused to be set vp in the Temple at Ierusalem, and to be called by the name of that idol, 2. Macchab. 6. 2. which idol he garded with munitions, worshipped with siluer and gold: which was a strange god, because the Syrians worshipped other gods, and goddesses, as *Apollo, Diana, Atargates: Strabo lib. Geogra. 16. Iuppiter Olympius* was the idol of the Greekes, which was not knowne in these places before: at the least neuer set vp in the Temple at Ierusalem, by any of Antiochus predecessours: so foure things are here declared concerning this abominable idol: 1. he shall be garded with munition. 2. he shall be set vp in *his place*, that is, in the seat and place of the true God of Israel. 3. it shall be a strange idol, not knowne in that countrey before. 4. he shall honour him with siluer and gold.

47. Quest. *Of Antiochus politike deuises to continue the idolatrous seruice of his new god*, v. 39.

This wicked and subtill Tyrant hauing brought in a new Idol, vseth two meanes for the establishing of this new come image: first he by force, planting garrisons, and fortifying strong holds, seeketh to defend his false worship; then by rewards, honours, preferments, he inticeth base fellows to maintaine his idolatrie: but first the meaning of the words must be examined, and then the accomplishment and fulfilling thereof shewed.

1. Some doe ioyne both the parts of the verse together, and make this the sense; *thus shall he doe to the strong garrisons, that shall defend his strange god*: he shall giue rewards, honours, and preferments, *Melancth. Oecolampad. Osiand.* but beside, that the distinction *rebia* doth diuide the first part of the sentence from the latter, the words themselues will not beare this sense: for it is said, *he shall diuide the land for a price*, not freely: but to his soldiers and garrisons he gaue rewards freely, yea he gaue them a yeares pay before hand, 1. Macchab. 3. 27.

2. *M. Calvin* readeth thus, *faciet aduersus munitiones fortitudinum, &c.* he shall doe against the strong munitions with a strange god: that is, preuaile, &c. which he vnderstandeth of the prosperous successe of the Romanes, who shall preuaile and ouercome by this their strange god; that is, by their owne power and strength, which they shall magnifie as a god. But beside that the Romanes are not here vnderstood at all, this sense is contrarie to the scope of the text: for he shall preuaile by these strong holds, not against them.

3. The vulgar Latine readeth thus, *and he shall cause to fortifie Maozim with a strange god*, that is, as *Lyranus* expoundeth, he shall fortifie the place, when he worshippeth this strange god; applying it to Antichrist: but although this sense be not much to be misliked, the words are not well translated: for the word *lemibtzare*, is a noune put in the plural number, and not a verb, and signifieth holds, munitions, forts, not to fortifie.

4. *Bullinger* thus interpreteth, *faciet, scilicet prædicta*, he shall doe, that is to say the former things, with siluer and gold, *in the holds*, that is, the temples of *Maozim, with a strange god*, in setting forth the worship of this strange god: to this purpose also the English translations, *thus shall he doe in the holds of Maozim, B. G.* But these make here *Maozim* a proper name of the idol, which rather is a name appellatiue, and signifieth holds or garrisons, as is shewed in the former question: and it is euident, that *Maozim* is a diuers thing from the strange god here spoken of.

5. *Bullinger* deliuereth this as an other sense; he shall doe in the holds of Maozim, as the Gentiles vsed to doe with their strange gods: But this strange god here is the same, which before he called the god of Maozim, which is Antiochus new idol, which he set vp.

6. *Iunius* thus readeth, *he shall commit the munitions of the (God) of strength vnto a strange god*: so also M. *Br.* and *Polanus* agreeth, sauing that he inserteth not (God) as the other doe: and they make this the sense, that Antiochus shall commit the custodie of the strong holds of Iudea vnto *Iuppiter Olympius*, as though he had vanquished the mightie God of Iudea himselfe. But it seemeth, that he had more confidence in his munitions and fortified places, then in his strange god: and that he committed this new god to the custodie and defence of them, rather then strong places to him.

7. There-

7. Therefore I preferre *Vatablus* translation for the first words, who readeth thus, *faciet ac vertet in munimenta, these things he shall turne to the defence, &c. of the (god) Maozim:* saying that he maketh here *Manzzim* a proper name, and supplieththe word (God,) and so maketh the (god Maozim) to be diuers from the strange god here mentioned, beeing the same: I rather take *Maozim* with the *Septuag.* to be here an appellatiue, who translate it, *a place of refuge:* thus then are the words to be read, *he shall make (to be) for holds, Maozim, strong places with a strange god:* so the author of the Scholasticall historie interpreteth *Maozim* to be garrisons or forts, and *Em. Sa, castella fortia,* strong castles: the meaning then is, he shall make strong places of defence, where he shall set vp his strange god: which *Antiochus* accordingly did: for he fortified the tower of *Sion,* neare vnto the Temple, where he set the idoll of *Iuppiter Olympius,* 1. Macchab. 1. 35, 36. as *Hugo Card.* well obserueth: and he set garrisons in other cities of Iudah also, as in *Garizin* he placed *Iuppiter hospitalis,* that is, which keepeth hospitalitie, as he had set *Iuppiter Olympius* in Ierusalem, 2. Macchab. 6. 2.

The like construction see afterward, v. 43. light shall they shall be for in captiuitie, that is, they shall escape.

For the second part of the verse: 1. for this clause, *whome he knoweth,* some copies of the vulgar Latine haue, *whome he knoweth not:* which translation *Vatablus* and *Pintus* set downe: but there is no negatiue in the originall. 2. some referre this clause, *whome he knoweth,* vnto Antiochus, that is, the idoll which he approoueth, and chooseth, *Lyran. Hug. Melancth. Calv. Papp.* with others: but it is said before, that he should not care for any god: he acknowledgeth none at all. 3. *Iunius* giueth this sense, those whome he knoweth, that is, fauoureth, and seeth to further his wicked deuise, them he shall honour: so also *Polanus.* 4. But the better sense seemeth to be this; that him, which acknowledgeth this idoll, and yeeldeth himselfe to this abomination, him will he honour. *Vatabl. Bulling.*

The last words, *he shall diuide the land for a price,* are diuersly interpreted: 1. the vulgar Latine readeth, *gratuito,* he shall diuide the land freely: so *Lyran. Hug. Osiand. Papp.* but the originall hath *bimchir,* in a price. 2. some read, *loco pretij,* he shall diuide the land *instead of a price, Iun.* but the word is *in a price,* that is, for *a price.* 3. the best reading is, *for a price, Bulling. Calv. Vatab. Polan.* so also the *Septuag. (for gifts,) non gratuito,* not freely, or *gratis. Pellican.*

For the accomplishment hereof: 1. *Lyranus* thinketh that this can not be vnderstood of *Antiochus,* for he had no lands to distribute, hauing little beside the kingdome of Syria: But this is vnderstood of the diuiding of Iudea, which now was in Antiochus hand. 2. *M. Calvin* vnderstandeth it of the Romanes, who tooke great summes of the kings, whome they subdued, to retaine their dignities, as of *Philip* king of Macedon, whome they had ouercome before. 3. But the historie of the Macchabees sheweth euidently, that all these things here propheſied, were so done by *Antiochus:* for so he bestowed the office of the high Priest for money, first *Iason* bought it, and he was defrauded thereof by *Menelaus,* who carrying the money obtained the Priesthood for himselfe, 2. Macchab. 4. And three things Antiochus is said here to bestow, honours, authoritie, possessions: which accordingly he did, distributing vnto the Apostatate Iewes the dignities, offices, and lands in diuers places of Iudea: *Polan.* see it accomplished 1. Macchab. 3. 35, 36.

48. Quest. *Of the last expedition of Antiochus against the Egyptians, Iudea, and other nations,* v. 40. *to* 44.

There are two parts of this narration: 1. what countries he shall inuade, v. 40, 41. and what countries shall be free. First, he shall set vpon Egypt, beeing prouoked by the king thereof, and shall come against him with an huge armie both by sea and land, v. 40. then he shall enter into the land of Iudea, called the pleasant land, v. 41. Secondly, the nations which are freed from these troubles, are either those which he shall spare, as beeing confederates, *Edom, Moab,* and the first, that is, the chiefe of *Ammon,* v. 41. and those nations which shall ayde and assist him, as the *Lybians* and *Aethiopians,* which shall helpe him to take the spoile of Egypt: here then are in all these fowre particular members: 1. of the battell betweene the king of the South, and the North. 2. of the pleasant land. 3. of *Edom, Moab,* and *Ammon,* which escaped. 4. of *Lybia* and *Aethiopia* that helped: of all these, how they should be taken, there are diuers opinions.

1. Some doe vnderstand all this of the Antichrist, who, as they imagine, shall come in the end of the world. 1. he shalbe that king of the North, who shal first subdue Egypt. 2. and the he shal inuade Iudea, called the pleasant, or glorious land, because of the miracles which were wrought

wrought there. 3. *Moab*, *Ammon*, *Edom* shall escape, because diuerse in that great persecution of Antichrist, shall saue themselues there in the mountaines, for these were hilly countreys. 4. he shall take also Lybia and Aethiopia, which shall first of all be subiect vnto him, *Hierome*, *Lyran*. *Perer*. But this exposition of such a singular Antichrist hath beene refused before, vpon these two reasons. 1. because the Angel propheseth onely of such things as should befall the people of the Iewes, for whom Daniel was so solicitous and carefull. 2. that there shall be no such singular Antichrist, whom they suppose to be one particular person, is shewed afterward, controv. 2.

2. *M. Calvin* giueth this interpretation: 1. that the king of the South and the North shall encounter with the Romanes: for so *Mithridates* and *Tigranes* in the North, had long warre with the Romanes: and *Cleopatra* with *Antonie* in *Egypt* fought a great battell with *Augustus*. 2. the Romanes shall preuaile and inuade Iudea also. 3. But the hillie countreys of *Moab*, *Edom*, *Ammon*, shall escape them, or they shall not greatly regard them. 4. the Romanes also shall conquer the *Lybians* and *Æthiopians*.

But this exposition cannot stand. 1. because the kings of the North and South doe not ioyne together, but it is said, the king of the North *shall come against him*, that is, against the king of the South. 2. here is no mention made of any third king or power, beside the king of the North and South: and he that is the king of the North, is said to doe all that followeth in the next verses, v. 41. *he shall enter into the pleasant land*, v. 42. *he shall stretch forth his hands*, that is, the king of the North shall doe all this.

3. *Bullinger* thus interpreteth. 1. by the king of the North and South he vnderstandeth the Turkes and Saracenes which should come from the North and South, with huge armies of footemen, and horses, and strong shippes. 2. *They shall inuade the pleasant land, and many shall fall:* which he referreth to the holy warres decreed against the Turke, by *Gregor*. 2. in the Councell of *Claromont*, which was the occasion of the ruine and ouerthrowe of many. 3. *Edom*, *Moab*, and *Ammon*, that is the people inhabiting those countreys, shall ioyne themselues vnto the Turkes and *Saracenes*, and so be free. 4. The *Lybians* also and *Æthiopians*, shall be confederate with the Turkes: who shall ouercome Egypt, and expell the Sultane thereof, which was brought to passe by *Selymus* the great Turke.

But these exceptions likewise may be here taken. 1. that this propheste beginning with Antiochus, is not like to end with the Turke, and so the space of a thousand yeares comming betweene, should be left vntouched. 2. the kings of the North and South are not here confederates, but they one fight with an other. 3. the names of *Moab*, *Edom*, *Ammon*, and their generation were extinguished before the Turkes Monarchie beganne: this propheste then cannot be extended so farre, but must be restrained to those times, while these names and nations continued.

4. *Osiander* and *Pappus*, 1. by the king of the North vnderstand the Romane Antichrist: by the king of the South, Christ: for as from the North they say commeth all euill: so from the South that which is good: and thus the king of the South, that is Christ, hath raised vp from time to time diuerse of his faithfull seruants, which haue opposed themselues to Antichrist. 2. by the pleasant land is vnderstood the Church, which Antichrist shall continually afflict. 3. *Edom* signifieth redde, *Moab* the father, *Ammon* my people: and these three sorts shall be free from the corruptions of Antichrist: the martyrs that are made redde with their blood: they which depend onely vpon the mercies of God the father: and the first of *Ammon*, that is, infants which are as the first fruites of the people of God. 4. And though the Popes authoritie be not receiued in *Lybia*, *Ægypt*, *Æthiopia*, yet he challengeth iurisdiction ouer them all, &c.

See more Appendix exercit. 7. argum. 3.

But this exposition also faileth: 1. the king of the North and South are literally to be taken, as before in the rest of this chapter: and who seeth not how improperly Christ is said to be king of the South: if the Pope of Rome be the king of the North, Christ borne in Ierusalem which is not South, but East to Rome, is vnfitly called king of the South: And seeing he is king of all the world, his kingdome must not be restrained to the South. 2. by the pleasant land Iudea is vnderstood here as also before, v. 16. 3. as Egypt and other countreys are here vnderstood literally for the nations so called, so likewise must Edom, Moab, and Ammon be taken. 4. *Lybia* and *Aethiopia*, which neuer yet receiued the Pope, are verie improperly said to be in subiection to him.

5. It remaineth then, that all this was historically fulfilled in *Antiochus*. 1. the occasion of

of his comming against Egypt was this, *Philometor* king of Egypt, had an other brother called *Physcon*, who sought to expell *Philometor* out of his kingdome: with *Physcon Antiochus* taketh part, and prepareth an armie to come and helpe him, which *Philometor* vnderstanding, here called the king of the *South*, went against him: and this is the battell here spoken of betweene the king of the South, and of the North: But the king of the North preuailed, whose armie is compared to a whirlewind, and to an ouerflowing water: but the other is said onely to push at him. This historie is touched by *Florus* in the Epitome of *Livie*, *lib.* 46. and by *Iustine* also, and *Zonaras tom. annal.* 2.

2. As *Antiochus* returned from the spoile of Egypt, he tooke *Iudæa*, and other countreys in the way, and spoiled them also.

3. But he spared the *Edomites*, *Moabites*, and *Ammonites*, because they tooke his part against them, and much molested the Iewes: and therefore Iudas Macchabeus did fight against the children of Esau, and *Timotheus* the captaine of the Ammonites, besieged their cities, and put them to the sword, 2. Macchab. 5. *Ioseph. lib.* 12. *antiqu. c.* 11.

4. The *Lybians* also and *Æthiopians*, which before were on *Philometors* side, beeing allured by his faire promises ioyned with *Antiochus*; and therefore it is said, *they were at his footesteppes or pases*, that is, they followed him as their captaine: see further in the appendix, *Exercit.* 8. *argum.* 2. *answer.* 9.

But thus it is argued against this exposition. 1. *Porphyrie* who literally vnderstandeth this propheſie of *Antiochus*, saith that these things happened in his 11. yeare, whereas in the beginning of that yeare he died farre from home in Persia, *Perer.*

2. After the Romanes by their Embassadour *Popilius* had discharged *Antiochus* out of Egypt, he neuer returned thither againe, *Perer.*

3. *Antiochus* neuer subdued the countreys of *Lybia*, and *Æthiopia*, as here it is said of this king, *Hierome.*

4. Neither had *Antiochus* all countreys in subiection vnto him, onely these three excepted, of *Edom*, *Moab*, *Ammon.*

Answ. 1. Though these things were not done in the 11. yeare of *Antiochus* as *Porphyrius* thinketh, who was therein deceiued, yet this letteth not but that this propheſie was fulfilled in *Antiochus:* these things might fall out two yeares after he had set vp idolatrie, and some two yeares or thereabout before his death, *Iun. annot.*

2. Though Antiochus did forbeare to invade Egypt, after that discharge by way of hostilitie and conqueſt, yet he might and did affoard his helping hand to one of the brothers against the other: which might be taken for no breach of his promise made vnto the Romanes to depart out of Egypt.

3. Neither doth the text say, that he subdued *Lybia*, and *Æthiopia*; but as *Hierome* saith he passed thorough or by them: and *Hierome* himselfe giueth this satisfaction, that when Egypt was taken, the countreys next adioyning *conturbata sunt*, were troubled: But the word is *bemitzghadaiv*, in his pases, or footings, that is, *Lybia* and *Æthiopia* followed his footsteppes, they obeyed him as their captaine.

4. Neither are all the countreys of the world here spoken of: for neuer any Conqueror subdued the whole world, neither euer shall: but the countrey adioyning to Egypt, and Palestina felt *Antiochus* hand: the meaning is, that onely these three countreys in those parts, and in that tract and circuit escaped his hands, namely, *Edom*, *Moab*, *Ammon.* See more in the appendix exer. 6. argum. 1. response. 8.

Queſt. 49. *Of the Lybians and Æthiopians where they inhabited.*

v. 43. Because mention is here made of the *Lybians* and *Æthiopians*, which should take part with *Antiochus* against the king of Egypt, it shall not be amisse briefely to describe what nations these were.

1. For the Lybians: they were people that inhabited *Africa:* but the countrey called *Lybia* was either taken for the larger countrey of *Africa*, or for that part onely which was next vnto Egypt, called *Cyrenaica*, as Act. 2. 10. it is said by way of distinction, the parts of Lybia, which is beside *Cyrene.* And that larger countrey, and the remoter parts of Lybia, are called in Scripture, *Phut*, as Nahum 3. 9. the *Phutei* and *Lybians* are named together: they were so called of *Phut* one of the sonnes of Cham, Genes. 10. 6. in which countrey there was a riuer called *Phut:* The Lybians then here spoken of, were those people of the nearer Lybia to Egypt.

2. *Cuſh* here is taken for *Aethiopia:* ſo called of *Cuſh* one the ſonne of *Cham:* but there were two countreys called by that name *Cuſh* or *Aethiopia:* one was *Arabia* in *Aſia*, and therefore *Zipporah* Moſes wife, is called a Cuſhite or Aethiopeſſe, Numb. 12. of this *Aethiopia* was *Zerah* king, that came againſt Aſa, with ſuch an huge armie, 2. Chron. 14. 9. the king of the other *Aethiopia*, which was in Africa beyond Egypt, he is not like to be, becauſe of the great diſtance of the place, and there was no cauſe of hoſtilitie betweene them: the Aethiopians here ſpoken of, were of that larger countrey adioyning vpon Egypt, ſee further *Hexapl. in Geneſ. c.* 10. queſt. 9.

See a ſingular opinion of Graſerus concerning theſe Lybians and Cuſhites Appendix Exercit. 8. argu. 2.

3. But *Pintus* by occaſion of this word *Cuſh*, which ſignifieth a *Niger*, or *blacke Moore*, will haue it taken not only for one that is blacke in the colour and complexion of his bodie, but blacke alſo in manners and conditions: according to that ſaying of the Poet *Horace*, *hic niger eſt, hunc tu Romane caueto, &c.* this is a blacke fellowe, thou Romane take heede of him: This his opinion he would warrant by the title of the 7. Pſalme, *Shigaion of Dauid, which he ſang, &c. concerning the words of Cuſh the ſonne of Iemini:* which he taketh to be vnderſtood of Saul the king, who is called *Cuſh*, becauſe of his euill and cruell conditions: Now for the meaning of this place, there are diuerſe opinions. 1. Some thinke that this is vnderſtood of *Chuſhai* Dauids friend, who oppoſed himſelfe to the counſell of *Achitophel:* of this opinion are *Baſil*, *Chryſoſtome*, *Theodoret*, *Euthymius*, with others: but this cannot be ſo:

Whether Saul be called Cuth in the title of the 7. Pſalme.

1. His name is *Cuſhai*, with other letters and prickes, this is *Cuſh*. 2. that *Cuſhai* was an *Archite*, that is, of Beniamin. 3. he was Dauids friend, but this was Dauids enemie, of whom he complaineth in this Pſalme.

2. An other opinion is, that this *Cuſh* was *Saul*, becauſe he was of *Iemini*, that is, of the tribe of *Beniamin:* Thus expoundeth *Ionathas* the Chalde paraphraſt: as though *Cuſh* ſhould be here taken for *Cis* the father of Saul: of the ſame opinion that Saul is here vnderſtood, are *Hierome*, whom followe herein *Raynerus*, *Iſidor. Brixianus*, *Ianſenius*, *Vatablus*, *Pintus*, with others: But this we refuſe alſo: for when the word is taken for a Cuſhite or Aethiopian, it is *Cuſhi*, not *Cuſh:* for ſo the Hebrewes ende their gentile names in I: ſo *Cuſhi* ſignifieth a Cuſhite or Aethiopian, Ierem. 13. 23.

3. Some doe here referre vs to *Shemei*, that curſed Dauid, 2. Sam. 16. *Geneveſ.* as though he ſhould be called by another name, beſide Shemei: but there beeing no ſuch thing mentioned in Scripture, I leaue it as a bare coniecture.

4. Wherefore it is more like, that this *Cuſh* was ſome other of Sauls followers that gaue in falſe information of him vnto Saul: as Dauid complaineth of ſuch vnto Saul himſelfe, 1. Sam. 24. 10. wherefore giueſt thou an eare to mens words that ſay, *Behold Dauid ſeeketh euill againſt thee, Iun.*

Queſt 50. *Of the end of Antiochus, and ſuch things as immediatly went before.*

In this laſt part of this propheticall narration, there are firſt ſhewed the ſignes and forerunners of this cruell Tyrants ende and ſudden deſtruction: ſecondly, his ende and ruine it ſelfe: there are three ſignes which went before, as ominous accidents. 1. the rumors which he heard from the Eaſt and the North. 2. his indignation and furie thereuppon. 3. the planting of his tabernacle in the holy mount. 4. then followeth his finall ruine.

1. What theſe rumors ſhould be, there are diuerſe opinions. 1. *Hierome* vnderſtandeth it of the fame and rumor of warres, which ſhould be raiſed by the faithfull and Chriſtian people againſt Antichriſt in the ende of the world: But ſuch an Antichriſt to be one particular perſon to come in the ende of the world, hath no ground in Scripture: neither is the accompliſhment hereof to be deferred ſo long vnto the ende of the world.

2. *M. Calvin* ſtill continueth his interpretation of the Romane ſtate: theſe rumors which troubled them, were the euill newes which was brought them, how *Craſſus* was vanquiſhed at *Carras*, and *Antonie* alſo after that, was there foyled with all the power of the Romanes: But this text ſpeaketh of one particular man, whoſe ende is deſcribed: it cannot be referred then to a whole ſtate or Monarchie.

3. Theſe rumors, M. *Bullinger* thinketh, to be the tydnigs brought to the Romane Antichriſt, concerning the warres of the Turke: whereupon *Gregor.* the 2. combined all Chriſtian princes to ioyne together againſt the common enemie the Turke, which was the beginning of thoſe long and bloodie warres, called the holy warres.

4. *Oſi-*

4. *Oſiander* and *Pappus* vnderſtanding here alſo the Romane Antichriſt, by theſe rumors thinke to be meant the preaching of the Goſpel, which beganne in the parts of Germanie, which are Eaſt and North vnto Rome: But though this propheſie analogically may be applyed to Antichriſt, yet there is another hiſtoricall meaning, as ſhall be ſhewed afterward.

5. *Melanſthon* will haue the Turke here to be deſcribed, who ſhall be terrified with rumors: that is, whereas by humane force he could not be reſiſted, the Lord from heauen ſhall ſtay his rage: But we muſt not deferre the fulfilling of this propheſie ſo long: it ſerued ſpecially for the comfort of thoſe times.

6. Theſe rumors then were the tidings of warres which were brought vnto *Antiochus*, and drewe him out of Egypt: theſe rumors from the Eaſt, were of the *Parthians*, which inuaded his kingdome; and from the North, of the Romanes whoſe nauies and ſhippes were in the coaſts of *Cilicia*, *Iun. annot.* who in his commentarie thinketh that theſe rumours were onely of the ouerthrowe of his captaines in Iudea, while he was in Perſia: the newes whereof was brought him both to *Perſepolis* which was in the Eaſt, and to *Ecbatane* in the North, 2. Macchab. 9. 2. 3. *Porphyrius* by theſe rumors vnderſtandeth the fame of warres which were intended againſt him from the Eaſt, by *Artaxias* king of *Armenia*: But *Polanus* better ioyneth theſe together: that firſt the riſing of the Parthians and Perſians troubled him, which was the cauſe that brought him into that countrey; and beeing there he was much more vexed, hearing of the euill ſucceſſe that his captaines *Timotheus* and *Bacchides* had in Iudea, whom Iudas Macchabeus vanquiſhed, and ſlewe at one time 20. thouſand of their armie: ſee 2. Macchab. 8. 30. and c. 9. 3.

2. The ſecond precedent of Antiochus ruine, was his great wrath and indignation; with the which he went forth and deſtroyed many. But this is likewiſe diuerſely interpreted. 1. *Hierome* vnderſtands it of Antichriſts rage, againſt thoſe which ſhal not receiue his decrees: ſo alſo *Pererius*. 2. *M. Calvin* of *Auguſtus Ceſar*, who ouercame the Parthians, and recouered that which *Antonie* had loſt. 3. *M. Bullinger* of the combination made by Pope *Gregorie* 2. whetting and ſtirring vp Chriſtian Princes to take in hand the warres for the holy land. 4. *Oſiander* of the cruell rage of Antichriſt againſt the preachers of the goſpell, *Luther*, with others, the rumor whereof troubled him. 5. *Melanſthon* of the rage of the Turke. 6. *Porphyrius* of the ouerthrowe, which Antiochus gaue to *Artaxias* king of *Armenia*, ſubduing alſo the *Arabians* and *Phenicians* in the way. 7. But the euent of this propheſie ſheweth, that this cruell rage of Antiochus was but againſt the Iewes, intending to make an vtter deſtruction and deſolation of them, as is declared 1. Macchab. 3. 27. *when king Antiochus heard theſe tidings, he was angrie in his minde, wherefore he ſent forth and gathered all the power of his realme, a verie ſtrong armie:* and what he intended againſt them, is further ſhewed, v. 35. 36. 37.

3. Then followeth the third ominous and precedent ſigne, *of the planting of the tabernacles of his palace betweene the Seas in the glorious and holy mountaine.* 1. *Aquila* maketh *Apadno*, which ſignifieth his tabernacle, a proper name, and *Saba* he maketh the name of an hill: *the holy mountaine Saba*, which is tranſlated *glorious*: ſo likewiſe *Thodotian* interpreteth, whom *Theodoret* followeth, taking *Apadno* to be the name of a place neere to Ieruſalem, where Antichriſt ſhall be ouerthrowne: But it is euident, that the word *tzebi*, glorious, is here no proper name, as before it is an epithite giuen vnto Iudea: and as *Hierome* noteth, *aphaduo* is compounded of two words, *aphad*, which ſignifieth a throne, and *no*, his.

2. *Hierome* therefore giueth this ſenſe, whom *Lyranus*, *Pintus*, *Pererius* followe, that Antichriſt ſhall pitch his tabernacle in Iudea, betweene the two Seas, the dead Sea, and Mediterranean Sea: in the holy mountaine, mount Sion or mount Oliuet, where Chriſt aſcended, where Antichriſt ſhall be ouerthrowne: of which mountaine *Hierome lib. de locis hebraic.* telleth two ſtrange things: that in mount Oliuet in his time were to be ſeene the print of Chriſts feete on the ground, where he laſt ſtood, when he aſcended; and beſide in the ſame place where Chriſt is thought to haue aſcended, there is a Church, which will not endure a roofe or couering vpon it. But I will leaue the credit of theſe ſtrange reports to thoſe, which haue ſeene thoſe countreys, which doe finde no ſuch thing: either *Herome* might be too credulous in reporting ſuch things, or ſome forging finger hath thruſt it in: If this report haue no more truth, then that other conceit of Antichriſts ſpreading his palace in mount Oliuet, they are both meere fables.

3. *Porphyrius* taketh theſe two Seas to be Tigris and Euphrates, and *Apadno* to be the name

name of a place betweene those riuers: and this mountaine he thinketh to be in *Elymais, Armenia, or Mesopotamia*, where *Antiochus* pitched his pauilion: But though this prophetie were historically fulfilled in Antiochus, wherein he gesseth right: yet the other are but his fansies, by two Seas to vnderstand two riuers: and why should any such hill among the idolatrous Persians be called holy, vnles he thinke it were for the superstitious adoration of some Gentile idols there: which the spirit of God would neuer in that respect haue called holy.

4. Some applying this to the Turke, doe shewe how his seate at *Constantinople* is betweene the two Seas *Aegeum* and *Euxinum*, where sometime the Church of God was, called the holy mountaine, *Melanthon. M. Calvin* sheweth how the Romanes set their palace and dominion in those countreys, and especially in Iudea, after they had quieted those parts: But this prophecie was not deferred so long, as to reach vnto the Turkes: and it is euident, that some singular person is here described, whose ende is foreshewed: therefore not the whole state of the Romanes.

5. Some doe interpret it of the Romane Antichrist, whose seate is betweene the two Seas, *Tyrrhenum*, and *Adriaticum*: and they thinke Rome to be called the holy mountaine, because sometime there Paul planted a famous Church, *Osiand. Pappus*. But though this by way of application may be referred to Antichrist, that is not the originall and historicall sense: and it seemeth to be somewhat hard, to call the seate of Antichrist great Babylon, the citie of abhominations, the holy mountaine.

6. *Oecolampadius* likewise here vnderstanding Antichrist, taketh this holy mountaine for the Church of God, which was prefigured by Iudea, which was situate betweene the two Seas, the dead Sea, and the mediterrane sea: But it is euident that the glorious mountaine is here taken for Iudea, as it is called before the beautifull or glorious land, v. 16. 41.

7. *Iunius* in his commentarie taketh *Apadno* for *Mesopotamia*, for he saith that countrey was called *Apadan*: as *Theodotian* retaineth the same word *Apadon*, and there *Antiochus* pitched his pauilion betweene the Seas, among the Chalde fennes: and *in the holy mountaine* he interpreteth, *when they went against the holy mountaine*, that is Iudea, which was an hilly countrey: And this may seeme some probabilitie hereof, because the word *padan* is taken for Mesopotamia in Scripture, which commeth somewhat neere the word *aphadno*: But the two seas cannot properly be said to be fennes: And the verie description of the holy mountaine betweene the two Seas, sheweth that Iudea is vnderstood by the right situation thereof.

8. Some doe thinke, that Antiochus himselfe returning out of Persia, was entring into the borders and confines of Iudea, when he was stricken of God: and then he pitched his princely tents betweene the *dead sea*, and the *Mediterranean*: so *Polanus* out of *Iosephus*, who thus writeth, that Iudas Macchabeus, *eum in fines Iudaeae ingredientem, vehementissima plaga percussum, repressit, &c.* did recoile him or driue him backe entring into the borders of Iudea, beeing striken with a great plague, &c. *lib. 1. de bello Iudaic. c. 1.* But this cannot stand with that report, 1. Macchab. 9. 4. that Antiochus fell sicke in Babylon, and their died: he was dead then before he came neere Iudea: and he could not spread his tents there after he was returned from Persia: wherefore either *Iosephus* writeth here somewhat loosely and slenderly of this matter, as he doth elsewhere: or he speaketh of some other foyle that Iudas gaue vnto Antiochus, and not at that time, when he had beene in Persia.

9. Wherefore the meaning is this, that not Antiochus should pitch his pauilion in his owne person, but his viceroy *Lysias*, with whom he had left his sonne *Antiochus*, and halfe of his armie, and made him gouernour in his absence of all his kingdome from Euphrates to the borders of Egypt: then he pitched in *Emmaus* with the kings forces, 1. Macchab. 3. v. 32. 40. *H. Br. in Daniel.* which was since called *Nicopolis*: which though it be said to be in the plaine, yet there the hilly tract beginneth, that extendeth to Ierusalem, the mount Oliuet not beeing aboue a mile from *Emmaus*, *Lyran. Hugo.* the two Seas are the dead Sea and the Mediterranean Sea, which are the limites of Iudea, *Iun.*

Quest. 51. *Of the sudden and fearefull ende of Antiochus.*

v. 45. *He shall come to his ende, and none shall helpe him.* 1. *Hierome* thus deliuereth the sense, that Antichrist shall goe vp to the toppe of mount Oliuet: for so he readeth, *veniet ad summitatem eius*, he shall *come to the height thereof*: that is, of mount Oliuet, whereon he shall be confounded: And this he would proue by that place, Isay, 25. 7. *I will destroy in this*

this mountaine the couering, that couereth all people, &c. But the meaning of this place is, that Chriſt, of whom the Prophet there ſpeaketh, (who ſhall prepare a ſpirituall feaſt, which is mentioned in the former verſe, by the preaching of the goſpell) ſhall remoue the couering of ignorance and darkeneſſe, which had ouerſpread the world: And the Prophet there nameth not mount Oliuet, but hath reference to that mount ſpoken of, c. 24. 23. which was mount Sion: a figure of the Church, which ſhould be illuminate with the knowledge of Chriſt. 2. and the text ſpeaketh not of the ende of the mountaine, but of Antiochus ende, when his time was come which was limited of God.

2. Some proceed yet further, and ſhew the manner how Antichriſt ſhall be ouerthrown: that firſt he ſhall faine himſelfe dead, and riſe againe the third day, and then vpon mount Oliuet he ſhall make as though he would aſcend into heauen, and ſo ſhall be lifted vp into the aire by the helpe of the deuill and his Angels: at which inſtant he ſhal be deſtroyed by Chriſt from heauen, by the ſpirit of his mouth, as the Apoſtle ſpeaketh, 2. Theſſ. 2. *Pererius.* Some adde further the particular manner how Antichriſt ſhall be deſtroyed: as the author of the ſcholaſticall hiſtorie ſaith, *aſcendente per aera Antichriſto, audietur vox Chriſti de cœlo miſſa, morere: as Antichriſt is aſcending into the aire, there ſhall come a voice from heauen, die, and preſently he ſhall be ſmitten with lightening and periſh:* ſo alſo *Lyran.* But *Lactantius* is yet more bold, who thus deſcribeth the deſtruction of Antichriſt: that he with an huge armie ſhall compaſſe about the Saints in a mountaine, whether they fled, then they ſhall call vpon God for his helpe: And preſently the heauens ſhall open, and lightening ſhall breake forth: and this ſhallbe a ſigne of the Lords deſcending, *cadet repente gladius*, a ſword ſhall ſuddenly fall from heauen: and then Antichriſt ſhall be ouercome by the Angels, and all his power: he onely ſhall eſcape, *ſed quarto prælio debellatus, &c.* but he in the fourth battell with all his hoſt ſhall be ſubdued, and then ſhall ſuffer worthie puniſhment for his wickedneſſe: to this purpoſe *Lactantius lib. 7. inſtitution. c. 17. 18.*

But 1. beſide that theſe ſhewe great bouldneſſe in thus expounding, taking vpon them without warrant of Scripture to expreſſe the verie forme of words, which ſhal then be vſed, and the verie ſignes which ſhall be ſhewed. 2. herein further they faile, in confounding the two ouerthrowes of Antichriſt, which the Apoſtle doth ſeparate: for firſt he ſaith, *whom the Lord ſhall conſume with the ſpirit of his mouth:* that is, by his word: and the finall deſtruction followeth: *and aboliſh with the brightneſſe of his comming*, 2. Theſſal. 2.8. firſt Antichriſts hypocriſie ſhall be diſcouered by the preaching of the Goſpel, which is alreadie fulfilled: but the remainder of his kingdome ſhall be reſerued for the iudgement of the great day.

3. They which vnderſtand this of the Turkiſh Monarchie, as *Melanthon*, or of the Antichriſt of Rome, as *Bulling. Oſiand.* or of the Romane ſtate, as *Calvin*, are confuted by this argument: becauſe here the deſtruction of one particular man is ſet forth, as in the precedent part the propheſie runneth ſtill vpon one principall agent, in the warres before mentioned.

4. *Iunius* in his annotations, vnderſtanding all this of Antiochus, doth thus interpret theſe words: *he ſhall come to the ende*, that is, of his kingdome, namely to *Perſepolis* in *Elymais*, which was in the vtmoſt bounds of his dominion: But in his commentarie he better expoundeth it of the ende of his life: ſo alſo *Polan. H. Br. Porphyrius*, though an enemie to the Chriſtian faith, yet herein agreeth with the truth, applying this whole propheſie vnto Antiochus: but he is deceiued, in naming the place of his death to be *Tabis*, a towne of Perſia: whereas he was carried to Babylon, and there ſickned, 1. Macchab. 6. 4. and was ſtriken of God with an incurable diſeaſe, that no man could helpe him: for he crawled full of wormes, and his fleſh fell off from him, ſo that no man could endure his ſtinke: yea he was loathſome to himſelfe, as is further declared, 2. Macchab. 9. 10. 12. This was the ende of wicked *Antiochus.*

But againſt this expoſition it is thus obiected. 1. that *Antiochus* died not betweene the Seas, and vpon the mountaine, as is here deſcribed, but as he came out of Perſia, *Lyranus.* 2. Seeing theſe latter words of the chapter are ioyned with neceſſarie coherence to the former; as they are not vnderſtood of Antiochus, no more are theſe, *Perer.*

Anſw. 1. It is not ſaid here, that he died vpon the mountaines, or betweene the Seas, but there was his princely pauilion ſpread: for while Antiochus went into Perſia, he left halfe of his armie, and his ſonne Antiochus, with *Lyſias*, who pitched in *Emmaus* at the entrance

or beginning of the hilles, as is shewed, 1. Macchab. 3. 34. 40. Now while *Lysias* with other captaines were busie in suppressing of the Iewes, and were discomfited, as is further declared, 1. Macchab. 5. the newes thereof was brought to Antiochus beeing in Persia: whereupon he fell into a great rage, purposing vtterly to destroy Ierusalem: but the Lord plagued him, and he died in the way, 1. Macchab. 6. 2. Macchab. 9. And thus was the horne broken without hand, as is prophecied, c. 8. 25.

2. This argument may be returned vpon *Pererius:* for seeing these words hang together with the former; and it hath beene sufficiently shewed before, that the former part of this propheſie is vnderstood of Antiochus, so must the latter also.

3. This sore plague fell vpon Antiochus (which *Appianus* thinketh to haue beene a *venereous* or leacherous disease, *in Syriac.*) but it was more strange and extraordinarie, though that be foule and filthie enough: he was thus smitten, not as *Polybius* thinketh, because he would haue spoiled the Temple of *Diana:* for as *Iosephus* saith, *tantum cogitavit*, he onely intended it, he did it not: and therefore he well concludeth against *Polybius*, that Antiochus perished, *ob templi Hierosolymitani excidium*, for the spoyling of the Temple of Ierusalem, *lib.* 12. *Antiquit. c.* 12. And thus farre of the questions and doubts mooued out of this chapter.

4. *Places of doctrine.*

1. Doct. *The Scripture the rule of truth.*

v. 2. *Now I will shewe thee the truth:* The truth is onely reuealed in Scripture; the truth of God is first manifested vnto the world in Christ, as he saith, Ioh. 14. 6. *I am the way, the truth, and the life:* and this truth is reuealed in Scripture, as our blessed Sauiour saith, Ioh. 17. 17. *thy word is the truth:* the Scriptures of truth are committed to the Church, which is called the pillar of truth, 1. Tim. 3. 15. not because it beareth vp the truth; but it rather is borne vp by the truth: but both because the truth of God is onely reuealed to the Church, as here the Angel deliuereth the truth of this propheſie vnto Daniel: and the truth is set forth and professed in the world by the Church, as a light set vpon a pillar, or a beacon raised vpon a mountaine.

Doctr. 2. *Of the impotencie of images.*

v. 8. *He shall carrie away captiue their gods, with their molten images: quales diy sunt, qui captiui ducuntur*, what manner of gods are these which are carried into captiuitie? *Bulling.* so the Prophet Isay derideth the idols of the Chaldeans, *Bel* and *Nebo*, which were carried vpon beasts into captiuitie, *Isay.* 46. 1. how should they be able to helpe others, that can doe nothing for themselues?

Doct. 3. *Victorie not alwaies a signe of a good cause.*

v. 11. *And the multitude shall be giuen into his hand: Ptolome Philopator* a most vitious king, who slue *Eurydice* his both sister and wife, and vsed both a male concubine *Agathocles*, and his sister *Agathoclea:* yet he ouercommeth *Antiochus Magnus*, not so bad as himselfe: which sheweth that the victorie alwayes falleth not on the better side, as the Israelites fighting against *Beniamin*, hauing the better cause, were twice ouercome, *Bulling.*

Doct. 4. *The Church of God maketh a land glorious.*

v. 16. *He shall stand in the pleasant* (glorious, or beautifull) *land:* which was Iudea, not so much glorious because of the fertilitie thereof, *Pintus.* or for the miracles done therein, *Lyran.* for many great workes had beene done in Egypt: but because there was the Temple and publike seruice and worship of God: this sheweth that religion maketh lands famous and glorious, *Polan.*

Doct. 5. *Of the fidelitie of wiues to their husbands.*

v. 17. *She shall not stand on his side: Antiochus* the great gaue his daughter *Cleopatra* vnto *Ptolome Epiphanes*, thinking to vse her as an instrument to destroy him; but she contrarie to the expectation of her father, cleaueth to her husband: wherein she shewed the part of a dutifull obedient wife, preferring the life and safetie of her husband before her fathers vngodly desire: thus the Scripture saith, *for this cause shall a man forsake father and mother, and cleaue to his wife*, Genes. 2. If in the degrees of lawfull affection the wife (or husband) must be preferred before the parents, much more in vnlawfull desires, *Polan.*

6. Doct.

6. Doctr. *That tribute must be paied to the Prince.*

v. 20. *Then shall stand vp in his place; one that shall raise taxes.* This was *Seleucus Callinicus*, who raised immoderate taxes. Tribute is to be paied vnto Princes, and they may lawfully take it: for what God giueth, they may take: but such things are giuen vnto Princes: as our blessed Sauiour saith, *Giue vnto Cesar, the things that are Cesars:* and such things are to be yeilded vnto the Magistrate, because they are helps to suppresse the euill that disturbes the peace: and in that behalfe they are due, as the Apostle sheweth, Rom. 13.4.7. But two cautions are to be obserued: 1. that such taxes be moderate, not excessiue, tending to the ouerthrow and vndoing of the subiect: as *Seleucus* here was such a raker: and the king of Spaine of late daies, who exacted the tenth part of the things which were sold in the low countries. 2. such taxes and leuies of money, must not be wasted in ryot and excesse, but emploied for the most part to the good of the Commonwealth.

7. Doctr. *Religion is not to be compelled or vrged by torment.*

v. 33. *They shall fall by flame, by sword.* Antiochus did wickedly force the faithfull by such torments to forsake their religion: so doth that Antichrist of Rome, that by fire and sword forceth men vnto his superstitions. *Lactantius* saith well, *Religio cogi non potest, verbis potius, quam verberibus res agenda est*, religion is not to be forced, by words rather then swords the matter must be handled. Among the Protestants none are put to death for religion, but for their rebellion, and sedition, and practising against the state.

8. Doctr. *The ende of persecution is to trie and purge the faithfull.*

v. 33. *Some shall fall, &c. to trie and purge them, and make them white.* There are two ends of persecution: the one is, that triall may be made of the constancie and faithfulnes of the seruants of God: the other to purge out that drosse which is in them, and to wash them white: whereby we see, that the most faithfull seruants of God haue their blemishes, errors, and imperfections, and therefore had neede to be purged. *Calv.*

5. *Places of controuersie.*

Here follow certaine controuersies concerning Antichrist.

1. Controv. *Of the birth and offspring of Antichrist.*

Many of the auncient writers, as they liuing many yeares before the manifestation of Antichrist in the world, were deceiued in these particulars; so also they were much out of the way in true vnderstanding of other points belonging to this mysterie of iniquitie. 1. *Hyppolitus* thought that Antichrist should be a Deuill incarnate, and be begotten by fornication, *& phantastica carnis substantia organi vice vtetur*, and should vse a phantasticall bodie, as his organe, &c. he thinketh that he should not haue a true bodie, but onely in appearance. Antichrist not a deuill incarnate.

2. *Damascen* thinketh not that Antichrist should be a Deuill incarnate, yet he saith, that *illum inhabitet Diabolus, &c.* the deuill should dwell in him, *lib. 4. de fide orthodox. c.* 18. that the Deuill should possesse him both bodie and soule, that in him and by him he should exercise and practise all his malice. But these are mens fansies: 1. S. Paul calleth him the man of sinne: therefore a man he shall be, and not a deuill in mans likenes. 2. and his comming shall be by the operation of Sathan, 2. Thess. 2.9. not by the possession, and habitation of Sathan: Sathan may worke by those whome he possesseth not, and he may possesse their bodies by whome he worketh not. Antichrist whether actually possessed of the deuill.

3. An other opinion of some auncient writers is, that Antichrist should be borne in Babylon: as *Gregorie* would gather so much out of the 2. of Numbers, where it is saide, that *Dan* pitched his tents toward the North: for *Babylon Antichristi patria Aquilonaris est, &c.* Whether Antichrist shall be borne in Babylon.

&c. for Babylon the countrey of Antichrist is North to Iudea. *Gregor. lib.* 31. *moral. c.* 10. But this is a very slender collection: 1. there onely the situation of the seuerall tribes is described, how they were placed in respect of the Tabernacle, which marched in the middes among them: and not onely the tribe of Dan, but of Asher also and Nepthali did campe Northward. 2. Babylon is not now standing, but is come to perpetuall desolation, according to the prophesie of Isai, c. 13. 19. that Babylon *should be as the destruction of God in Sodome and Gomorrha.*

Whether Antichrist shall be of the tribe of Dan.

4. But it is almost a generall opinion among the auncient writers, that Antichrist should be borne of the tribe of Dan: thus thought *Ireneus, Hyppolitus, Hierome, Augustine, Prosper, Ambrose, Beda, Rupertus*, with many others, which they would prooue by these three places of Scripture, as Gen. 49. 10. *Dan shall be a serpent by the way, biting the horse heeles.* Ierem. 8. 16. *The neying of his horses is heard from Dan:* and because Apoc. 7. where 12. thousand are reckoned of euery tribe, *Dan* is left out: the reason whereof they say is this, because Antichrist should come of *Dan*. *Pererius* subscribeth to this opinion, and alloweth of these reasons. But *Bellarmine* reiecteth this opinion as a fansie, and very sufficiently answereth all the former places obiected: for the first place is vnderstood of *Sampson*, who was of the tribe of Dan: the second of Nebuchadnezzers comming to destroy Ierusalem, and so *Hierome* also expoundeth it: and in the third place *Dan* is left out, and so is Ephraim; because Ioseph is named for the latter, and Levi for Dan. Thus *Bellarmin. lib.* 3. *de Roman. Pontif. cap.* 12. Thus in this question one Iesuite (or if you will Iudasite) is opposite to an other.

2. Controv. *That Antichrist shall not be one particular man.*

All these aforesaid, which affirme that Antichrist shall be a Deuill incarnate, shall be borne in Babylon, and come of the tribe of *Dan*; they likewise hold, that he shall be one particular man. And this generally is the opinion of the Romanists at this day: so *Pererius, Pintus, Bellarmine*, with the rest: for if this could be prooued, the Pope should be freed from the imputation of Antichrist.

But this opinion hath as small ground as the other, and it may thus be refelled by Scripture. 1. S. *Paul* saith, that the mysterie of iniquitie beganne euen then alreadie to worke in his time, 2. Thess. 2. 7. and S. *Iohn* also agreeth, *Of whome ye haue heard (namely of Antichrist) how that he should come, and now alreadie he is in the world.* If Antichrist begunne to shew himselfe by his Antichristian doctrine euen in the Apostles time, which is aboue 1500. yeares since, then can he not be one singular or speciall man.

2. S. *Iohn* againe saith, 1. Ioh. 2. 18. *Babes, it is the last time, and if ye haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time:* out of this place two conclusions may be inferred: the first is, Antichrist was to come in the last times, but Antichrist is now come, therefore these are the last times: If then Antichrist was come in his members and forerunners, he could not be one man, to haue so many forerunners, and so long before: The other conclusion is this, that one Antichrist is many Antichrists, which is thus prooued; those are the last daies, wherein the Antichrist shall come: but in these last daies there are many Antichrists: therefore many Antichrists are that one Antichrist.

3. S. *Paul* saith further, 2. Thess. 2. 3. *There must come a departing first, and that man of sinne must be disclosed:* from hence we may reason thus: There shall be a generall departure from the faith when Antichrist commeth: but a generall apostasie or departure from the faith, can not be in one particular enemie: therefore there shall not be one particular enemie to Christ, when Antichrist commeth.

But whereas the Scripture speaketh of the Antichrist in the singular number, the reason thereof is, because the Antichrist shall be the head of that Antichristian bodie, which shall set it selfe against the Church whereof Christ is the head: which Antichristian headship shall not rest in the person of one particular man: but shall adhere to a personall succession of particular men, who shall be the captaines and ring-leaders vnto all Antichristianisme. Antichrist then vpon the foresaid reasons shall rather be an Antichristian bodie politike, as are the Popes and Bishops of Rome, then any particular bodie. See more of this question *Synops. Centur.* 1. *err.* 56.

3. Controv.

3. Controv. *That Nero the Emperour ſhall not be the great Antichriſt.*

Severus Sulpitius writeth, *lib. 2. ſacr. hiſtor.* that it was the opinion of ſome, that *Nero* ſhould come againe in the ende of the world to be that great Antichriſt: his words are theſe, *Nero creditur, etiamſi ſeipſum gladio tranſfixerit, curato vulnere eius ſeruatus,* Nero is held, although he did thruſt himſelfe through with a ſword, beeing healed of his wound, to be preſerued: and to that purpoſe they alleadge that place, Apoc. 13. 3. *I ſaw one of his heads as it were wounded to death, but his deadly wound was healed:* which they vnderſtand of *Nero* his wound healed againe.

But the ſame *Sulpitius dialog.* 2. reporteth an other opinion, that *Nero* ſhould come againe in the ende of the world, and tyrannize in the Weſt parts, compelling men to worſhip the idols of the heathen: and Antichriſt ſhould rage in the Eaſt, whoſe ſeat ſhould be at Ieruſalem, commanding men to be circumciſed, and making himſelfe the Meſſiah.

Auguſtine likewiſe remembreth this opinion of the comming againe of *Nero* in the ende of the world: *Nonnulli Neronem reſurrecturum & futurum Antichriſtum ſuſpicantur: alij enim non occiſum putant ſed ſubtractum potius, &c.* diuers doe thinke, that Nero ſhall be raiſed againe to be that Antichriſt: ſome thinke that he was not ſlaine, but rather taken away, and preſerued in the ſame ſtate of yeares, &c. *lib. 20 de ciuit. Dei. c. 13.*

But *Auguſtine* miſliketh this opinion, and ſaith it is *mira præſumptio*, a wonderfull preſſimption for any ſo to thinke. And beſide there is no probabilitie of it: for it is not like that God would worke ſuch a miracle for ſo notorious a wicked man, as either to raiſe him from the dead, before the generall reſurrection, or to preſerue him aliue: we read onely of two that were tranſlated, Henoch and Elias, both holy men: for ſuch a wicked man to be tranſlated, it neither hath probabilitie, neither yet is there any example for it.

That place in the Reuelation is indeede vnderſtood of *Nero*, but not in that ſenſe: in him the ſtocke of the Ceſars was extinguiſhed, and ſo the Imperiall ſucceſſion receiued a deadly wound: but it was cured, in that the dignitie of the Empire was reſtored in the Emperors ſucceeding, though not lineally deſcended from Ceſar.

4. Controv. *That Antichriſt ſhall be a deceiuer rather then a victorious conqueror.*

Pererius concurring with other Romaniſts, thinketh that Antichriſt ſhall be the greateſt Monarch that euer was: and that he ſhall ouercome three kings, of Egypt, Africa, Ethiopia, and all the reſt ſhall ſubmit themſelues vnto him. *lib. 14. in Daniel. in v. 24.* Of the ſame minde was *Lactantius*, that Antichriſt ſhould ouercome three kings, *qui tum Aſiam obtinebunt, & in ſocietatem aſſumetur à cæteris*, which ſhall then raigne in Aſia, but he ſhall be admitted to the ſocietie of the reſt, &c. *Lactant. lib. 7. c. 16.* But Lactantius here ſaith, that the three kings, which Antichriſt ſhall ſubdue, ſhall be three kings of Aſia; whereas *Pererius*, and ſo likewiſe *Bellarmine* ſuppoſe them to be in Africa: ſo well men agree together, when they follow their owne fanſies.

2. Whereas *Pererius* would haue Antichriſt to be the greateſt Monarch that euer was in the world, becauſe it is ſaid, v. 24. that *he ſhould doe that, which his fathers had not done, nor his fathers fathers*, that place is vnderſtood of Antiochus, who is not ſimply ſaide to doe that, which his fathers had not done: for there were of his predeceſſors, mightier then he, as *Seleucus Nicanor*, and *Antiochus* the great: but none had made ſuch ſpoile of Egypt before, as he ſhould doe, as hath beene further ſhewed, qu. 31.

3. But that Antichriſt ſhall inſinuate himſelfe rather as a craftie deceiuer, then as a mightie conqueror, is euident by S. *Pauls* deſcription, 2. Theſſ. 2. 9. *Whoſe comming is by the working of Sathan, with all power, and ſignes, and lying wonders: in all deceiueablenes of vnrighteouſnes:* and v. 11. *God ſhall ſend them ſtrong deluſions to beleeue lies.* He ſhall deceiue rather with lies and falſe doctrine, then conquer by force and violence. So S. *Iohn* deſcribeth the Antichriſts in his time by their corrupt doctrine, 1. Ioh. 2. 18. and 4. 3. ſee more hereof *Synopſ. Centur. 1. err. 64.*

5. Controv. *Of Antichriſts miracles.*

1. It is alſo an old opinion, that Antichriſt ſhall worke many ſtrange miracles: as *Hyppolitus* thus ſetteth them downe, *Leproſos mundabit, paraclyticos ſanabit, dæmones expellet, &c. he ſhall cleanſe the lepers, heale them that haue the palſey, caſt out deuills. he ſhall tell things farre off, as if they were preſent, raiſe the dead, remooue mountaines, walke with his feete vpon*

the ſea, bring downe fire from heauen, he ſhall turne the day into darkenes, and night into day. and bring the Sunne about which way he will, and he ſhall ſhew that all the elements are obedient vnto him: ſo alſo *Lactantius* ſaith, *l.7.c.17.* that he ſhall ſtay the ſunne from his courſe, and cauſe images to ſpeake.

2. *Pererius* alſo deliuereth his opinion thus, ſpeaking more diſtinctly of theſe miracles: Some are profitable miracles, as ſuch as Chriſt did in healing of the lame, and ſicke: ſome are curious, as to cauſe images to ſpeake, and to cauſe ignorant perſons, and children to ſpeake with diuers tongues: ſome are powerfull miracles, as to bring downe fire from heauen, and to command the Sunne: all theſe things he thinketh Antichriſt ſhall doe. But yet there are ſome miracles which are done by a ſupernaturall power, as to raiſe the dead, which onely God can doe, and theſe ſhall be exempted out of Antichriſts power: yet whatſoeuer may be wrought by naturall cauſes, Antichriſt, the deuill concurring with him, ſhall doe, though they be neuer ſo ſtrange.

3. But theſe are mens phanſies and dreames: 1. to heale diſeaſes naturally incurable, as to make men ſee or heare, that are naturally blind, is beyond any naturall cauſe: and onely the Creator can heale thoſe defects in his creature. 2. much more ſupernaturall is it to command the Sunne, and to change the ſeaſon of the day or night: the Deuill can doe none of theſe things. 3. Neither can he by his owne power raiſe lightning and tempeſt: for the Lord brought vpon Egypt by Moſes miniſterie the great thunder and lightening: and the fire which came downe from heauen, and deſtroied *Iobs* ſheepe, is called the fire of God, wherein it pleaſed God to vſe the miniſterie of Sathan: for if this were in Satans power, then Baals prieſts that ſerued the Deuill, might haue brought downe fire from heauen to conſume the ſacrifice, as Elias did. 4. The Deuill yet, when the naturall cauſes beginne to worke, can applie them, and remooue them from place to place, as the fire and lightning being cauſed by Gods power, he might bring it downe vpon Iobs ſheepe: and the winds firſt raiſed, he directed vpon the houſe, where Iobs children were: though of his owne power he can not cauſe lightening and tempeſt: ſee this queſtion handled more at large, *Hexapl. in Exod. c. 7. qu. 15.* 5. Whereas then it is ſaid, that Antichriſt ſhall bring downe fire from heauen, and cauſe an image to ſpeake, though ſome vnderſtand theſe things myſtically, *Bulling.* as I haue ſhewed els where; yet it may literally alſo be vnderſtood: for in the Popes legends ſuch things are to be found, that their canonized Saints are ſaid to haue raiſed tempeſts, walked vpon the ſea, and cauſed images to ſpeake: ſuch things their legend ſtories are full of. And at the tombs of their Saints, to the which ſimple people come in pilgrimage, they made them beleeue, that many blinde receiued their ſight, many comming lame, returned hole and ſound: yea they imagined the dead to be raiſed out of their graues. 6. And theſe ſtrange things, ſo farre as the power of Sathan could extend, were done verily: for euen ſuch things were wrought by the operation of Sathan among the heathen: as *Claudia* a Veſtal Virgin to prooue her chaſtitie, did ſtirre a ſhippe alone by tying her girdle to it: and *Tucia* an other Virgin of the ſame order, did carrie water in a ſiue from the riuer Tibris to the Capitol. *Plin. lib. 28. c. 2.* But many of their ſtrange works, were but fained and counterfeit miracles, ſuch are thoſe ſore-named, which they fable to be done at their Saints tombes. So that, though all the foreſaid miracles, mentioned by *Hyppolitus* (*Pererius* ſubſcribing) ſhall be wrought by Antichriſt: yet many of them, ſome true, ſome forged, haue beene practiſed in the Papal Church, that in this behalfe, we neede goe no further to ſeeke Antichriſt.

Synopſ. Centur. 1. cen. 63.

6. Controu. *That Antichriſts comming ſhall not be deferred to the ende of the world.*

This is the generall opinion of the Romaniſts, that Antichriſt ſhall raigne but 3. yeares and an halfe, and then at the end of the world ſhall be ſlaine: ſo *Bellar. lib. 3. de Rom. Pontif. c. 4.* and the reſt doe concurre with him therein. *Lactantius* alſo ſeemeth to fauour this opinion, who thinketh that the comming of Antichriſt ſhall be in *extremis mundi temporibus*, in the laſt times of the world. *lib. 7. c. 16.*

But this opinion can not ſtand with the Scriptures: 1. the myſterie of iniquitie beganne to worke in S. *Pauls* time, euen then a way was preparing for Antichriſt: If euen then Antichriſt were in hatching, it is not like, that all this while he ſhould onely be in the egge: that vncleane bird hath long ſince broken the ſhell, and the cockatrice egge a good while ſince hath brought forth a ſerpent. 2. Antichriſt muſt come at the looſing of Sathan:

than: for then, when Antichriſt ſhould ſhew himſelfe, he ſhall come by *the operation of Sathan, with all power and ſignes, and lying wonders*, 2. Theſſ. 2. 9. But Sathan is let looſe many yeares ſince: he was to be bound but for a thouſand yeares, Rev. 20. 3. which thouſand yeares are long agoe expired. 3. We graunt that Antichriſt ſhall not vtterly be confounded till the ſecond comming of Chriſt: ſome reliques of that aduerſarie ſhall remaine for Chriſt *to aboliſh at the brightnes of his comming*, as S. Paul ſaith, 2. Theſſ. 2. 8. but his comming vpon the foreſaid reaſons cannot be deferred ſo long: ſee more alſo of this matter elſwhere. Synopſ. Centur. 1. cap. 57.

7. Controv. *That Antichriſts ſeat ſhall not be at Ieruſalem.*

So hold the Romaniſts generally that Antichriſt ſhall haue his Imperiall ſeate at Ieruſalem, command circumciſion, and cauſe the Temple to be reedified. *Bellar. lib. 3. de Roman. Pontif. c. 13. Rhemiſts 2. Theſſ. 2. ſect. 11.*

But this is a groundleſſe and weake conceit of theirs, as it may appeare euidently by theſe reaſons: New Babylon ſhall be the ſeate of Antichriſt, Apoc. 17. 5. but Rome is new Babylon: the great citie which then ruled ouer the earth was Babylon, Apoc. 17. 5. 18. but that was Rome, which then had the command of the earth: *Hierome* alſo ſaith, ſpeaking of Rome, *dum in Babylone verſarer*, while I was conuerſant in Babylon. *præfat. ad Paulinum.* 2. Againe, in the ſame chapter, Apoc. 17. v. 9. it is ſaid, *the ſeuen heads are ſeuen mountaines, whereon the woman ſitteth*: the citie which ſtood vpon ſeuen mountaines ſhould be the ſeat of Antichriſt: but Rome is notoriouſly knowne to be that citie built vpon ſeuen hills: therefore none other ſeat ſhall Antichriſt haue then the citie of Rome: ſee further elſwhere: we muſt but touch euery thing briefly here. Synopſ. Centur. 1. cap. 61.

8. Controv. *That the citie of Rome ſhall not be vtterly deſtroyed before Antichriſt ſhall come.*

This was an other of *Lactantius* conceits, approoued by *Pererius*, *Incolumi vrbe Roma nihil iſtiuſmodi videtur metuendum*, as long as the citie of Rome is ſafe, no ſuch thing is to be feared; but when that head citie of the world is fallen, and Rome begun to be ῥύμη (that is, a ruine) as *Sybil* ſaid, who will doubt but that the end of humane things is then at hãd, &c.

1. The ſame *Lactantius* was of opinion, that the world ſhould ende within 200. yeares after his time: the one is as true as the other. 2. True it is that as long as the Romane Empire continued in the full ſtrength and authoritie, Antichriſt was kept out, and that is it which ſhould withhold and let Antichriſts comming, till it were taken out of the way, whereof S. Paul ſpeaketh, 2. Theſſ. 2. 7. for it is euident, that the Pope encreaſed in power by the ruine and decay of the Empire. 3. It is alſo true, that the citie of Rome was neuer more ruinated, defaced, and ſpoiled, then ſince it hath beene vnder the command and obedience of the Pope, by the Gothes, Vandals, Lombards, and others. 4. But that Rome ſhould be vtterly deſolate, and brought to a finall ruine, is contrarie to the diuine propheſie of the Reuelation, which maketh the citie with ſeuen hills to be the ſeat of Antichriſt, as is ſhewed in the former controverſie.

9. Contron. *That the Papiſts Antichriſt, and the Iewes Meſſiah ſhall come together.*

Hyppolitus, whoſe opinion herein *Pererius* followeth, thus writeth of Antichriſt, *Potiſſimum Gens Hebræorum præ omnibus Antichriſto chara erit, &c. The nation of the Hebrewes ſhall be before all other moſt deare vnto Antichriſt, and one ſhall ſay vnto an other, can a man in our age ſuch as this, ſo good, and ſo iuſt be found? the Iewes therefore hoping that he ſhall obtaine a moſt large Empire, ſhall thus ſay vnto him: We will all obey you, for we acknowledge you to be iuſt aboue all the earth, all we hope to obtaine ſaluation by you, &c. Gregorie* alſo in his time ſeemed to fauour that fanſie: *quia Iudaizare populum compellet, vt ritus Moſaicæ legis reuocet, &c. becauſe he ſhall compell the people to Iudaize, that he might reuiue the rites of Moſes law, and bring the Iewes in ſubiection vnto him, he ſhall cauſe the Sabbath to be obſerued, &c. lib. 11. epiſt. c. 3.*

Theſe ſcrappes of ſome auncient writers the Romaniſts in theſe daies haue gathered vp, who affirme the ſame, that Antichriſt ſhall haue his ſeat at Ieruſalem, reedifie the Temple, and command circumciſion.

The ſame is the generall opinion of the Iewes, that when their expected Meſſiah commeth, the citie and Temple ſhall be built againe, and he ſhall reſtore vnto them their king-

dome and countrey, & be a victorious conqueror, suppressing the armies of Gog & Magog.

Now then, as the Romanists themselues hold the obstinate Iewes to be in error, that denie the Messiah and Christ to be come, looking for an other: so they making their Antichrist to be the same with the Iewes Messiah, are in the like error, expecting for the comming of an other Antichrist, who long since is come alreadie, and manifested in the world: and as soone shall the Iewes Messiah come, as this their imagined Antichrist. Hauing now thus briefly discouered these errors of the Romanists concerning Antichrist, we will now come to set forth the true signes and marks, whereby the Antichrist is discouered, and so find him out where he is.

10. Controv. *Of the true markes whereby Antichrist may be discerned.*

1. As he is called Antichrist, so he shall in all things be opposite and contrarie vnto Christ. 1. Christ was most holy, and by the spirit of God which remained in him, was mooued in his thoughts, words, and workes onely to that which was good: but Antichrist by the operation and instinct of Sathan shall be stirred vp vnto all kind of euill: this *Pererius* confesseth: & how this hath bin performed in that Romish chaire of pestilence, all the world seeth, and they which are not wilfully blinded must needes acknowledge: what blasphemie, idolatrie, profanenes, vncleannes of life, murders, and other impieties haue beene committed by that Sea, hath beene abundantly shewed elswhere: so that that title, which the holy Apostle hath giuen vnto Antichrist, calling him *the man of sinne*, 2. Thess. 2. 8. doth more fitly agree vnto none, then to the Bishop of Rome. 2. Christ was humble and meeke: but Antichrist shall be most proud. 3. Christ was most obedient vnto his father, and gaue most honourable testimonie of him: Antichrist shall be most contumelious and blasphemous against God, and therfore he is said Apoc. 13. to be full of the names of blasphemie. 4. Christ came to preach the truth, Antichrist shall be the sower of all corrupt and false doctrine. 5. Christ said his kingdome was not of this world: but Antichrist shall altogether seeke the pompe and glorie of this world. 6. Christ was the head of all good and holy men, and Antichrist shal be *caput malorum*, the head of the euill and wicked men. These notes and marks *Pererius* giueth of Antichrist, shewing wherein he shall be an enemie and aduersarie vnto Christ. All which notes and markes doe most fitly agree to the Bishop of Rome: for what place can shew more examples of all kind of wickednes then that? who is more proud and ambitious blasphemous then he? where is taught more false and corrupt doctrine then there? who seeketh more the outward pompe of the world then he? and who els chalengeth to be head of the (malignant) Church but he?

2. *Pererius* saith that Antichrist shall be a great dissembler and hypocrite, he shall make a shew of three great vertues, chastitie, abstinencie, and pietie. And who maketh a greater shew of these then the Pope? he would seeme to be so chast, that he forbiddeth his Clergie lawfull marriage, yet suffering them to practise secretly all kind of vncleannes: he would seeme to be abstemious in forbidding the vse of lawfull meates: and for his pietie he will be saluted and called *the most holy father*.

3. Antichrist shall corrupt many with his great gifts and liberall rewards: And so the Pope hath Cardinals hats, Archbishops palles, Bishops miters, and other dignities, with ample and large reuenues to bestow vpon his followers: as Bishop *Fisher* in king Henries daies was rewarded with a Cardinals hat for his good seruice in maintaining the Popes supremacie: but the head that should haue worne it, was first set vp vpon London bridge. *Bellarmine* for his great paines taken in defending of the Popes supremacie, and other points of Antichristian doctrine, was made a Cardinal.

4. *Pererius* addeth further, that whome Antichrist cannot winne with flatterie & gifts, he will seeke to ouercome by terror and torments, *lib.* 14. *in* 11. *Dan. v.* 21. Such hath beene the practise of the Antichristian Prelates, as the former daies of persecution in England doe plentifully testifie: for first they would set vpon the faithfull seruants of God by flatterie and faire promises, and so not preuailing, they would threaten faggot and fire: this may be euidently seene in the examinations of the blessed seruants of God, *D. Taylor*, *M. Philpot*, *M. Bradford*, with the rest.

5. Last of all, Antichrist shall deceiue, saith *Pererius*, *faciendo plurima & admiranda prodigia*, by working many prodigious things: And this hath beene the continuall practise of the Papal Church, with forged miracles to deceiue the simple people, as hath beene before decla-

declared: And hitherto I haue followed *Pererius* ſteppes, ſhewing how his markes of Antichriſt doe moſt fitly agree vnto his Pope holy father the Biſhop of Rome.

11. Controv. *How the deſcription of Antiochus hiſtorically, doth typically decypher the Pope and Antichriſt.*

Though in this propheticall narration of Daniel, c. 11. from v. 21. to the ende, *Antiochus* be properly deſcribed, yet figuratiuely it may be applyed vnto Antichriſt. And it letteth not, that *Antiochus* was a ciuill and temporall king, and the Pope taketh vpon him chiefely to be a ſpirituall gouernour: for as Doeg, notwithſtanding he was one of Sauls courtiers, yet was a type of Iudas one of the twelue Apoſtles, as appeareth, Pſal. 69. 26. and 109. 8. compared with Act. 1. 20. And ſo *Achitophel* alſo one of Dauids politike Counſellers of ſtate, a figure of the ſame Iudas, Pſal. 55. 14. and Mark. 14. 20. So Antiochus as well may be a figure and type of the Antichriſtian Prelate.

1. *Antiochus* is ſaid to be a vile and abiect perſon, and not to haue come vnto the honour of the kingdome by any right and title, or by conſent or election, but by flatterie: So the Romane Biſhop was at the firſt of ſmall reſpect, who by little and little vſurped ouer the Church, not by any right or title thereunto, or by common conſent and ſuffrage of the Church, but by flatterie and deceit, *Bulling. Polan.* Hereunto alſo agreeth the former propheſie, c. 7. 8. where this enemie vnto the people of God is called a little horne, in reſpect of his obſcure and baſe beginning: and Reuel. 13. the beaſt which ſignifieth Antichriſt, is ſaid to aſcend out of the earth. 1. note of the riſing of the Biſhop of Rome by craft and flatterie.

2. *Antiochus* is ſet forth as a victorious conqueror: the armes ſhall be broken before him, v. 22. So the Antichriſt of Rome hath much preuailed and proſpered in the world, though not ſo much by force as by craft and ſubtiltie, *Oecolamp.* 2. note his proſpering & preuailing.

3. *Antiochus* is ſet forth by his rapacitie: he ſpoyled and robbed Egypt, and the moſt pleaſant places thereof more, then euer did any before him, v. 24. And thus hath the Romane Antichriſt in time paſt polled and pilled the world, by his annates, firſt fruites, tenths, Peter-pence, pardons, and ſuch like deuiſes to get money. 3. his rapacitie and couetouſneſſe.

4. *Antiochus* is alſo deſcribed by his diſſimulation, that he with the king of Egypt ſhall talke of deceit euen at the ſame table, but his heart euen then ſhall be to doe miſchiefe, v. 27. So there hath not beene more deepe diſſimulation practized with kings and Princes, then by the Biſhops of Rome. 4. his diſſimulation.

5. As *Antiochus* practiſed with the forſakers of the holy couenant, v. 30. by their meanes to ſeeke to preuaile againſt Gods people: So hath the Pope vſed as his miniſters and inſtruments runnagates from their countrey, and Apoſtataes from the faith: as is euident to all the world in thoſe monſtrous and vnnaturall treaſons, which haue beene attempted againſt this nation and Church of England: And as Daniel propheſied of Antiochus, that he ſhould haue intelligence and conſult with them that did forſake the couenant, v. 30. ſo S. Paul ſaith that there ſhall *come a departing firſt*, (that is, from the faith) and that man of ſinne ſhall be diſcloſed: But becauſe there is ſome difference betweene vs and the Papiſts, what this apoſtaſie and departure from the faith ſhould meane, it ſhall not be amiſſe a little to inſiſt thereupon. 5. the generall apoſtaſie and falling away from the faith.

Controv. 12. *That S. Paul ſpeaketh of an apoſtaſie and departing from the faith*, 2. Theſſal. 2. 3.

1. *Pererius* thinketh that this Apoſtaſie is to be vnderſtood of the departure and falling away from the Romane Empire, and to that purpoſe he alleadgeth *Lactantius*, who ſaith, *incolumi vrbe Roma nihil iſtiuſmodi eſſe metuendum*, that ſo long as the citie of Rome is ſafe, no ſuch thing is to feared, &c. *Bellarmine* alſo bringeth this for one expoſition. 2. and further he addeth that by this apoſtaſie we may vnderſtand, *diſpoſitionem ad regnũ Antichriſti*, a diſpoſition or preparation to the kingdome of Antichriſt. 3. and if it be vnderſtood of a defection or falling away from the faith, he thinketh it rather to agree to the Proteſtants, then any other, who are departed from the vnitie of the Church. lib. 14. in præfat.

Contra. 1. It ſhall be ſhewed that apoſtaſie is here to be taken, not as the word is vſed in the Ciuill lawe, for a departure either of a ſubiect from the obedience of his prince, or of a ſouldier from his captaine: for S. Paul ſpeaketh not here of ſuch ciuill and politike matters: or as the Romaniſts call apoſtaſie, when one leaueth the order and ſect into the which he was entred: for in S. Pauls time, there were no ſuch ſuperſtitious ſects of Monkerie: but

that Apostasie here is to be taken for a departure and falling away from the faith, it may thus appeare.

1. So is this word vsed in other places of the newe Testament: as Act. 21. 11. *They are informed of thee* (saith Iames to Paul) *that thou teachest the Iewes to forsake (or play the Apostataes from) Moses:* 1. Timoth. 4. 1. *the spirit speaketh euidently, that in the latter times, some shall depart from the faith, and shall giue heede to the spirit of error, and to the doctrine of deuils.* 2. The euent is answerable hereunto: for together with the rising and manifestation of Antichrist, came in a generall corruption and deprauation of the most of the articles of Christian religion. 3. thus also diuerse of the auncient writers expound this place: *Iustin. Martyr* calleth Antichrist, *defectionis homo*, a man of apostasie or falling away, *dialog. cum Tryphon. Ireneus* saith, he shall be *sine lege quasi Apostata*, as an Apostata without lawe, *lib. 5. aduers. hares. c.* 21. So also expound *Primasius, Cyrillus, Chrysostome, Oecumenius.* 4. Thus also *Thomas in explanation. Lyranus, Hugo Card.* expound, and the Rhemists also vpon this place mislike not this sense.

2. A disposition or preparation it cannot be vnto Antichrists kingdome: because it is said that the man of sinne shall thereby be disclosed: he shall then come together with it, because he shall be reuealed by it.

3. But it is a false imputation vpon the Protestants, that they are Apostataes: They haue separated themselues from the Church of Rome, as did Enosh, and the faithfull of the olde world from the posteritie of Caine, and as our Blessed Sauiour and his Apostles diuided themselues from the synagogue of the Scribes and Pharisies: But they were departed first from the doctrine of Moses: as the Romane sectaries haue declined from the auncient Apostolike faith, in stead thereof establishing their owne traditions, and the doctrines of men.

13. Controv. *Of other notes and markes wherein Antiochus and Antichrist agree.*

6. note: the abusing of the secular power to be ministers of their cruelty and butcherie.

6. As *Antiochus* vsed the armes and armies of his captaines to oppresse the Iewes: So likewise the Bishops of Rome haue abused the secular arme and power to maintaine their pompe, and ambition, and to establish their superstition.

Marcellinus the historian (who was no Christian) writeth of the dissension betweene *Damasus* and *Vrsicinus*, about the Episcopall seate, that the contention betweene them was so hoate, and such parts taking; that in one day in the Church of *Sereinus* there were found an 137. dead bodies, which were slaine in a skirmish: And yet the ambition of the Romane Bishops was in those dayes nothing like to the pride of that vaine-glorious Sea now.

Gregorie the 7. called Hildebrand, as witnesseth *Benno* a Cardinall of that Sea, did moue and make great warres to vphold his papall dignitie: so did *Paschal.* 2. *Innocentius* 3. *Gregorie* 9. fill all Germanie, Fraunce, Italie, Spaine with warres: and so haue the Popes maintained their factions and quarrells a long time by the Ciuill power.

Phocas the Emperour, that killed his Lord and Master: *Pipinus* king of Fraunce that murtherer: *Rodolphus* that disloyall duke to Henrie the 4. Emperour: Henrie 5. that disobedient sonne to Henrie the 4. his father; were all the Popes vassals to fight his battells, and to maintaine his quarrels with the sword. So haue beene of late the kings of France on a rowe, *Henrie* the 2. *Francis* the second, *Charles* the 9. Henrie the 3. Such was the Duke of *Albanie* in the lowe countreys, and other captaines and Generalls vnder the king of Spaine.

By the secret practising of *Nicolaus* 3. all the French in one day were killed thorough out *Sicilia: Matchiavil:* with the priuitie and knowledge of *Vrbane* the 6. was *Ioanna* Queene of Naples slaine before the altar, *Theodoric. à Niem. lib.* 1. *de schism. c.* 25. *Iulius* the 2. was a warriour himselfe, and present in the battels which he fought. *Sixtus* the 4. spent most of his time in warres: and when they were ended vpon a conclusion of peace, he died for griefe. *Paulus* the third was author of the German warre, *Polan.*

The Pope sent his secular armes, the king of Spains forces, among the Indians, vnder pretence of embracing them to his religion: but they practised most horrible butcherie and crueltie among them: they hewed them in peices, rosted them at the fire, worried them with dogges: ripped their bellies, and drewe out their bowels: opened the wombes of women with child: hung them vp, and burned them: set them on stackes of straw, and set fire to them: and thus in 40. yeares space they destroyed 15. millions of men, that is, 150. hundreth thousand, and left wast and vnpeopled fiue times so much ground as all Spaine containeth.

They

They put them to vnſpeakeable torments, ſome they ſhodde with yron ſhoes nayling them to their feete, ſome they fleaed, and caſt in ſalt, to put them to more paine: they cut off their lippes, noſes, eares, their fingers and toes: and with fire and ſword, they conſumed an infinite number, as is before rehearſed: *Polan. ex Bartholom. Caſa.*

As *Apollonius* ſent by Antiochus againſt Ieruſalem, made faire promiſes vntill he was receiued into the citie, but then he fell vpon them on a ſudden, and put them to the ſword, and fell vpon the Iewes on the Sabbath, while they kept the feaſt, and vſed all outragious crueltie againſt thē: So within theſe few yeares, *Ferdinandus Mendoza*, with his crue of Spaniards, a champion for the Pope-catholik faith, practiſed moſt horrible & ſauage cruelty in Weſtphalia, ſparing neither age nor ſex, no not them which ſubmitted themſelues, and were of their owne religion: the women great with child they ſtretching out their hands nailed to bourds, and ripped their bellies, tooke out the infants, cut them in peices, and hung them about their mothers neckes: they compelled the men with long famine to eare their own children, and ſome they hung vp by the priuie members, and the womens bellies they opened, and thruſt in children of two yeares old, and ſtrangled them in their mothers blood: Neuer did any Turkes or infidels ſhew ſuch examples of crueltie, as thoſe the Popes armes and champions, *Palanus.*

2. Macchab. 5.

Moſt vnſpeakeable and neuer heard of crueltie of the Spaniſh papiſts.

7. As Antiochus by his captaine Apollonius cauſed the daily ſacrifice to ceaſe, ſet vp abominable idols, burnt the bookes of the lawe: So the Antichriſt of Rome hath aboliſhed the right vſe of the Euchariſt, which is a continuall commemoration of Chriſts death: yea the ſacrifice of Chriſts death, and the vertue thereof is by them obſcured, if not aboliſhed, while he bringeth in other ſatisfactorie and propitiatorie ſacrifices in their ordinarie maſſes: the Pope ſetteth vp in Church idols and imagerie, which are things abominable in the ſeruice of God: the bookes of Scripture beeing in the vulgar tongue he commandeth to be burned, and hereein he treadeth in the ſteppes of his forerunner Antiochus.

7. note the ſetting vp of idols in the Church, and abrogating the right vſe of the Euchariſt.

8. *Antiochus* beſide his forren power vſed the ſeruice of the Apoſtatate Prieſts, and Iewes, as *Iaſon*, *Menelaus*: So the Pope beſide the ſecular power hath his runnagate and fugitiue Prieſts, Ieſuites, Seminaries, which doe by their ſubtill perſwaſions ſeduce many. *Gregorie* ſetting forth Antichriſt, ſheweth that he ſhall vſe two kind of miniſters: *conatur ad ſe corda hominum & miſſis prædicatoribus trahere, & commotis poteſtatibus inclinare*, he ſhall endeauour both to drawe mens hearts vnto him by ſending of preachers, and to bend them by the mouing of Potentates, *in Iob lib. 33. c. 23.* This alſo he ſheweth further by that place, Apocal. 9. 19. *their power is in their mouth and in their taile: in ore doctorum ſcientia, in cauda ſecularium potentia ſignificatur, &c.* in the mouth the knowledge of the learned is ſignified, and in the taile the power of ſecular men.

8. note the Pope vſeth the penne and tongue of falſe teachers.

Thus the Romane Antichriſt beſtirreth himſelfe vſing both the ſword of cruell potentates, and the penne and tongue of corrupt teachers, whom he enticeth with rewards, and promiſe of dignities to vphold by their ſubtile wittes the kingdome of darkeneſſe: and ſo in euery point he imitateth the example of wicked Antiochus his liuely image, that both theſe wayes practiſed againſt the people of God.

Controv. 14. *How the Antichriſt of Rome hath perſecuted Emperours, Kings, Princes, learned men, whole Churches for religion.*

9. As in this great perſecution vnder Antiochus there were many faithfull, that did not forſake the lawe, but did cleaue vnto the Lord, and inſtructed others ſo to doe likewiſe, who were moſt cruelly perſecuted for their faith: ſo in the times of perſecution vnder the Romane Antichriſt, many of all ſorts, that haue oppoſed themſelues to his vngodly proceedings haue beene euill entreated, and cruelly handled. 1. both Emperours. 2. Kings. 3. Princes. 4. Learned confeſſors of the truth. 5. whole Churches, as now ſhall be briefly ſhewed in order.

1. Of the Emperours. Firſt, *Philippicus Bardanius*, becauſe he commanded all images to be remooued out of Churches by the conſent of Iohn Patriarke of Conſtantinople, was declared to be an heretike together with the ſaid Patriarke, and publikely excommunicated in a certaine Synod by Pope *Conſtantine*, who inhibited that the image of the ſaid Emperour ſhould be ſtamped in any ſiluer or gold, or any mention to be made of him in the comm on prayers, *Vrſpergenſ.*

Emperors perſecuted by the Pope.

Leo the 3. *Iſauricus*, called *Iconomachus*, a fighter againſt images, cauſed images in Italie and

and Sicilie to be cast out of the Churches, and by his publike edict commaunded all images to be remooued: for the which fact he was excommunicated of *Gregorie* the 2. and *Gregorie* the 3. and the *Venetians* with others were stirred vp to rebellion: and the *Eparch* or viceroy with his sonne slaine: by which occasion the Pope stripped the Emperour of his *Exarchateship* or gouernement of Italie, which the Emperours of Constantinople had held an 164. yeares.

Constantine the 5. in a synode at Constantinople of 330. Bishops, decreed that images should be cast downe and burned, and no more be worshipped, nor the Virgin Marie prayed vnto: that Saints reliques should not be kept: that it should be lawfull for Monkes and Nunnes to marry: for the which Stephanus the 2. translated the Empire of Constantinople into Fraunce: and his bodie was taken vp 23. yeares after it was buried, by the Empresse *Irene* (to please Pope *Adrian*) and burnt to ashes.

Constantine the 6. for remouing images which his mother *Irene* had set vp, was by her depriued of his kingdome, sight, and life also.

No better dealt the Popes with their owne Emperours of the West. *Henrie* the 4. who had encountred with his enemies 62. times in open battell, was by *Gregorie* the 7. *Vrbane* the 2. *Paschal* the 2. excommunicate: his Empire was first giuen to Rodolphus the Duke of *Suevia:* then his sonnes were set against him, vnder colour of religon: first *Conradus*, afterwad *Henricus* the 5. his sonne, who depriued him of his Empire, and caused his bodie to be digged vp, after it was buried, and cast forth as a carion into the fields, where it lay vnburied fiue yeares, vntill it was brought to Spire, and there buried. *Friderike* the 1. called *Barbarossa*, was most hardly vsed by the Popes *Adrian* the 4. and *Alexander* the 3.

Philip the sonne of the said *Friderike* by the procurement of Pope *Innocent* the 3. who established transubstantiation, was slaine at *Bamberge* by *Otto Count Palatine.*

Otto the 4. and *Friderike* the 2. were excommunicate by Pope *Innocent* the 3. and *Gregor.* 9.

Henrie the 7. was poisoned with a consecrate host by a Monke of the faction of the *Guelphes*, which was on the Popes side: the *Gibellines* were an other faction, which held with the Emperour.

Lodovike the 4. was likewise excommunicate by the Pope, who sent forth his Monkes and Friers into euerie quarter to defame the Emperour, and the Cardinals did stirre vp the Princes to warre against him, *Avent.* And thus haue the Popes handled the Emperours: Kings, and Princes, opposing themselues to their superstition, haue found no better measure.

Kings hardly vsed by the Pope.

2. *Childericus* king of France was deposed and thrust into a monasterie.

Rachis king of the *Lombards*, was by the same Pope Zacharie put into a monasterie.

Lodovike the 12. was much encumbred by *Iulius* the second: who himselfe leading his armie from Rome, as he went ouer the bridge of the riuer Tiber, threw S. Peters keies into the riuer; and seeing they would doe him no good, he said he would betake himselfe to Pauls sword.

Henrie the 4. now king of Fraunce, was assaulted by 6. Popes, *Gregor.* the 13. *Sixtus* the 5. *Vrbane* the 7. *Gregor.* the 14. *Innocentius* the 9. *Clement* the 8. who the last named, hauing brought the king to be reconciled to the Church of Rome, did thereupon triumph insolently ouer him: As in a certaine booke set forth of that matter, there is a tractate, *de victoria Clementis* 8. *de Henrico* 4. *&c. glorioſe triumphantis*, of the victorie of Clement the 8. most gloriously triumphing ouer Henrie the 4. king of Fraunce and Navarre.

Thus haue the famous kings also of this Realme of England beene serued by the Popes and their ministers. King Iohn was poisoned by a Monke.

King Henrie the 8. that most famous and renowned king, was by the bull of Paulus the 3 depriued of his kingdome, and his subiects freed from their oath of alleagance.

Queene Elizabeth our late Gracious Soueraigne of blessed memorie, before she came to her crowne was persecuted by her sister Queene Marie, and her chiefe agent *Stephen Gardener*, for her religion: and after that by Gods fatherly prouidence and care to his Church, she was aduanced to the kingdome, she was practised against by nine Popes: the sixe before named, and by Paulus the 4. Pius the 4. Pius the 5. both by open warre and hostilitie, wherein the two Philips of Spaine bare the chiefest stroke, and by priuie treacherie and treason.

Our kings maiestie that is now, both in Scotland had experience of Popish practises against him; and since his happie comming into England, some of the Popish faction haue

more

more then once or twice conſpired againſt him. But bleſſed be God he hath eſcaped their ſnares.

3. Now in the third place, Some Princes and nobles ſhall be produced whom the Popes haue cruelly aſſaulted. Princes & Nobles cruelly vexed by the Popes.

The Exarch or viceroy of *Ravenna*, vnder *Leo* the 3. Emperor, by the Popes faction was ſlaine with his ſonne.

The Medices at Florence were ſet vpon in the Church by the counſell of *Sixtus* the 4. the Popes legate gaue the ſigne, when the hoſt was lift vp, *Volaterran. lib. 5. Geograph.*

The Earle of Tholouſe was purſued by the French king by moſt fierce warre, at the inſtigation of the Pope, onely becauſe he fauoured the *Albigenſes*.

Iohn Friderike Duke of *Saxonie*, and Philip the Lantgraue of Haſſia, were aſſaulted by moſt cruell warre, onely for the cauſe of religion.

Count Egmond, and *Count Horne* were beheaded for fauouring the Proteſtants.

The Prince of Condie was poiſoned.

Caſpar Colignius ſlaine in the Maſſacre in Fraunce.

Antelot and Cardinall *Caſtilion* poiſoned.

William prince of *Aurane* was ſlaine by a villane.

Charles the king of Spaines ſonne, becauſe he was thought to fauour the Proteſtants, whom they call heretikes, was made an ende of by the Inquiſitors for religion, neither could his father, or would not deliuer him.

4. Theſe learned confeſſors alſo, and ſome holy martyrs haue in diuerſe ages oppoſed themſelues againſt the Pope, and were euill entreated for it. Learned writers and confeſſors of the truth, againſt the Pope.

Vigilantius Biſhop of *Barcellona* in Spaine, becauſe he found fault with the adoration of reliques, and with ſingle life, was counted an heretike.

The Biſhops and Presbyters, which held a ſynod at *Eliberine* in Spaine, were adiudged heretikes by Pope *Adrian* in a ſynod at *Frankefort*.

Ann. 840. *Bertram* writ againſt tranſubſtantiation.

So did *Ioannes Scotus Ann.* 869. and was ſlaine of his ſchollers with their writing pens.

Ann. 964. *Huldericus* Biſhop of *Auguſta* impugned the ſingle life of the Clergie.

Ann. 1039. *Berengarius* bent himſelfe againſt tranſubſtantiation.

Ann. 1157. *Ioannes Sariſburienſ.* did teach, that the Pope was Antichriſt, and Rome Babylon.

Arnoldus Biſhop of *Brixia* denied vnto the Pope the vſe of the temporall ſword.

About the ſame time liued *Peter Bloix*, who publikely maintained in his writings that Rome was Babylon, the Popes officers harpies, his Prieſts Baalites.

Ann. 1160. *Petrus Waldo* of *Lions*, *ann.* 1240. *Petrus de Vineis*, *ann.* 1260. *Gulielmus de S. Amore*, *ann.* 1306. *Petrus Caſſiodorus* a learned Noble man of Italie, 1314. *Dulcinus* of *Navarre*. 1315. *Arnoldus de noua villa*. 1383. *Iohn Wicleffe* in England. 1405. *Iohn Hus* and *Nicolaus Clemangis* a Doctor of Paris. *Hyeronym. Savonarola* a Monke of *Ferrara*, whom *Alexander* the 6. cauſed to be burned. *Antonius Mancinellus*, *Gulielmus Occam*: All theſe were great impugners of the Pope.

Ann. 1517. *Martin Luther. ann.* 1519. *Huldericus Zuinglius*: and ſince many learned men in Germanie: *Oecolampadius*, *Capito*, *Melanthon*, *Martyr*, *Bullinger*, with others: in Fraunce, *Calvin*, *Beza*, *Farellus*, *Viretus*, with others: in England, *B. Cranmer*, *B. Ridley*, *B. Hooper*, *M. Latimer*, *M. Filpot*, *M. Bradford*, holy martyrs, and ſince *B. Iewell*, *D. Fulke*, *D. Whitakers*, *D. Reynolds*, with many more excellent writers, and worthie preachers haue diſcouered the nakedneſſe of the whore of Babylon.

5. Laſtly whole Churches haue beene perſecuted for reſiſting the Pope and his doctrine: the *Albigenſes* vnder *Innocentius* the 3. the *Waldenſes* vnder Pope *Iohn* the 22. the Church of *Calabria*, of *Sevill* in Spaine, of England in Queene *Maries* dayes: and the Curches of *Fraunce* vnder *Charles* the 9. and *Henrie* the 3. endured much oppreſſion, by the tyrrannie of the Popiſh faction. Whole Churches perſecuted by the Pope.

And thus doth the Pope reſemble Antiochus in perſecuting with fire and ſword the faithfull ſeruants of God profeſſing the truth.

15. Controv. *Of the pride and blaſphemie of Antichriſt againſt God.*

10. v. 36. *He ſhall magnifie himſelfe againſt all* that is *God*: This is moſt true of the Antichriſt

10. note: the Pope exalteth himselfe aboue all that is called God.

tichrist of Rome: for he exalteth himselfe aboue the Angels which are called gods in respect of their excellencie of nature and condition, making himselfe iudge of the Angels. Princes and Magistrates also are called gods: them hath the Pope caused to kisse his feete, and hath troad vpon their neckes, disposing of their kingdomes at his pleasure. *Innocentius* the third thus writ vnto the Emperour of Constantinople: that as gold exceeded lead, so the Papall dignitie the Imperiall: as the Sunne was the Lord of the Planets, so the Pope of all secular dignities: and as the Moone receiueth light from the Sunne, so the Emperor hath his dignitie from the Pope: thus he exalteth himselfe aboue temporall gouernours, which are as terrene gods. Likewise the Pope maketh himselfe superior to Saints, whom he taketh vpon him to canonize or not to canonize at his pleasure, *Polan.* The Pope also challengeth to be Superior to all other Bishops and Pastors, who are as Angels set ouer the Churches: and so he magnifieth himselfe aboue whatsoeuer is called God, *Bullinger.*

11. note: Antichrist shall exalt himselfe against the true God.

11. *Antiochus* did exalt himselfe against the true God, who is here called the God of gods: so the Pope glorieth to be called God in earth: as *Nicolaus* the Pope in his epistle to *Michael* Emperor of Constantinople saith, that the Pope *à pio principe Constantino Deum appellatum*, was called God of the godly Emperor Constantie, *distinct. 96. c. satis*: So in a certaine *glosse* in the ende of the *Extravagantes*, the Pope is called *Dominus Deus noster Papa*, our Lord God the Pope: which glosse is not ignorantly thrust in, but wittingly and well allowed of among the Papists: for notwithstanding that the Canon lawe was by the appointment of *Gregorie* the 13. reuised and corrected by certaine Cardinals and others, they suffred that glosse to remaine vnaltered. At the coronation of *Sixtus* the 4. there was this inscription in a certaine triumphall pagen, at one of the gates thorough the which he should passe, *& merito in terris crederis esse Deus*, thou art worthily held to be a God in earth. *Ludouicus Gomesius in reg. Cancellar.* saith, that the Pope is *quoddam numen*, a certaine diuine thing representing a visible God in earth: And *Stapleton* the Iesuite in his preface to *Gregor.* 13. before his booke *de princip. fid. doctr.* calleth the Pope, *supremum in terris numen*, the most diuine power in earth. Therefore *Friderike* the 2. in his epistle to *Otto* Duke of *Bauaria* saith, not without iust cause, *Pontifices Romani affectant Dominationem quandam & diuinitatem*, the Romane Bishops affect a kind of Lordlinesse, yea diuinitie in earth.

12. note: Antichrist blasphemous against God.

12. *Antiochus* vttered horrible blasphemies against God: The Pope therein is no whit inferior vnto him: *Boniface* the 8. *in c. quoniam de imm. in Sext.* calleth the Church his spouse, which onely is peculiar to Christ to be the husband of his Church, 1. Cor. 11. 3. the same Pope also, among many other his arrogant speeches, saith, *hac authoritas non humana, sed diuina*, this our authoritie is not humane, but diuine: and againe, *subesse Romano Pontifici omni creaturæ, definimus omnino esse de necessitate salutis*, we doe define, that it is of necessitie of saluation for euerie creature to be subiect to the Bishop of Rome, *extrav. commun. de maiorit. & obedien. lib. 1. titulo 8.* The same Boniface the 8. in the 1300. yeare, when the Iubile was solemnized, shewed himselfe the first day in his pontificall attire: the next day he came forth in the Imperiall robes, causing a naked sword to be carried before him, and he himselfe came after crying with a loud voice, *Ego sum Pontifex & Imperator, terrestreque & cæleste imperium habeo*, I am both chiefe Bishop and Emperor, and haue both the terrene, and celestiall gouernement. *Sixtus* the 5. in his bull against Henrie king of Navarre, now king of Fraunce, and the Prince of Condie, boasteth, that his authoritie deliuered vnto him from Christ and S. Peter did exceede the power of all kings and Princes, *& incumbere sibi, ecclesiarum omnium, populorum, & gentium sollicitudinem*, that the care of all Churches, peoples, and nations did lie vpon him, &c. so that the Pope doth challenge to himselfe, that which is peculiar to Christ, *ex Polan.* Such like blasphemies are those which are currant among the Popish sort: as in the glosse of the decrees, the Pope is saide neither to be God, nor man, *sed medius inter vtrunque*, but a middle thing betweene both: *Augustin. Boetius* addeth further, *Papam omnia in terris posse, quæ Deus potest in cælis*, that the Pope can doe all in earth, which God can doe in heauen: and *Philippus Decius, Papam omnia posse facere, quæ Deus facit, &c.* that the Pope can doe all things, which God doth: such horrible blasphemies doe proceede from that pestilent Sea.

And as that man of sinne speaketh wondrous and marueilous things against God: so doth he take vpon him to worke wonders against the truth: which are called lying wonders in two respects, because they are not done indeede, but in shew, and because they are wrought against the truth: both these are touched by the Apostle in the description of Antichrist,

2. Thess.

2. Theſſ. 2. the firſt. v. 9. *Whoſe comming is by the working of Satan, by all power, and ſignes, and lying wonders:* the other, v. 11. *God ſhall ſend them ſtrong delusions to beleeue lies. Pappus.* And thus this blaſphemous Antichriſt hath according to this propheſie magnified himſelfe againſt the God of gods: and as S. *Paul* propheſied of him, *that he ſhould ſit in the Temple of God, ſhewing himſelfe that he is God,* 2. Theſſ. 2. 4. for the further explaning of which words, I will make here a ſhort digreſſion.

16. Controv. *How Antichriſt is ſaid to ſit in the Temple of God.*

1. Some doe vnderſtand it of the Temple of Ieruſalem, which they ſay, Antichriſt ſhall cauſe to be builded againe, and therein he ſhall ſit to be worſhipped as God: ſo *Hyppolitus, Cyrillus:* and *Chryſoſtome* miſliketh not this ſenſe in his Commentarie vpon the 2. of the 2. epiſtle to the *Theſſal.* But this can not be the meaning: 1. becauſe the Temple of Ieruſalem ſhall neuer be builded againe, according to the ſaying of our Sauiour, that one ſtone ſhould not be left vpon an other. The Iewes were licenſed by *Iulian* the Apoſtata to reedifie their Temple, but they could not goe forward: that which they built in the day, was caſt downe in the night, and beſide a ſtrange fire came forth, which conſumed the inſtruments and engines of the artificers. 2. And though that Temple ſhould be builded againe, it could not be called the Temple of God, ſeeing it ſhould be ſet vp to reuiue the ſacrifices and ceremonies of Moſes law, which are aboliſhed by Chriſt.

2. *Theodoret* and *Damaſcen* vnderſtand it of the Temples of Chriſtians which Antichriſt ſhall command to be ſet vp and erected to his worſhip: but thus he ſhould ſit in many temples, whereas the Apoſtle ſpeaketh of Temple, in the ſingular: neither doth the Apoſtle call the Churches of Chriſtians by the name of *ναὸς*, temple.

3. Wherefore the Apoſtle meaneth hereby, not materiall temples, but by the Temple he vnderſtandeth the Church of God, as it is called, 1. Cor. 3. 16. Apoc. 3. 12. Not that Antichriſt ſhall in deede ſit in the true Church of God, for he ſhall be an enemie to the Church of Chriſt: but he ſhall ſit in the viſible Church ſo reputed: and he ſhall ſtyle and title himſelfe by the Church: As he taketh vpon him to be Head of the Church, and to be Chriſts Vicar in earth: *Melanct. Papp. Fulke annotat. 2. Theſſ. 2. v. 4.* He ſitteth alſo in the temple of mens conſciences, taking vpon him to haue power to forgiue ſinnes, and to make lawes to binde the conſcience. *Bulling.*

4. Some, that hold the Turke to be Antichriſt, may by the Temple vnderſtand thoſe places, where ſometime was the Church of God: but the Apoſtle ſpeaketh of the Temple, that ſhall then be ſo reputed and taken, at the time of Antichriſts ſitting therein.

17. Controv. *Of the proſperitie and outward ſucceſſe of Antichriſt.*

As it is here ſaid of Antiochus, that he *ſhall doe what him liſt*, and againe, *that he ſhall proſper:* ſo the Romane Antichriſt hath both ſo taught, that he is to doe what he liſt, and he hath practiſed, and proſpered accordingly. For the firſt: *Nicolaus* the Pope thus writeth to *Michael* the Emperor, *à ſeculari poteſtate nec ligari poſſe, nec ſolvi Pontificum, &c.* that the chiefe Biſhop can neither be looſed, nor bound of the ſecular power: and then he inferreth how that *Conſtantine* the Emperor called the Pope God: and ſo concludeth, *nec poſſe Deum ab homine iudicari manifeſtum eſt*, it is manifeſt, that God is not to be iudged of man, &c. And theſe are their poſitions in their Canons, *that the Pope is without law*, and that he is to be iudged of none: and if all the world ſhould determine any thing againſt the Pope, yet the ſentence rather of the Pope muſt ſtand: and ſeeing he hath all fulneſſe of power, no man is to ſay vnto him, *why doe you ſo?* for his will ſtandeth for reaſon. *diſtinct. 19. 17. quaſt. 4. nemini.* 13. note of the proſperous ſucceſſe of Antichriſt for a time.

And as this is their doctrine, that the Pope may doe what he liſt, and no man is to checke or controll him: ſo he hath mightily proſpered in his wicked proceedings, as *Antiochus* did: for Emperors, Kings, and Princes haue furthered his enterpriſes: learned men haue and doe defend his errors: All kingdomes almoſt in the Chriſtian world, Vniuerſities, ſchollers, haue applauded him: So many Monaſteries in diuers countries with their Monks and Fryers depended of him. This is the proſperitie and externall happie ſucceſſe, which the Romaniſts doe boaſt of: and *Bellarmine* among the reſt, maketh it a ſpeciall note to know the true Church by: but as *Antiochus* proſperous ſucceſſe againſt Chriſts Church was no ſigne of Gods fauour toward him, no more is it in the kingdome of Antichriſt. But I will here ſtay a while, a little further yet to ſift and examine this point.

18. Controv. *That externall happines is not a sure note of the Church.*

lib. 4 de Eccl. c. 18.

Bellarmine making externall felicitie a note of the Church, giueth these instances of the good successe of the Romanists in their battells.

1. In the time of *Innocentius* the 3. the Catholikes in France with an armie of 8000. conquered an 100. thousand of the *Albigenses*. *Aemil. lib. 6. hist. Francor.*

2. *Anno* 1531. the *Helvetian* Papists, had fiue conflicts with the *Helvetian* Protestants, and still had the better.

3. *Charles* the 5. *ann.* 1547. obtained a miraculous victorie against the Protestant Princes in Germanie.

4. In *France* and the low countries, the Papists haue had many victories, not without miracle: and the Protestants seldome had the better.

1. *Ans.* These instances produced by *Bellarmine* are false, as shall now appeare in the particular examination of them. 1. *Mathias Parisiens.* reporteth farre otherwise of that battell, writing, that *Lewes* the French king died in the siege of *Auenion*, and that his sonne hauing the leading of a great armie against the *Albigenses* was ouercome *ab exiguis copijs*, of a few small bands. And this is like to be the truer report: for it seemeth not probable, that the persecuted Church of the *Albigenses* could set forth such an huge armie. 2. The Popish *Helvetians* had not so many battells with the Protestants: there was but one battell and a skirmish: the Popish sort had the better, hauing the aduantage of the higher ground: neither was it such a great victorie, for they were glad to aske peace, and to compound the matter vpon equall conditions. 3. It was no miracle for *Charles* the 5. to preuaile in that battell, setting vpon Duke *Fredericke* on a sudden, and some of his confederates hauing forsaken him: neither did the Emperor long enioy that victorie, for he was not long after by *Mauritius*, who ayded him against Duke *Frederike*, chased out of Germanie for the wrongs offered vnto Philip the Lantgraue, and neuer after that returned he into Germanie againe. 4. Of the successe of the battells in France and low Germanie, they haue no cause to brag: *Henrie* the 4. now king of France and Navarre, when he professed and maintained the Gospel, was alwaies superiour in battell: and how the warres haue prospered on the Protestants sides in the low countries, no man is ignorant. So that if the goodnes of the cause is to be esteemed by the good successe, if they had no other arguments to defend themselues, this might plead for them, that God hath aboue these 30 yeares vpheld that small countrey miraculously against all the power of Spaine. But they haue diuers reasons besides, which may iustifie their warres against the king of Spaine.

The reasons which mooued the low countries to defend themselues by warre against the king of Spaine.

1. The breaking of their priuiledges by the Duke of *Albanie*: 2. the vnreasonable exacting of tribute vpon things which were sold: 3. the vniust execution of diuers both noble and others: 4. the setting of garrisons of strangers in their cities: 5. the building of castles and sconces: 6. the constituting of Iudges of the Spanyards, and not of their owne countrey: 7. the generall restraining of their libertie, *Polan. p.* 1070. 8. beside the bringing in among them of a strange religion.

2. Now that outward prosperitie is not a signe of Gods fauour, or a marke whereby to discerne the Church, it is euident by the example of *Antiochus* here, who mightily prospered in his wicked attempts against the people of God: So also Nebuchadnezzer preuailed against Ierusalem, and destroied the very Temple. All the tribes of Israel beeing assembled together, against the children of Beniamin, hauing the better cause, yet were twice ouercome, Iudg. 20. God then in suffering his Church to be for a time afflicted and oppressed, doth not thereby testifie his fauour toward their oppressors, but doth rather shew his wrath against his owne people for their sinnes: which was the cause that Antiochus prospered, whome the Lord vsed as his scourge: as it is here saide, *till wrath be accomplished*: that is, Gods wrath kindled against his people. And the same is one of the reasons, why the Lord shall suffer Antichrist to rage in the world: whereof more shall be here inserted in the next controuersie.

19. Contr. *Why the Lord suffereth Antichrist to rage against his Church.*

That is no reason which *Bellarmine* pretendeth, that the Romane Church is by their outward prosperitie knowne to be the true Church, and therefore it is giuen vnto them to prosper: but these rather are the causes:

1. That herein Gods mercie may appeare, who for a long time tied vp and bound Sathan, though for a while he be let loose: yet in that vntill the reuealing of Antichrist, he was bridled

bridled, and not suffered hetherto to powre out all his malice against the Church of God, it must be ascribed to his mercie.

2. The Lord by this persecution vnder Antichrist will trie out the faithfulnes of his seruants, that they may be discerned from the hypocrites: as it is shewed here in the former verse, that diuers were suffered to fall into affliction, to trie and purge them: both that they might be seuered and purged from hypocrites, as the wheat is from the chaffe and drosse; and that the Lord also might haue experience of the faithfulnes and constancie of his seruants. Hereupon *Hyppolitus* thinketh, that the Martyrs vnder the tyrannie of Antichrist, shall be the most glorious Martyrs, that euer were in any persecution before: which verily may be affirmed of our holy Martyrs that suffered in the daies of Queene Marie in England, and then and since in other places: for beside that their torments and cruell manner of death were equivalent, the cause for the which they suffered was more hard to be iudged of, and their enemies more subtle: for the Martyrs of the Primitiue Church died for not yeilding vnto most grosse idolatrie of the heathen, which was most manifest impietie: and their aduersaries were professed enemies to all Christianitie: But these latter Martyrs suffered for matters of religion, euen controuerted among Christians, and their persecutors themselues pretending to be Christians.

Why the Martyrs of these latter times are thought to exceed in constancie the former Martyrs.

3. A third reason is, that God by the hypocrisie and tyrannie of Antichrist, punisheth the sinnes of the world, which abounded at the reuealing of Antichrist. *Hyppolitus* thus well setteth forth the iniquitie of these times, wherein Antichrist shall come: *omnes suo arbitratu viuent, filij manus injicient in parentes, &c.* all shall liue as they list, the sonnes shall lay violent hands vpon their parents: the wife shall deliuer the husband to death, the husband the wife: masters shall be cruell toward their seruants, and seruants shall be stubborne against their masters: no man shall reuerence the aged, nor haue pitie on the poore: then shall enchanters and sorcerie be in force: Pastours shall become wolues, and Monks shall couet and desire the things of the world, &c. All these vices and corruptions abounded in the world, when Antichrist beganne to shew himselfe, and these things are yet practised vnder the Romane tyrannie: Wiues doe accuse their husbands, and husbands their wiues, children the parents, and parents the children, one brother riseth against an other to put them to death for religion. So that for these and other sinnes, the hard yoke of Antichristian bondage yet lieth vpon the world. And S. *Paul* sheweth the reason thereof, 2. Thess. 2. 11, 12. *God shall send them strong delusions to beleeue lies, that all they might be damned which beleeue not the truth, but had pleasure in vnrighteousnes.* And so those nations, which are yet in bondage vnder Antichrist, because they desire not to leaue their superstition, and vnrighteous liuing, but still continue enemies to the truth, therefore they are by the iust iudgement of God kept still in ignorance and misbeleefe.

20. Controv. *That out of this text, v. 36. it can not be prooued that the Pope is not Antichrist, as* Bellarmine *intendeth.*

Bellarm. lib. 3. de Rom. Pontif. c. 21. goeth about to proue by diuers arguments out of this text, that the Pope can not be Antichrist.

Argum. 1. Antichrist here described, shall doe what he list, and exalt himselfe against God, as not holding himselfe tied vnto any law, nor acknowledging any superiour: so doth not the Pope, who taketh himselfe to be bound vnto the law, and confesseth Christ to be his iudge and superiour.

Ans. The Pope confesseth thus much in words, but in effect he abrogateth the law of God, and so consequently denieth Christ to be his superiour.

1. The Pope dispenseth against the law of God, which sheweth his superioritie ouer the law: Pope *Martin* the 5. with the aduise of his Popish diuines, dispensed with one to marrie his owne sister germane: this is committed to writing by *Antoninus Florentin. summ. 3. p. tit. 1. c. 11. §. quod Papa.* whome *Nicolaus Boerius* followeth, *consil. 20. vtrum papa. nu-mer. 26.* such were the incestuous mariages of Egypt: for *Ptolome Philadelphus* maried his owne sister *Berenice*, and so did Ptolome Philopator his sister *Eurydice*, whome he killed: Ptolome *Physcon* married *Cleopatra* his brother Philometors wife: in which very case the Pope dispensed with *Henrie* the 8. to marrie his brother Prince Arthurs wife.

Likewise the law of God forbiddeth the setting vp of all images to be worshipped, Leuit. 18. 9. which the Pope commandeth euery where to be done. The holy Apostle saith, that concupiscence is against the law, and consequeutly sinne, Rom. 7. 7. But the Pope in his

Councell of *Trent* decreed the contrarie, that concupiscence is not *vere & proprie peccatum*, verily and properly sinne.

2. As the Pope alloweth that which Gods law forbiddeth and condemneth, so likewise he forbiddeth that which Gods word alloweth and commandeth. As Gods word commandeth obedience to parents, but the Pope set *Conradus* and *Henrie* against their father Henrie the 4. who warred against him; and Henrie deprived him of his Empire, and of Christian sepulture. Our Saviour biddeth to giue vnto Cesar, the things which are Cesars; as homage, tribute, obedience: but *Gregorie* the 2. forbad tribute to be paied to *Leo* the 3. for pulling downe of images, or any obedience to be yeilded vnto him. The Scripture alloweth, that they which haue not the gift of continencie, should marrie: but *Calisthus* the 3. refused to dispense with the marriage of a certaine Deacon, that alledged he had not the gift of continencie, for whome also *Cardinal Senensis* entreated, who was afterward Pope called *Pius* the 2. who writ hereof vnto his friend in these words, *alterum Papam expectandum, qui melior sit*, that an other Pope must be expected, who should be better. *Boemus loc. citat. num.* 20. The Scripture counteth mariage honourable, and maketh it free for all men, Hebr. 13. 4. yet the Pope forbiddeth mariage to his Clergie, as a disgrace to their orders.

3. And that it yet may more euidently appeare, how the Pope extolleth himselfe aboue Christ: In the yeare 1447. when *Felix* was Bishop of Rome, who succeeded *Eugenius*, this answer was made by the Cardinal of S. Angel to the Embassadors of Bohemia, *Siquis non crederet Christum esse verum Deum & hominem, & idem sentiret Papa, eum, non damnatum iri*, if any did not beleeue Christ to be God man, and the Pope did so thinke also, he should not be damned: and at the same time *Henricus* the master of the Palace said to the same Embassadors, *Papa potest mutare S. Evangelium, & potest S. Evangelio pro loco & tempore alium sensum tribuere*, the Pope may change the holy Gospel, and may giue an other sense to the Gospel, according to time and place. *ex Polan.*

Argum. 2. Antichrist shall care for no God at all: But the Pope worshippeth God the Father, the Sonne, and the holy Ghost: yea all the Saints in heauen, images and reliques in earth (if we will beleeue the Protestants, saith *Bellarmine*) he adoreth also.

Answ. In that the Pope inuocateth Saints, praieth vnto images, adoreth reliques, and so setteth vp other gods: it is an euident argument, that he denieth the true God.

Argum. 3. Antichrist shall ouerthrow the policies and states of kingdomes, so doth not the Pope.

Answ. The contrarie is euident: for *Gregorie* the 2. forbad any obedience to be yeelded to *Leo* the 3. and *Gregorie* the 3. deprived him of his Empire. *Alexander* the 3. so serued *Frederike* the 1. *Frederike* the 2. and *Lewes* the 4. were so likewise vsed. *Gregorie* the 7. deposed *Bolslaus* king of Polonia: *Iulius* the 2. gaue away the kingdome of Navarre. How then is not *Bellarmine* ashamed, these things beeing so manifest, to say, that the Pope is not an enemie to politike states?

Argum. 4. Antichrist shall prosper: but the Pope, since the Protestants made him Antichrist, hath much decreased: he hath lost a good part of *Germanie*, of *Fraunce*, *Helvetia*, *Bohemia*, *Pannonia*, *Eagland*, and all *Suetia*, *Gothia*, *Norway*, *Denmarke*: but Luther hath prospered, by his carnall preaching seducing many, who of a silly Monke became as it were Pope ouer all Germanie; he rather may be taken for Antichrist.

Answ. 1. The Protestants in these dayes are not the first, that discouered Antichrist, he was so called and counted many yeares since. 2. the prospering here spoken of is not vnderstood of any spirituall successe by the preaching of the Gospell, but of such prosperous euents as are compassed by violence and force of armes, and cunning deuises. 3. it is no carnall preaching to teach men not to be addicted superstitiously to carnall rites and ceremonies, which was the scope of Luthers preaching. 4. neither did Luther affect a papall preeminence ouer Germany: though it be true, that of late one *Felix Peretsu* of a poore Monke came to be vniuersall Pope, called *Sixtus* 5. 5. God be thanked that many good morsells are snatched out of the wolues mouth: he speaketh but of a good part of England, that is reuolted from the Pope: But all England in generall and Scotland doe detest the Pope with his superstitious and treacherous practises, except onely a fewe that are Popishly addicted; whose number I trust daily will decrease. 6. And though Antichrist doe not prosper as he hath done, and I am sure, neuer shall: yet that followeth not, but he is Antichrist still: for he shall prosper onely for a time, not alwaies.

21. Controv. *How Antichriſt ſhall forſake his fathers God*, v. 37.

v. 37. *He ſhall not regard the god of his fathers.* 1. This is moſt true of the Pope, who hath swarued and departed from the religion and faith taught by the holy Apoſtles, and Apoſtolicall men in the purer ages of the Church: 1. as S. *Paul* teacheth, 2. Tim. 3. 17. that the Scriptures are *able to make the man of God perfect to all good workes*; and ſo conſequently are perfect, and all-ſufficient: ſo *Tertullian*, *aliunde ſuadere non poterunt de rebus fidei, quam ex literis fidei: de præſcript. hæretic. c.* 15. they can not otherwiſe perſwade of matters of faith, then by the Scriptures of faith: But the Pope teacheth that beſide the word of God written, there are traditions, which he calleth the word of God not written, which they make of equall authoritie to the Scriptures: and ſo they hold, that the Scriptures containe not all things neceſſarie to ſaluation. 2. Their forefathers haue taught, that the Scriptures are plaine and eaſie, and therefore are to be heard, and read of all: as *Iren. lib. 2. adv. haret. c. 46. vniverſa Scripturæ, &c. apertæ & ab omnibus audiri poſſunt*, all the Scriptures are open, and may be heard of all: But the Pope holdeth them to be obſcure, and not ſafe to be read of the lay-people. 3. *Clemens* teacheth, *ex ipſis Scripturis capere ſenſum veritatis oportet*, we muſt take the ſenſe of the truth out of the Scriptures, *diſtinct. 37. c. relatum.* but the Pope will haue the ſenſe of Scripture depend of his owne mouth. 4. Their fathers haue taught that the tranſlation of the Scriptures muſt be examined by the originall, *diſtinct. 9. c. 6. veterum librorum fides de Hebræis voluminibus examinanda eſt*, the credit of the bookes of the old Teſtament muſt be examined by the Hebrew: but now among the Romaniſts, the vulgar Latine is made authenticall, *Trident. ſeſſ.* 4. and preferred before the originall Hebrew and Greeke. 5. Their Elders haue taught, that we are onely iuſtified by faith, *Baſil. concion. de humilitat. this is perfect righteouſnes, &c. when a man knoweth himſelfe ſola fide in Chriſtum iuſtificatum*, to be iuſtified by faith onely in Chriſt: ſo alſo *Ambroſe*, *impius ſola fide iuſtificatur apud Deum*, a wicked man is iuſtified onely by faith with God. *in* 4. *ad Roman.* But the Romaniſts hold, that we are alſo iuſtified by the merit of our workes. 6. The Fathers haue taught that there are no other mediators of our prayers but Chriſt, as *Chryſoſtome, nihil tibi opus eſt patronis apud Deum, &c.* you neede no patrons with God: for God will not heare ſo eaſily, if other pray for vs, as if we pray our ſelues, though we be full of euill, &c. And in many other points of doctrine it is euident, that the Pope hath loſt and forſaken the faith and the religion of the auncient Fathers, and ſo conſequently their God alſo.

1. The Romane Antichriſt hath forſaken the God and religion of his forefathers.

But *Bellarmine* thus would wipe away this marke: that this no way can be faſtened vpon the Pope, who confeſſeth the God of his fathers, God the Sonne, God the Father, and God the holy Ghoſt. *lib. 3. de Roman. Pontif. c.* 21.

Contra. In words indeede they confeſſe Chriſt to be their God, but in fact they denie him: 1. They doe not acknowledge him to be their onely Prophet, ſeeing they detract from the Scriptures, making them obſcure, and imperfect: whereas Chriſt onely is to be heard in the Scriptures: yea *Boniface* the Archbiſhop of Mentz vttered this blaſphemous ſpeach, *magis ab ore eius quam à ſacris paginis antiquam Chriſtianæ religionis inſtitutionem expetant*, let them ſeeke and deſire the auncient inſtitution of Chriſtian religion rather at his mouth, then from the ſacred booke, &c. which horrible blaſphemie is inſerted in their Canon law: *diſtinct.* 40. *cap. Si Papa. Bellarmines* beſt anſwer here is to doubt of the truth of this ſpeech: but if it be not true, why ſtandeth it in the Canon, after ſo often reuiſing and peruſing of the Canons. 2. They denie Chriſt to be our onely Prieſt, in making other Mediators and interceſſors beſide him, contrarie to the Apoſtle, 1. Tim. 2. 5. *There is one Mediatour of God and man, the man Ieſus Chriſt.* 3. Neither doe they acknowledge Chriſt to be the onely king of his Church, making the Pope his Vicar, and head of the Church: and they ſay that vnto the Pope is giuen all authoritie in heauen and earth: *lib. 1. Ceremoniar. cur. Roman. Bellarmine* anſwereth, that the Pope no more denieth Chriſt to be king, then a Viceroy in a countrey denieth the king of the land. *Anſ.* 1. The reaſon is not alike: for a king can not be preſent in euery part of his kingdome, and therefore committeth many things to his deputie, which he can not doe himſelfe: but Chriſt is for euer preſent with his Church. 2. the Viceroy taketh not vpon him to be the king and head, as the Pope doth. So then it is euident, that the Pope in effect renounceth the God and religion of his fathers: ſee further in the *Appendix exercit. 3. argum.* 1.

22. Controv. *How the Romane Antichrist regardeth not the desire of women.*

15. note: that Antichrist shall see no outwardly not to care for women.

Though the Antichrist of Rome doth publikely pretend chastitie, yet all fornication and vncleannes both naturall and vnnaturall, is practised and suffered vnder that licentious gouernment. And herein the Pope regardeth not the desires of women, in that he is an enemie vnto lawfull marriage, forbidding his Clergie to marrie: which is made lawfull to all men, 1. Cor. 7. 1. Hebr. 13. 4. And while marriage is restrained, there is a way open to all other kind of vncleannes, euen that filthie Sodomitrie, which is against nature: in commendation whereof, a great Bishop of Italie did write publikely, and that without any checke. *Papp.* This sinne some scoffingly haue called, *mutum peccatum*, a dumme sinne: but they shall finde that it is *peccatum clamans*, a crying sinne, which called for fire and brimstone from heauen vpon the Sodomites. *Bulling.*

But *Bellarmine* to cleare his great Master the Pope of this suspition also, he alleadgeth, that in the originall the words stand thus; *and he shall be in the desires of women:* though that in the Greeke translation it be read negatiuely, *he shall not, &c.* And he giueth two coniectures why it should be read rather affirmatiuely, then negatiuely; both because *Antiochus*, as *Hierome* writeth, who is here historically meant, was giuen vnto the desire and lust of women: neither is it probable, that Antichrist should command or commend single life: but the Iewes rather doe expect, that Antichrist shall suffer them to haue many wiues, which they count a part of their terrene happines.

Contra. 1. That it is more agreeable to the originall to read here negatiuely, *he shall not haue respect to the desires of women*, then affirmatiuely, is shewed before, qu. 45. whether I referre the Reader. 2. Though *Antiochus* were one way giuen vnto the desire of women, in respect of his carnall lust, yet an other way he was not, in not regarding the request and desire of his wife, for to spare Ierusalem, as is shewed likewise before, qu. 45. 3. It is most probable, nay rather that Antichrist shall enioyne single life, and restraine marriage, because he shall maintaine the doctrine of deuills, whereof this is one. 4. And though the Iewes expect such carnall libertie, when their Messiah commeth, that is nothing to the purpose: for such a Messiah, as they expect, shall neuer come. But we know certenly that the Antichrist should come into the world, and is indeede alreadie come. 5. And that Antichrist shall outwardly seeme to maintaine single life, it is the opinion of their owne writers, *exterius finget castitatem, vt facilius decipiat*, he shall outwardly faine chastitie, that he may the more easily deceiue, *Lyran.* so also *Pererius, Intimis animi sensibus erit super omnes libidinosus, &c.* in his inward disposition he shall of all men be most licentious and lustfull, though he shall outwardly dissemble chastitie.

23. Controv. *That Antichrist shall not care indeede for any God, nor haue any sense of religion.*

16 note: Atheisme, prophannes, not caring in effect for any God.

That the Antichrist of Rome herein also was well resembled by Antiochus, may be prooued first by particular induction, that many of their Popes haue beene found in a manner to be very Atheists, hauing no sense of religion. *Iohn* the 12. whome *Platina* maketh Iohn the 13. *nec Deum nec hominem præ oculis habuisse*, had neither God nor man before his eyes: so testifieth *Theodoric. à Niem. lib. 3. c. 9. Innocentius* the 8. was seene for the most part to sleepe in the time of diuine seruice: of *Alexander* the 6. saith *Guicciardine*, that he had *nullum religionis sensum*, no feeling of religion: his holy-daies exercise was to see *Plautus* comedies plaied: of *Leo* the 10. it is reported, that he should thus say, *quantum nobis profuit fabula ista de Christo?* how much hath this fable or tale of Christ profited vs?

Secondly, this may be shewed how the Pope doth magnifie himselfe against God, by those blasphemous titles and prerogatiues, which he suffreth to be giuen vnto him by his Canonists: as *Osiander* doth exemplifie these, *the Pope is the vniuersall father of all the faithfull and of all the sheepe of Christ, Ioannes de tur. cremat. the Pope hath the same consistorie with God, and the same tribunall with Christ: the Pope is a certaine diuine power, representing a visible God in earth, Gomesius: All power is giuen vnto the Pope in heauen and earth: from the Pope appeale is not to be made, no not vnto God: the Pope can make something of nothing: the Pope can doe all that God doth, Decius: the Pope is God, Felinus: the Pope is greater, then any other creature, and his power extendeth it selfe to celestiall things, terrestriall, and infernall, Antonin. Florentin. the Pope may change the forme of the Sacraments deliuered from the Apostles, Archidiacon. the Pope is the foundation of faith, as the canons speake: God hail*

hath ſubiected all lawes to the Pope, and no lawe can be impoſed vpon his highneſſe, Fortun. Gratian. the Pope may decree againſt the epiſtles of S. Paul, Carolus Ruinus: God hath brought all things in ſubiection vnder the Popes feete, Barbizia: none is equall to the Pope but God, Auguſt. Beroins: the Pope is the huſband of the whole Church, Ioan. de tur. cremat. Theſe and ſuch like blaſphemies are vttered by the Popes claw-backes, and he accepteth them: for if he miſliked them, why doth he not prohibite them to vſe ſuch groſſe and blaſpemous flatteries? By this it is euidently manifeſt, that the Pope, as here it is ſaid of Antiochus, ſeeketh onely to magnifie himſelfe, and in effect careth not for any God.

24. Controv. *How Antichriſt ſhall bring in a ſtrange God, which his fathers neuer knewe*, v. 38.

As Antiochus brought in his newe God *Mauzzim*, that is, of munitions, namely the idol of Iupiter Olympius into the Temple, and guarded him about with munitions and garriſons, ſuch an idol as his fathers neuer knewe: ſo likewiſe the Romane Antichriſt hath brought in a newe kind of images into the Church: as one of them obtained of Phocas the Emperour, the Church of Gentile idols called *Pantheon* in Rome, and ſet vp the images of Saints in ſtead thereof: likewiſe they doe make the virgin Marie their Ladie and goddeſſe, making her their Mediatrix, and offring vp prayers, conſecrating Churches vnto her: And thus they haue framed vnto themſelues a newe goddeſſe whom their fathers knewe not. 17. notes the new idol of the Maſſe.

But the moſt famous idol of all is their newe deuiſe of tranſubſtantiation, and of their breaden god, and their idolatrous ſacrifice of the Maſſe: wherein they commit many profanations. 1. They giue vnto euerie Prieſt power to make the bodie of Chriſt, and therein thinke them more worthie then the Virgin Marie: for ſhe was conceiued but once with the holy fleſh of Chriſt, but they doe make it daily. 2. they detract from the vertue & efficacie of Chriſts alſufficient ſacrifice vpon the croſſe, in adding as a ſupplement thereof their daily vnbloodie ſacrifice (as they call it) of the Maſſe. 3. they aſcribe vnto the Maſſe ſuch vertue, as that thereby they thinke the ſoules to be deliuered out of purgatorie. 4. they hold that the Maſſe is auaileable *ex opere operato*, by the verie externall worke, without the good intention, faith, or preparation in them, to whom it is applyed. 5. They carrie their impanate god about in proceſſion, requiring adoration with knocking, kneeling, lifting vp the hands to be yeelded vnto it. 6. And they make their Maſſe a generall remedie not onely againſt all ſpirituall but temporall euills and calamities, and a meane to obtaine both ſpirituall and temporall bleſſings: as health of bodie, good ſucceſſe in any buſineſſe, victorie in warre, good ſpeed in mariage matters, in battell, in nauigation, and ſuch like: whence they haue deuiſed ſo many kinds of votiue Maſſes, as they are called: as for peace, for raine, for faire weather, for women in trauaile, for thoſe which are vpon their iourney, againſt the peſtilence, lightening, and ſuch like: All which are newe brought in deuiſes, neuer knowne in the former ages of the Church: and this may well be called their newe come God *Mauzzim*, which ſignifieth munitions: for the idolatrous ſeruice of the Maſſe, is the chiefe pillar of Popiſh ſuperſtition, their munition and fortreſſe, *Pappus*.

25. Controv. *Of the theatricall and pompous ſeruice with ſiluer and gold, which Antichriſt hath found out for his newe idol.*

As Antiochus ſpared no coſt to ſet forth his newe idol, he beſtowed vpon it ſiluer and gold, and precious things: and as *Marcellus* among the Romanes robbed all other Temples, to ſet forth and beautifie the idol-Temples at Rome: So the Romane Antichriſt with all externall pompe, outward glorie, and glittering ſhewe of ſiluer and gold, doth adorne and beautifie this his new coined ſeruice. And how all their religion conſiſteth in nothing els but in an outward ſhew, and vaine-glorious pompe, it is euident in theſe three things, in their perſons, Churches, and ſolemnities. 18. notes: Antichriſts newe theatricall ſeruice of his new idol.

Firſt for their perſons, they count them good Catholikes, that obſerue their outward rites and ceremonies, though they haue no good motion and inſtinct at all: as if they be in their baptiſme exorciſed, anealed, afterward confirmed with chriſme, and keepe faſting daies, be ſprinkled with holy water and aſhes, creepe to the croſſe, be confeſſed at Eaſter, kiſſe the pax, goe in pilgrimage, offer to their idols, and when they die, be anealed, and carried to the graue with tapers and dirges, they thinke they haue performed all offices of Chriſtianitie.

Concerning their Churches, there is no preaching, or very ſeldome, and that to ſmall e-

dilying, no singing of Psalmes, or praying with vnderstanding: but all things are set forth to the eare, in singing and sound of instruments, and to the eye, in adorning their images with siluer and gold, and such like.

And touching their solemnities; all their seruice is nothing else but a meere stage-play, from one ende of the yeare to the other.

At the natiuitie of Christ, an infant made of wood wrapped vp in swathing cloutes is carried vp and downe by boyes and girles.

In the festiuall of the three kings, which they say came to worship Christ, three apparelled like kings doe goe from doore to doore singing and begging with a star made of paper.

In the day of the purification candles are carried about: and ashes are sprinkled on ashwednesday. In lent certaine persons disguised goe vp and downe the streets whipping themselues: the images in the Churches are cloathed in blacke as though they mourned, the altars are couered.

On Palme Sunday, an asse is led about, and palmes carried before: on the day of resurrection, after midnight the Priest taketh the image of the crucifix out of the sepulchre, and goeth about knocking at the Church doores, and crying, *beyee lift vp ye euerlasting doores, and the king of glorie shall come in:* and then the question is asked, *who is the king of glorie?* and the Priest maketh answer, *the Lord strong and mightie in battell, he is the king of glorie:* and so they blaspemously ascribe that vnto an image, which is due onely vnto Christ.

Before the ascension day they haue solemne processions, and then all the images of the Saints are brought forth, and carried in shew: on the ascension day one is drawen vp in a wooden turret to the toppe of the Church, and as if he represented Christ, he crieth out, *I ascend vnto my father and your father:* and when he is at the toppe he throweth downe certaine consecrated hosts, and while they are gathering them vp belowe, water is powred downe, whereupon there is raised a great laughter in the Church.

On the day of Pentecost the image of a doue is let downe from the top of the Church, together with fire, and a noise like thunder, with this voice, Receiue ye the holy Ghost.

On *corpus Christi* day, the host is carried about in solemne procession, with instruments of musicke, and loue songs, such as minstrels vse to sing at feasts, to make ghests merie: And after this manner is the Popish seruice deuised to attend vpon their impanate God. *ex Polano.*

But *Bellarmine* laboureth likewise to free the Pope of these imputations, that this prophesie of the newe God *Mauzzim*, cannot in any sense agree vnto him.

1. First he reasoneth thus: this *Mauzzim* is either Antichrist himselfe, or the deuill, whom he worshippeth: he shall command himselfe to be worshipped, and be a great sorcerer and Magician: but the Pope is none of these.

Answer. 1. We will yeeld vnto him the proposition: though indeed this place hath no such sense, either to vnderstand Antichrist himselfe, or the deuill by the God *Mauzzim*, as is shewed before, quest. 46. 2. But both the parts of the assumption are true of the Pope: for he commandeth himselfe to be worshipped: as appeareth, *lib. 1. ceremon. Pontifical. sect. 3. c. 3. quod omnes mortales, &c.* that all men of what dignitie soeuer, as soone as they come into the Popes sight, shall thrice bend their knees, and then come and kisse his feete.

And that diuerse of the Popes haue beene great Magicians, is extant in histories: *Syluester* the 2. gaue himselfe to the deuill to obtaine the Papacie, *Platin. fasciculi. tempor. Benno* writeth of *Gregorie* the 7. that he sent two young men to fetch a booke of Necromancie, which he had forgotten, charging them not to looke vpon it: but they thereupon were the more desirous to prie into it, and while they read in it, the deuils ministers came about them to knowe what they should doe: who beeing amazed at the first, bid them presently to cast downe a great wall which was neere vnto Rome, which was done forthwith. *Luitprandus* writeth of Iohn the 22. that he was wont, *Diabolum in alea inuocare*, to call vpon the deuill as he plaied at dice: And diuerse of the Popes beside haue beene noted, to vse familiaritie and conference with spirits: So that taking Bellarmines owne sense we shall finde the Popish Antichrist to worship this God *Mauzzim.*

2. *Bellarmine* hath here an other euasion, that *Mauzzim* is like to be the name of the place where Antichrist shall lay vp his treasure, and shall there secretly worship the deuill.

Answ. 1. Thus *Bellarmine* shifteth vp and downe, not knowing what to make of this

Mauz-

Mauzzim: one while he thinketh it to be Antichriſt himſelfe, then againe he will haue it to be the deuill, and now a name of a place. 2. But we admit it that *Mauzzim* is the name of a place, for it ſignifieth a munition or garriſon: And may not ſuch a place be found out in Rome, where the Popes treaſure lyeth, namely the caſtle of S. Angel?

3. *Bellarmine* addeth yet further, that Antichriſt ſhall worſhip this god in ſecret, for openly he ſhall worſhp no god at all, becauſe the text ſaith, *he ſhall not care for any God:* but this cannot be ſaid of the Pope, who profeſſeth publikly the ſeruice of God.

Contra. 1. Theſe two may well agree together, not to care indeede for any god; and yet to pretend outwardly a kind of publike worſhip in hypocriſie: as Antiochus ſet vp the idol of *Iupiter Olympius* at Ieruſalem, beeing himſelfe without all ſenſe of religion. 2. So the Romane Antichriſt, doth profeſſe himſelfe a Chriſtian, yet is indeede an enemie to true Chriſtianitie: And though he pretendeth to be but Chriſts Vicar, yet he doth mignifie himſelfe, againſt Chriſt and his goſpel, as hath beene ſhewed before.

26. Controv. *How Antichriſt ſhall diſtribute honours and poſſeſſions vnto his fauourites, and that for money.*

As *Antiochus* beſtowed vpon the idolatrous Iewes offices and dignities and poſſeſſions, but not without money: for Iaſon and Menelaus brought the Prieſts office for money: ſo the Antichriſt of Rome taketh vpon him to be the Lord of the world, to giue kingdomes, Lordſhips, Manners, to thoſe which will receiue the marke of the beaſt: here two things are expreſſed of Antiochus, what he giueth, and for what. The like are obſerued concerning Antichriſt.

to promote his Antichriſt to ſubmitteth dignities and poſſeſſions to his fauorites but for money

The things which are giuen are three, honours, places of authoritie and command, lands and poſſeſſions: in euerie one of theſe kinds the Pope taketh vpon him to be a diſtributor both in the Church and commonwealth: for Ciuill titles and honours: he taketh vpon him to create Emperours, Kings, Dukes: and to diſpoſe of the kingdomes of the world, as there is extant, *lib. 6. Avent.* an epiſtle of Pope *Adrian*, to the Archbiſhops of *Trevire, Mantz*, and *Collen*, to this effect: *ſicut Zacharias tranſtulit imperium à Græcis ad Theutonicos*, as Zacharie tranſlated the Empire from the Greekes to the Germanes, ſo we may remooue it from them to the Grecians againe: *ecce in poteſtate noſtra eſt dare illud cui volumus*, behold it is in our power to giue it to whom we will: wherefore we are ſet by God ouer nations and kingdomes, to deſtroy and plucke vp, to build and to plant, &c. And thus ſaid the deuill to Chriſt, that all the kingdomes of the world were his to giue vnto whom he would: In like manner the Pope hath Church dignities to beſtowe, Cardinalſhips, Archbiſhoprikes, Biſhoprikes, Abbies, and ſuch like, which he conferreth vpon thoſe which will worſhippe the beaſt, *Bulling.*

But for the manner: he beſtoweth them as Antiochus did the Prieſthood not without money: *Alexander* the 6. made 12. Cardinals, not of thoſe which beſt deſerued, but of ſuch as would giue moſt for them: *Guicciardin. lib. 5. hiſtor. ſui tempor. Leo* the 10. had two calles or elections of Cardinals, wherein he made verie fewe without money: *Clement* the 7. as *Onuphrius* writeth, ſold 3. Cardinals hattes to thoſe, which would giue moſt: Hereupon it commeth to paſſe, that many vnworthie perſons are preferred in the Popiſh Church, ſuch as are able to giue moſt: as *Bernard* complained in his time, *honorati inceduut de bonis Domini, qui Domino honorem non deferunt, &c. plus calcaria quam altaria fulgent, &c.* they iet vp and downe honoured with the goods of the Lord, but themſelues giue no honour vnto the Lord, &c. whence it is that they weare more gold in their bridles and ſpurres, then is to be ſeene in the altars, &c. *ſer. 33. ſuper Cant. Budæus* hath the like complaint, that the rewards of learning and vertue were beſtowed vpon ſuch aſſes and doults, *vt illis anima data ſit pro ſale, vt ſuibus*, that their ſoule ſeemeth to ſerue for their bodies, as ſal. for ſwines fleſh, that is, to keepe it from corruption.

But *Bellarmine* to helpe out his Grand-maſter, telleth vs, 1. that there haue beene many learned men among them, which haue taken great paines, as *Eckius, Cochleus, Latomus, Driedo, Tapperus, Petrus à Soto*, with others, that haue not receiued an halfepennie of the Pope for their great paines. 2. and yet they laboured night and day to ſuppreſſe the furies of Proteſtants. 3. who expect their reward from heauen, for ſetting forth and maintaining Gods glorie. 4. And if the Pope doe beſtowe the reuennues of the Church vpon Cardinals and Biſhops, he is not ſaid ſo much to conferre them, as they who in their godly zeale gaue ſuch large reuennues to the Church. Thus *Bellar. lib. 3. de Rom. Pontif. c. 21.*

Contra.

Contra. 1. *Bellarmine* discrediteth the Pope, and noteth him with the infamous marke of ingratitude, in that he suffreth such patrons and defenders of his papall supremacie to goe vnrewarded: and yet there was none of these whom he nameth, but enioyed much more then many worthie ministers of the gospell. 2. can he for shame obiect furie vnto the Protestants, seeing it is notorious, that diuerse of these his learned men, became furious and madde indeed: *Eckius* when he died cried out, *why doe not ye giue me my gold, where is my gold?* it seemeth he should haue bought some dignitie which he missed of. *Latomus*, when he should haue made an oration at *Bruxels* against *Luther*, before *Charles* the 5. and could not goe forward, beeing sent out with hisses, was so ashamed, that he fell madde; and vttered diuerse blasphemies in the Schooles, and in the Readers chaire, whence he was taken by *Ruardus Tapperus*, and was carried to his bed, and died in despaire, saying he was damned. *Frier Cherubin*, which in the yeare 1598. challenged the ministers of *Berne* and *Geneve* to dispute with them, after he had both in words and deeds bewrayed his madnesse, was tied with chaines, and had keepers appointed him. 3. neither is it true that they striue for Gods glorie, but for the Popes, whom indeede they make their terrene god; and therefore they cannot expect any reward from God: he must reward them whose seruants they are. 4. And these great reuennues, which the Pope hath to bestowe, he hath rather gotten by rapine and violence, then by the pietie and deuotion of others: As the Dukedome of *Ferrara ann.* 1598. was by Pope *Clement* the 8. by force and violence taken from the right heire thereof. *ex Polan.*

27. Controv. *Of Antichrists insatiable ambition, crueltie, and couetousnesse.*

20. note: Antichrists ambitiō

1. As Antiochus vpon euery occasion was readie to inuade *Aegypt* and other countreys: so the Pope vsurpeth vpon the nations and kingdomes of the world without any title, but with pretenses and fogeries: as by that forged donation of *Constantine*, he challengeth to be Lord of the Occidentall Empire: there is no king in all these West parts, whom either the Pope hath not made in times past his vassall, or at least will not say, that he holdeth his kingdome of him, and therefore ought to doe him homage: *Boniface* the 8. decreed, that it was of necessitie of saluation, for euerie creature to be subiect to the Pope, *Extrau. de maiorit. & obedient. c. Vnam sanctam.* And in the same canon he glorieth, that he is set ouer nations and kingdoms, to plant and pull vp, to build and destroy: he challengeth vnto himselfe power in heauen and earth, and dominion from sea to sea, and from the flood to the endes of the world, *lib. 1. ceremon. pontifical. c. 7.*

21. note: cruelty toward the Church of Christ.

2. As *Antiochus* tooke euerie opportunitie to afflict the people of God, but he spared the *Edomites*, *Ammonites*, *Moabites* that assisted him, and hated the people of God as he did, v. 41. So Antichrist ceaseth not to persecute the Church of Christ, and by all meanes to oppresse it, and to trample vpon it: But such as are addicted to his superstitions, and are affected toward him, he spareth, and fauoureth.

22. note: the couetousnesse of Antichrist.

3. As *Antiochus* hunted after nothing else, but the spoile of Egypt, the treasurers of gold and siluer, and other precious things: So the Romane Antichrist gapeth after the treasure and riches of the world, raking vnto him whatsoeuer he can lay hold of: he selleth mens sinnes and pardons for money, releaseth the paines of purgatorie for money, dispenseth almost with any thing for money: he imposeth taxes, tenths, mulcts of money by way of penance. As *Henrie* the second had a mulct set vpon him for the murder of Thomas Becket, and it was enioyned him to goe a warfare at his great charge, as a part of his penance. *Frederike* the Emperour beeing excommunicate by *Gregor.* the 9. bought his absolution for a 100. thousand ounces of gold, as witnesse *Onuphryus* and *Guicciardin.* *Alexander the 6.* appointed certaine rich Cardinalls to be poisoned, that he might seaze vpon their riches, *Onuphryus in Alexand. 6.* The Pope exacteth great summes of the Iewes dwelling at Rome, of the harlots and vsurers. *Iohn* the 22. left when he was dead 25. millions of ducats of gold in the treasurie. *Boniface* the 9. gathered out of one Prouince an 100. thousand Florence pieces by his indulgences in a very short time: the Senate of Paris in their petition to *Lewes* the 11. alleadged that the Pope euery yeare had out of France 946. thousand markes. *Leo* the 10. receiued a great summe of money by his pardons and indulgences out of Germanie, and gaue them to his sister Magdalen a most famous strumpet. *Guicciard. lib. 13. ex Polan.* Therefore *Theodor. à Niem* thus well resembled the Pope-Apostolike sea, *camera Apostolica mari assimilatur, in quod intrant omnia flumina, & non exundat*, the Apostolical chamber

is

is likened to the Sea, into the which all riuers doe runne, and yet it neuer ouerfloweth: so many thousand pounds are brought into it, and it is neuer filled &c. *Vnion. tract. 6. c. 37.*

28. Controv. *Of the rage and furie of Antichrist.*

v. 44. Like as *Antiochus* when he heard of the euill successe of his captaines, how they were ouerthrowne and discomfited in *Iudea*, went forth with a great rage thinking to destroy many: so the Romane Antichrist hath fretted and fumed, when he heard of any that were reuolted from his obedience: As *Leo* the 10. and after him *Adrian* the 6. sent out their bulls against *Martin Luther*, *Zuinglius*, and other ministers, that preached the Gospel in Germanie. When king *Henrie* the 8. had abolished the Popes supremacie in England, *Paulus* the 3. thus bestirred himselfe: he depriued the king of his kingdome, disinherited his children of the crowne, released his nobles of their oath of alleagance, gaue the possessions and lands of his subiects to be a pray to any, that list to inuade them, he interdicted them from the Church and Sacraments: made voide all leagues confirmed with forraine kings and states.

24 note: Antichrists rage against the faithfull.

After the same manner proceeded *Pius* the 5. against Queene *Elizabeth*, depriuing her of her crowne, releasing her subiects of their fealtie, and excommunicating all her subiects, that continued in her obedience: the like also did *Sixtus* the 5. who also pursued *Henrie* king of Navarre now king of Fraunce, and *Henrie* of *Burbon* Prince of Condie, with the same weapons: deposing them by his sentence from their honours and dignities, freeing their subiects of their fealties, and disinheriting them of their title to the crowne of Fraunce.

29. Controv. *How Antichrists palace is planted betweene the two Seas.*

As Antiochus pitched his pauilion betweene the two Seas, the dead Sea and Mediterranean Sea, where Iudea was situate, v. 45. So the Romane Antichrist hath his seate iust betweene two Seas, the Sea called *Tyrrhenum* and *Adriaticum:* and he sitteth in the Temple of God: not either the Temple of Ierusalem, which is long since destroyed, and neuer shall be builded againe, nor in any other materiall Temple; but he sitteth in the Church of God, taking vpon him to be the head of Christs Church: but he with his faction, are not the true Church of Christ, though he sit in the Church, as the vitious and corrupt humors are in the bodie, but are no part of it, *Polan.* And the Popes palace may fitly be compared to a Tabernacle: because his seate was remooued by *Clement* the 5. from *Rome* to *Auenion* in Fraunce, where it continued 74. yeares, *Osiander.*

25 note: the palace of Antichrist situate betweene two Seas.

30. Controv. *Of the fearefull ende of diuerse Popes.*

As Antiochus came vnto a terrible ende: he was eaten of wormes, and his flesh fell away from him, that he could not endure his owne stinke: so herein he was a figure and type of diuerse Popes of Rome, who came to an vntimely death.

26 note: the miserable ende of diuerse Popes.

Sabinianus who first brought in the canonical houres, and the vse of tapers in the Church, was frighted by a vision, wherein *Gregorie* the 1. appeared vnto him, whose books of meere enuie he thought to haue burned, and smote him, vpon the terror whereof he not long after died, *Fascicul. tempor.*

Boniface the 3. after he had obtained of that parricide and murtherer the Emperour *Phocas*, that the Church of Rome should haue the principalitie before other Churches, came home and ended his dayes in sorrowe and griefe, hauing not enioyed his papacie aboue a yeare and 5. moneths.

Leo the 3. was taken by the citizens of Rome and imprisoned, and making an escape went by stealth into Fraunce, where he ended his dayes miserably, hauing not beene Bishop full 20. moneths.

Pope *Lando* was suffocated by Iohn the 11. by thrusting a pillowe into his mouth.

Sylvester the 2. that obtained his papacie by the deuill, when he had solemnized Masse in a chappell called Ierusalem, which signe the deuill had giuen him that he should not die till he came to Ierusalem, died presently: and his bodie was cut into gobbets, least the deuill should haue carried it away. *Naucler.*

Iohn the 13. that had committed incest with two of his sisters, was slaine in adulterie.

Iohn the 15. had his eyes put out by *Boniface* the 7. and was famished to death in the castle of S. Angel: the same *Boniface* the 7. died suddenly a very short time after: and his body

was

was drawne with a rope by the feet through the ſtreets of Rome: the hiſtorie called *faſcicul. tempor.* giueth this note here of the Popes: note ſaith he, that the Biſhops of Rome are killed, as in the Primitiue Church, but they were no martyrs, *par pœna, ſed diſpar cauſa*, the puniſhment was like, but the cauſe vnlike.

Benedict the 5. ſledde to *Hamburge*, and was there ſtrangled in priſon.

Benedict the 6. was taken by the citizens, and ſtrangled in the caſtle of S. Angel.

Gregorie the 7. by poiſon and other meanes made an hand of 6. Popes one after another, to make a way for himſelfe to the Popedome. And he himſelfe who ſo perſecuted the Emperour Henrie the 4. was taken by *Cynthius* a citizen of Rome and impriſoned: and afterward was beſieged by the Emperor, and at the laſt eſcaped into a poore village in *Apulia*, where he died miſerably.

Victor the 3. was poiſoned in a chalice by a ſubdeacon, and thereof died.

Paſchal the ſecond after he had ſtirred vp *Henrie* the 5. againſt his father, was taken by the ſame *Henrie*, and caſt into bonds, and ſo died in priſon.

Adrian the 4. was choaked of a little flie, and ſo ended his life.

Boniface the 8. who had beene a terror vnto Princes, died madde in priſon, and bonds: of whom it is ſaid, that he entred like a foxe, reigned like a wolfe, and died like a dogge.

Clement the 5. was poiſoned.

Paulus the 2. who as *Platina* writeth, exceeded *Heliogabalus* in riot and filthie pleaſure, through gluttonie and leacherie fel into an apoplexie.

Sixtus the 4. died of verie griefe that his warres were ended.

Alexander the 6. died of the ſame poiſon, which his ſonne *Caſar Borgias* had prouided for *Adrianus* Cardinall of *Corneta*.

Paulus the 3. that ſpent his time in filthie pleaſure, after he had heard of the death of his ſonne *Petrus Aloiſius*, died in a peuiſh rage, and crying out in deſpaire, *peccatum meum contra me ſemper*, my ſinne is alway againſt me, ſo gaue vp the ghoſt.

Julius the 3. that belli-god died of a ſurfet, and not without ſuſpition of poiſon.

Pius the 5. that had like a wolfe ſucked the blood of many of Chriſts lambes, fell thorough griefe into a conſumption, and ſucked aſſes milke, but it helped him not.

Sixtus the 5. who ſo purſued and baited with his bulls *Henrie* the 4. now king of France, died of poiſon, whereas the king yet liueth and proſpereth.

After him followed *Vrbane* the 7. *Gregor.* the 14. and *Innocentius* the 9. who died all in a verie ſhort time, one after an other, *ex Polan.*

Thus *Antiochus* miſerable ende was a right figure and patterne of the like ende of the like Romane tyrants.

And as Antiochus tyrannie ended with him: ſo at the length the kingdome of Antichriſt ſhall be extinguiſhed: as it is propheſied, Apocal. 14. 8. *It is fallen, it is fallen, Babylon that great citie, for ſhe made all nations to drinke of the wine of the wrath of her fornications, &c.*

Thus haue I by Gods grace ſhewed how diuerſe wayes Antiochus was a type and figure of the Romane Antichriſt: and ſo much of the controverſies out of this chapter.

6. *Morall obſeruations.*

1. Obſerv. *The Angels aſſiſt Princes in the defence of the Church.*

v. 1. *I ſtood to encourage him:* that is, the Angel aſſiſted *Darius* in his godly purpoſe in ſending the people of God out of captiuitie: If the Angels aſſiſt infidels, when they fauour the Church, much more faithfull Princes: for the ſpeciall office of the Angels is to be employed for their ſakes, which ſhall be heires of ſaluation, Heb. 1. 14.

2. Obſerv. *Ambition and couetouſneſſe the cauſes of the ruine of kingdomes.*

v. 2. *By his riches he ſhall ſtirre vp all againſt the Realme of Grecia: Xerxes*, who by oppreſſion grewe rich, and by his riches waxed proud, and thorough pride mooued vnneceſſarie warre, warring againſt the Grecians with 800. thouſand men, was the occaſion of the ruine and fall of the kingdome of the Perſians: for theſe warres continued ſtill; and though ſometimes intermitted, yet were not fully ended vntill Alexanders time, who tooke occaſion by thoſe warres to goe againſt the Perſians.

3. Obſer.

3. Obſerv. *God reſiſteth and puniſheth the proud.*

v. 4. *And when he ſhall ſtand vp his kingdome ſhall be broken, &c.* *Alexander* being lifted vp in minde for his great ſucceſſe, made himſelfe equall vnto God: when he heard that the *Arabians* worſhipped two gods, the heauens which did beare the Sunne, and *Dyoniſius* becauſe he went with an armie againſt the *Indians*, thought himſelfe worthie to be the third god: and ſometime he would come forth like *Iupiter*, ſometime like *Diana*: for this his pride and vnthankfulnes to God, he continued not long, being cut off in the 32. yeare of his age, and all his poſteritie and kinred, his mother, ſiſter, ſonnes, and wiues, within a ſhort time after his death, were all ſlaine: this is the ende of proud perſons. So ſell befell vnto proud Pharaoh king of Egypt, who was drowned in the redde Sea, and vnto Herod, that was deuoured of wormes, Act. 12.

4. Obſerv. *Inceſtuous marriages vnhappie.*

v. 6. *The kings daughter of the South, ſhall come to the kings daughter of the North.* Ptolomeus Philadelphus gaue vnto Antiochus Theos firſt his daughter *Laodice*, and then afterward his other daughter *Berenice*: they were two ſiſters, as *Appian* in *Syriac.* whome *Polanus* followeth: But whether they were ſiſters or not, Antiochus did repudiate his lawfull wife *Laodice*, by whome he had two ſonnes *Seleucus Callinicus*, and *Hierax*: but this mariage proſpered not, for *Berenice* was ſlaine by *Callinicus*: which ſheweth what is the ende of ſuch vnlawfull marriages: and that all leagues and confederacies combined by ſuch meanes, can not hold. So *Ferdinand* gaue vnto *Sigiſmund* king of *Polonia* firſt one of his daughters, and after her death an other, by the Popes diſpenſation: And in this age the Pope hath diſpenſed with the like inceſtuous mariages, for the vniting and maintaining of ſome great houſes, *Polan.*

5. Obſerv. *Princes that are enemies to the Church ſhall not long proſper.*

v. 12. *But he ſhall not preuaile.* Ptolomeus Philopator, hauing obtained an exceeding great victorie againſt Antiochus Megas, becauſe he was lifted vp in minde, and afflicted the people of God, profaned the Temple, and caſt many of them before the Elephants in open ſhewes; he was giuen ouer to a reprobate ſenſe, ſpending his daies in moſt filthie pleaſure, and liued not long after: ſuch is the ende of thoſe, which are enemies to the people of God: according to the prayer of the Prophet Dauid, *Vp Lord, diſappoint them, caſt them downe.* Pſal. 17. 13.

6. Obſerv. *There can be no firme peace among the wicked.*

v. 27. *They ſhall talke of deceit at one table.* Antiochus Epiphanes, and Ptolome Philometor made ſemblance and ſhew of friendſhip, but it was not in truth: ſuch are the truces betweene Princes that profeſſe not true religion: as betweene the kings of France & Spaine in times paſt, as *Sleidan* and *Guicciardine* note in their ſtories: ſo the Prophet Iſai ſaith, c. 57. 21. *There is no peace to the wicked.*

7. Obſerv. *Peace betweene Princes enemies to the Church, dangerous.*

v. 28. *His heart ſhall be againſt the holy couenant.* As this peace betweene Antiochus Epiphanes, and Ptolome Philometor redounded much to the hurt of Gods people: ſuch are the leagues made in theſe daies betweene the Princes of the Popes faction, which tende to the ruine of the Church: as *Herod* and *Pilate* were made friends by perſecuting of Chriſt. But God ſhall breake the bonds of all ſuch carnall deuices, and not ſuffer his Church to be troden downe.

8. Obſerv. *That we be not diſmaied, when religion is hindred.*

v. 31. *They ſhall pollute the Sanctuarie.* As *Antiochus Epiphanes* cauſed an idol to be ſet vp in the Temple, and the daily ſacrifice to be intermitted: ſo for a while God may ſuffer his Church to be tried, and his ſeruice to ceaſe: as here in England in the daies of Queene *Marie*, when the Churches were defiled with idols: but as *Antiochus* tyrannie continued not much aboue ſixe yeares, ſo God ſhortned thoſe wicked daies, which were vnder that time not full out ſixe yeares.

9. Obſerv. *The ende of the wicked ſhall be ſudden and feareſull.*

v. 45. *He ſhall come to his ende, and none ſhall helpe him.* As Antiochus was plagued of God for his wickednes, and ſo he died: the like ende wicked tyrants ſhall haue: as Pſal. 37. 37. *Marke the vpright man, for the end of that man is peace: but the tranſgreſſors ſhall be deſtroied together, &c.*

CHAP. XII.

1. *The Argument and Method.*

THis Chapter, which conteineth the comforts and consolations ministred vnto Daniel is deuided into three parts. 1. the conference of the Angel with Daniel, to v. 5. 2. of one of the Angels with Christ, v. 5. to v. 8. 3. of Christ himselfe with Daniel, thence to the ende of the chapter.

1. In the first part there are 4. comforts giuen vnto Daniel. 1. one is taken from the efficient cause and author of their deliuerance, Michael shall stand vp for his people, v. 1. 2. in the second place of comfort, first the time of trouble is set forth by way of comparison, then the comfort is taken from the issue of their trouble: they which are found written in the booke of life, shall be deliuered, v. 1. 3. the third comfort is from the hope of the resurrection: they which are not temporally deliuered, shall rise vp in the ende vnto life euerlasting. Here the resurrection is set forth. 1. in generall, many, that is all shall awake out of the dust. 2. in particular: there shall be two sorts, some shall rise to life, some to shame, v. 2. 3. of those which rise to life, some shall shine among the rest, as the brightnesse of the firmament, and as the starres, v. 3.

4. The fourth comfort is, that notwithstanding those troublesome times, yet the Church of God shall continue, and many shall seeke for the vnderstanding of this booke, which to that ende Daniel is bid to seale vp, v. 4.

2. In the second part is described. 1. the vision, that Daniel sawe, both the number, he sawe two, and the site or place of them, v. 5. 2. their speach. 1. the question mooued, vnto whom, namely, to Christ, and what, concerning the ende. 2. the answer. 1. by whom, by him that stood vpon the waters. 2. in what manner, by an oath with the lifting vp of both his hands. 3. what he answereth, both for the cõtinuance of the time, & for the end, v. 7.

3. In the third part, there is 1. Daniels question, with the occasion thereof, his not vnderstanding, v. 8. 2. the answer of Christ, partly denying Daniels request, the things were secret, and sealed vp, v. 9. partly giuing him satisfaction: 1. concerning the Church, wherein is shewed the ende and fruit of their afflictions, set forth by the contrarie, the frowardnes of the wicked, v. 10. and the tearme, first 1290. daies, then a 1335. v. 11, 12. 2. concerning Daniel himselfe, that he should be content: with a double promise made vnto him, that he should presently after his death, rest from all his labours: and afterward stand vp in his lot in the resurrection.

2. *The text with the diuers readings.*

1. And at that time shall stand vp Michael the great Prince, which standeth for the children of thy people: and there shall be a time of trouble, such as neuer was since there began to be a nation vnto this time: and at that time the people shall be deliuered, euery one *that is* found written in that booke. (*in the booke. B. G. but the article is prefixed, which noteth some speciall booke*)

2 And many of them which sleepe in the dustie earth (*V. I. earth of dust. H. not dust of the earth. B. G.*) shall awake, some to euerlasting life, and some to shame and perpetuall contempt (*not to contempt, that they may see alwaies*)

3 And they which instruct (*cause to vnderstand. H. are teachers. V. are wise. G. B. are taught or learned. L. but the word is in the actiue*) shall shine as the brightnes of the firmament: and they which bring many (*turne many. B. G.*) to righteousnes (*iustifie many. H.*) as the starres for euer and euer.

4 But thou, O Daniel, shut vp the words, and seale the booke vntil the time determined: (*I. L. vntill the last time. V. time of the ende. H. B. not end of time. G.*) many shall runne to and fro (*or here and there. B.* not, *passe through. L. or wander vp and downe. V.*) and knowledge shal be encreased. (*see qu. 15.*

5 ¶Then I Daniel looked, and beheld other two standing, the one on this side of the brinke of the riuer, and the other on that side of the brinke of the riuer.

6 And *one* said (not, *I said. L.*) to the man clothed in linen, which was vpon the waters of the riuer, (*aboue at the waters of the riuer. V.*) How long *vnto* the ende of these wonders? (not, *when shall be the ende of these wonders?*)

7 And I heard the man cloathed in linen, which was vpon the waters of the riuer, when he held vp his right hand, and his left hand vnto heauen (*the heauens*) and sware by him that liueth

liueth for euer, that at the appointed time, times, and a part, *I.(or halfe, cater.* for *chetzi, ſignifieth both. I.* not *vnto the appointed time, whether long or ſhort. V. he expreſſeth not the words)* and when he hath accompliſhed to diſperſe the power*(hand. H.)* of the holy people, all theſe things ſhall be finiſhed.

8. And I heard, but vnderſtood not: and I ſaid Lord, what ſhall be the ende of theſe things? *(*not *what ſhall be in the ende of theſe things. A.P. or what ſhall be after this. L.* acarith, *here ſignifieth the laſt ende.*

9. And he ſaid, goe thy way Daniel, for the words are cloaſed vp and ſealed, vnto the time determined*(L. I. time of the ende. H.S.B.* not *ende of time. G).*

10. Many ſhall be purged *(choſen. L.S. barar, ſignifieth both, but the firſt here)* and made white and tried*(as fire. L. S. ad.)* but the wicked ſhall doe wickedly, neither ſhall any of the wicked vnderſtand, but they which inſtruct*(I.V. cauſe to vnderſtand. H. the wiſe. B.G.)* ſhall vnderſtand*(obſerue, marke. I.)*

11. And from the time that the daily *ſacrifice* ſhall be taken away, and the abhomination bringing deſolation*(making deſolate. H. not the abhomination for deſolation. L. or abhominable deſolation. B.G. for (ſhamem) making deſolate, is here a Participle)* ſet vp, there *ſhall be* a thouſand two hundreth and ninetie dayes.

12. Bleſſed *is* he that waiteth and commeth*(ſhall come. H.)* to the thouſand three hundreth and fiue and thirtie dayes.

13. But goe thou thy way to the ende, *(*not *thou Daniel to the appointed or defined time. L.)* for thou ſhalt reſt and ſtand vp in thy lot at the ende of dayes: *the Septuag. here adde many words, there are yet dayes and houres to the fulfilling of perfection.)*

3. *The queſtions and doubts diſcuſſed.*

Queſt. 1. What time is here meant, *and in that time ſhall Michael ſtand vp, ver.* 1.

1. Some referre it vnto the laſt time of world, after that great Antichriſt ſhall haue raged againſt the Church of Chriſt, which ſhall continue three yeares and an halfe, *Lyran. Perer. Pintus*, with other writers of that ſide: But we hold that to be a dreame, that any ſuch ſingular Antichriſt ſhall come in the ende of the world: ſee more c. 11. controv. 2.

2. *Bullinger* vnderſtandeth it of the comming of Chriſt to iudgement, when there ſhall be ſuch great tribulation, as neuer was in the world before: and this may ſeeme as an argument hereof: becauſe afterward v. 2. mention is made of the reſurrection: But that is added as a conſolation: they which were not temporally deliuered in thoſe troubleſome times, yet ſhould be ſure to riſe vnto life euerlaſting.

3. Some doe expound this propheſie of the perſecution in the laſt times vnder the Turke, *Melanct.* and the Romane Antichriſt, as *Oſiand. Pappus.*

4. *M. Calvin* referreth it to the time of Chriſts comming in the fleſh.

5. *M. Iunius* in his commentarie interpreteth it of all the time of the goſpell, the beginning whereof is in his firſt comming, and the end in his ſecond.

6. But it is moſt properly referred to that time, when Antiochus left halfe his armie with *Lyſias*, while he went vnto *Elymais* in Perſia: for about the ſame time did Iudas Macchabeus, by the aſſiſtance of the great Prince of the Church Michael, which is Chriſt Ieſus, recouer Ieruſalem, and purge the Temple, which had beene defiled, 2. Macchab. 10. *Iun. in his annot.* the reaſons why this place is thus to be vnderſtood, are theſe: 1. becauſe the time here ſpoken of hath relation to the former ſtorie: in that time, that is, the ſame time wherein the former things ſhould be done: *non poſt multa annorum millia*, not after ſo many thouſand of yeares, *Pellican.* 2. the Angel ſaith, *thy people*, the people of the Iewes muſt be vnderſtood, who, and not the Chriſtians among the Gentiles, ſhould be perſecuted for religion, *H. Br.* 3. the euent alſo confirmeth this expoſition: for if Michael the great Prince had not then indeede ſtood vp for his Church, it had periſhed.

But thus it is obiected againſt this interpretation: 1. that *Porphyrius* in hatred to Chriſtian religion, to obſcure the truth hath deuiſed this ſenſe, *Perer.* 2. the reſt *Porphyrius* cannot make to hang together; how in Antiochus time ſome ſhould awake out of the duſt: which *Porphyrius* vnderſtandeth of thoſe which were ſhut vp in caues and rockes, and afterward came out againe, *Hieron.*

Anſ. 1. Though *Porphyrie* were an enemie to the Chriſtian faith, yet he might in ſome particular hit vpon the truth: neither herein is the light obſcured, but rather more manifeſted: and though his hatred were great againſt the Chriſtian religion, yet this is no impediment to faith, though euerie point of faith be not prooued out of euerie place of Scripture: the article of the comming of Chriſt to iudgement, is ſufficiently prooued out of other places of Scripture, though it be not directly concluded here. *Pellican* here thus writeth, I giue thankes to *Hierome, qui tam diligenter adnotauit Phorphyrij expoſitionem*, who hath ſo diligently noted Porphyrie his expoſition, which he holdeth to be moſt reaſonable. 2. though he faile in ſome one point in his expoſition, yet it followeth not, but that he may come neere the truth in the reſt.

Queſt. 2. *Who is vnderſtood here to be Michael the great Prince.*

1. Some take Michael here for a created Angel, who as he had the protection before of the Ieves vnder the lawe, ſhall afterward protect the people of God vnder the Goſpel: Anchriſt by him ſhall be deſtroyed *executiue*, in execution, by Chriſt *imperatiue*, by his commandement and authoritie, *Lyran. Perer. Pintus.*

2. *Bullinger* taketh this Michael to be that Arkeangel, which S. Paul ſpeaketh of, 1. Theſſ. 4. 16. *that the Lord ſhall deſcend from heauen with a ſhoot, and with the voice of the Arkeangel.*

3. *Oſiander* thinketh that Chriſt is here called Michael the Arkeangel, in reſpect of his office; as in the propheſie of Ezekiel he is called Dauid, yet was he not Michael the Arkeangel.

4. *M. Calvin* leaueth it as indifferent, whether we vnderſtand Chriſt the Mediator, or a created Angel.

5. But that this Michael was none other but Chriſt, the Prince of the Angels, may be made plaine by theſe reaſons:

1. By the name *Michael*, which is compounded of theſe three particles, *mi, cha, ell*, which ſignifie, *which is as God*, noting both the diſtinction of his perſon, and the identitie of his nature, that he in power is equall vnto God: as the Apoſtle ſaith of Chriſt, Phil. 2. 6. *who being in the forme of God, thought it no robberie to be equall vnto God*, and Heb. 1. 3. *he is ſaid to be the brightneſſe of his glorie, and the engraued forme of his perſon.* This annotation of the word is well vrged by *Melanct hon*, vpon this place, *Oecolampad. Iun. in comment. Polanus, M. Br. in Daniel.*

2. This Michael is here called *ſhar hagadol*, the great Prince: there are principalities and dominions ſo called both among Angels and men: but this Michael is called prince in the ſuperlatiue and higheſt degree, and in this reſpect the Apoſtle ſaith, Ephe. 1. 21. that God hath ſet Chriſt aboue *all principalities and powers, &c. and euery name that is named:* And hereunto may be applyed that ſaying of the Apoſtle, that Chriſt *is made ſo much the more excellent then the Angels, as he hath obtained a more excellent name then they*, namely, to be called, *a great Prince, Iun.* this name or title *ſhar hagadol*, a great Prince, is tranſlated by the Apoſtle Ἀρχάγγελος, an Arkangel, which ſignifieth the chiefe or Prince of Angels. And though it be there ſaid, 1. Theſſ. 4. 16. that the Lord ſhall deſcend with *the voice of an Arkangel*, it followeth not that Chriſt is not that Arkangel, no more then it followeth, becauſe it is ſaid alſo in the ſame place, *with the trumpet of god*, that Chriſt ſhould not be God. *Polan.* And the trumpet of God, is the voice of God, as Pſal. 47. 6. *God is gone vp with triumph, euen the Lord with the ſound of a trumpet*: God ſhall then deſcend in the voice of a trumpet, as in the giuing of the lawe. So is this voice interpreted to be the voice of the Sonne of God, which the dead ſhall heare and liue, Ioh. 5. 25. *Polan. M. Br.*

3. Further this is ſhewed by the office of this Michael, which is to ſtand for the people of God: whoſe protector and captaine is Chriſt Ieſus, called therefore, Ioſua 5. 15. *captaine of the Lords hoſt:* which place *Iuſtin. Martyr dialog. cum Tryphon.* vnderſtandeth of Chriſt: for who elſe is captaine of the Lords hoſt, and protector of his Church?

4. This *great Prince* here mentioned, is the ſame, who had written vpon his thigh, *the king of Kings, and the Lord of Lords*, *Apocal.* 17. 16. who ſate vpon a white horſe, his eyes were as a flame of fire, and the warriers of heauen followed him vpon white horſes: who was called *the word of God.* This was no other but Chriſt: for to no other but vnto him, doe all theſe glorious titles agree, *Oecolampad.*

5. This Michael is ſaid to haue Angels, Apocal. 12. 17. but the bleſſed ſpirits cannot be

be ſaid to be any others Angels ſaue Chriſts. *Fulke annot.* By theſe and other reaſons it is euident, that this Michael is no other but Chriſt: ſee more hereof, c. 10. queſt. 22.

But it will be obiected, that Michael is not alwayes taken for Chriſt, as *epiſt. Iude* 9. that Michael the Arkeangel ſtriuing with the deuill about the bodie of Moſes, *durſt not blame him with curſed ſpeaking, but ſaid, the Lord rebuke thee: Anſw.* Chriſt ſo ſpeaketh as the Mediator of his Church, referring all to the glorie of his father: as the like we reade, Zach. 3.2. where it is ſaid, *Iehouah ſaid vnto Satan, Iehouah rebuke thee Sathan. Polan.*

Queſt. 3. *What time of trouble the Angel here ſpeaketh of.*

v. 1. *There ſhall be a time of trouble, ſuch as neuer was ſince there beganne to be a nation vnto that ſame time.* 1. This time of trouble, ſuch as neuer was any before, ſome referre vnto the laſt perſecution vnder Antichriſt, whome they ſuppoſe ſhall be one particular man: that whereas the Church hath beene perſecuted by fiue ſeuerall enemies, the Iewes, the Gentiles, by heretikes, ſchiſmatikes, and euill liuers: this laſt perſecution ſhall exceede all other: for both it ſhall be corporall, in tormenting the bodie, and ſpirituall, in abrogating the ſeruice of God, burning the bookes of Scripture, aboliſhing the vſe of the ſacraments. *Perer.* This is true, that there ſhall be a moſt grieuous perſecution vnder Antichriſt: but that is not ſignified here: for the accompliſhment of this propheſie muſt not be deferred ſo long: and beſide, that is but a groundleſſe conceit, that Antichriſt ſhall be one particular perſon.

2. *Iunius* in his commentarie thinketh this time of ſuch trouble, to be that when Chriſt was borne: for the Iewes were neuer in any ſuch ſlauerie, both corporally, beeing diuers waies afflicted, oppreſſed, and kept vnder by the Romanes, and ſpiritually by the ſuperſtitious traditions, and corrupt doctrines of the Scribes and Phariſies: But at that time Chriſt the Meſſiah came in great humilitie, he did not then ſhew himſelfe as the great Prince, in triumphing ouer his enemies.

3. *M. Calvin* vnderſtandeth the great perſecution of the Chriſtians vnder the Romane Empire: but the Angel ſtill ſpeaketh of Daniels people, that is the Iewes, how they ſhould be deliuered: this text then concerneth not the beleeuing Gentiles.

4. *Oſiander* thus interpreteth, *hæc non de corporalibus afflictionibus, ſed de carnificina conſcientiarum, &c.* theſe things muſt not be vnderſtood of corporall afflictions, but of the tormenting of the conſcience vnder the Pope of Rome by his ſuperſtitious traditions, whereby mens conſciences were ſnared and entangled: as the doctrine of merits, Purgatorie, and ſuch like: But the Angel ſpeaketh here of ſuch troubles, as ſhould befall the Iewes.

5. *Bullinger* doth take theſe for the laſt times, when Chriſt at his comming ſhall iudge the world: whoſe iudgement ſhall be more terrible vnto the wicked, then was either the deſtruction of the old world by water, or of Sodome by fire: the elect onely ſhall be deliuered: But the Angel ſpeaketh here of troubles which ſhould fall vpon the elect, out of the which they ſhould eſcape: Now the terrors of the laſt day of iudgement ſhall not touch the righteous; who ſhall ſtand forth, and appeare before Chriſt with boldnes.

6. Theſe daies of trouble then, are thoſe which came vpon the Iewes in the time of *Antiochus Epiphanes:* which are ſaid to be the greateſt troubles, that fell vpon that nation, becauſe their other captiuities in Egypt, and in Chaldea, were but corporall; but this was both corporall, in tormenting their bodies, and ſpirituall, in forcing them by torments to forſake the law. And whereas before time ſome particular men were tried for their conſcience, as Daniel and the three children, Dan. c. 1. c. 3. yet there was neuer an vniuerſall perſecution before for religion among the Iewes. *H. Br. in Daniel.*

But *Lyranus* obiecteth, ſo alſo *Pererius* and *Pintus*, that there were greater perſecutions before, then this vnder *Antiochus*, both *intenſive & extenſive*, in the intending and extending thereof, in the greatnes, and in the continuance: the perſecution by Nebuchadnezzer was both greater, for the citie and Temple was deſtroied, and many carried away captiue, and many ſlaine: it was alſo longer, for it continued full 70. yeares.

Contra. It is true, that the captiuitie of Babylon continued longer then this perſecution, but it was not greater: for beſide, that all theſe outward calamities, of the ſword, captiuitie, ſpoiling of citie and Temple here concurred, they were generally perſecuted for their conſcience and religion, which triall they were neuer put vnto before: ſo that in this reſpect, theſe may be ſaid to be the greateſt troubles, which euer that nation had.

4. Quest. *What deliuerance the Angel speaketh of, and of whome.*

v. 1. *At that time shall thy people be deliuered, euery one that shall be written in that booke, &c.* 1. *Bullinger* vnderstandeth this deliuerance not in this life, but at the comming of Christ, which time is called the day of refreshing: But then this clause should be confounded with the next, v. 2. where he speaketh of those that shall rise and awake out of the dust vnto eternall life: he therefore speaketh of an other deliuerance here.

2. Some referre it to the spirituall deliuerance of the faithfull from the persecution of Antichrist in the end of the world, *isti vere salvabuntur de tribulationibus Antichristi*, these shall truly be deliuered from the tribulation of Antichrist, *Lyran.* so *Calvine* vnderstandeth it of the spirituall victorie and conquest, whereby the faithfull are conquerors euen in the middes of death: *Osiander* of the spirituall deliuerance of the faithfull from Antichrists superstitions, by the preaching of the Gospel. But Daniel doubted not, but that all the elect should be spiritually deliuered: therefore some other deliuerance is spoken of from those externall troubles.

3. *Iunius* in his commentarie applieth it to the vocation of the faithfull by Christ, that although many should be called in common to the knowledge of Christ, at his comming; yet the Elect onely should be effectually called vnto life eternall. But some externall deliuerance is here signified, as the Angel spake before of an outward troublesome time.

4. *Iunius* in his annotations followeth an other sense: that euery one should be temporally deliuered from those troubles, euen euery one whome it seemed good vnto God in his immutable decree to preserue: but by the booke here is vnderstood the booke of life, wherein they were written, which were ordained to euerlasting life, not any such knowledge or decree of God for a particular deliuerance.

5. Some giue this sense: that all the Elect of the Iewes should by these afflictions be brought vnto life eternall: God would sanctifie their afflictions vnto them, that thereby they should be consecrate vnto God, and so obtaine euerlasting life according to their election: *M. H. Br.* But in this sense is excluded the temporall deliuerance, which is promised for the comfort of the people.

6. *Pellican* doth expound it altogether of their temporall deliuerance, that they which then stood for the law, *obtinuerunt claram Deo auxiliante victoriam*, obtained a most glorious victorie by the helpe of God: But euery one of the Elect in that time of persecution were not deliuered: and all that temporally escaped, it is hard to say, whether they were all elected.

7. Wherefore both these the spirituall and temporall deliuerance must be ioyned together: that euery one of Gods elect should be deliuered: some both in bodie and soule: if any of the elect were slaine and put to death in that persecution, though their bodie suffered, yet their soule should be deliuered, and afterward in the resurrection, both soule and bodie should be saued: as it followeth v. 2.

5. Quest. *Whether all the Iewes shall be called before the comming of Christ.*

Because some vnderstand this deliuerance of the people of the Iewes, of their last conuersion and calling in the ende of the world, as *Lyran. Perer.* it shall not be amisse by the way to touch somewhat of that matter.

1. *Theodoret* vpon this place, and *Gregor. hom.* 12. *in Ezech.* doe deliuer their opinion, that not all the nation of the Iewes, but onely so many, as shall by the preaching of *Henoch* and *Elias* be conuerted to the knowledge of Christ, shall be saued: the rest which shall cleaue vnto Antichrist, who shall most of all deceiue the Iewes, they shall be damned: as it is said, Apoc. 14. 9. *If any man worship the beast and his image, &c. he shall drinke of the wine of the wrath of God.* But 1. if none els of the Iewes shall be called, saue such as shall be conuerted by the preaching of Henoch and Elias, none are like to be called at all: for that is a meere fable of the returne of Henoch and Elias in their owne persons, to preach vnto the world, as is afterward shewed, Controv. 2. 2. this opinion includeth a contradiction, for if at the comming of Antichrist, whome the Iewes suppose to be their Messiah, he shall most of all seduce them: then is it like that very few of the Iewes shall be conuerted, but rather more hardened, their hoped for Messiah (as they thinke) beeing come.

2. An other opinion is, that vniuersally all the Iewes shall be called, as *Chrysostome* inferreth

ferreth vpon thoſe words, Rom. 11. 13. *if the diminiſhing of them be the riches of the Gentiles, how much more, ſhall their abundance or fulneſſe be:* which fulneſſe *Chryſoſtome* thus expoundeth, *quando vniuerſi ad fidem acceſſuri ſunt*, when all of them ſhall come vnto the faith, *hom. 19. in epiſt. ad Romanos.*

3. But the ſafer opinion is, betweene both theſe, that neither vniuerſally the whole nation is like to be called: for in their beſt times, when as the worſhip of God moſt flouriſhed among them, there were many carnall men and vngodly perſons among them: neither yet ſhall ſo fewe of them be conuerted, becauſe of the generalitie of the Apoſtles words v. 26. *and ſo all Iſrael ſhall be ſaued:* as here in theſe troubleſome times euerie one of the elect was preſerued. But it is euident by S. Pauls propheſie of the calling of the whole nation, that the greater part ſhall be conuerted and beleeue: ſo that the other part of thoſe which ſhall remaine in their blindneſſe and hardneſſe of heart ſtill, ſhall be but ſmall in reſpect of the other: And thus the Scripture vſeth to take *(all)* for the moſt and greateſt part. Now that there ſhall be before the comming of Chriſt, ſuch a generall calling of the Iewes, the Apoſtle prooueth out of Iſay, 59. 20. *the deliuerer ſhall come out of Zion, and ſhall turne vngodlineſſe from Iakob:* this propheſie is not yet fulfilled, for though ſome of the Iewes in euerie age haue beene called, yet the nation hath remained in vnbeleefe ſtill. *Perer.*

Queſt. 6. *What kind of booke Daniel here ſpeaketh of.*

1. *Theodoret* taketh this booke for the knowledge of God: but there is great difference betweene Gods preſcience, and the decree of predeſtination: the one is an act of his all-ſeeing knowledge, the other of his will: as the Apoſtle ſaith, Rom. 8. 29. *thoſe whom he knewe before, he alſo predeſtinate to be made like the image of his ſonne.*

2. *Iunius* ſeemeth to vnderſtand it of Gods immutable decree concerning their preſeruation from thoſe troubles: but this booke is elſe where called the booke of life, that is, of eternall life, not in reſpect of any temporall deliuerance in this life.

3. *Oſiander* by this booke meaneth the preaching of the goſpell: ſo alſo *Pappus* of the booke of the Scriptures: that euerie one which beleeueth them ſhal be ſaued and deliuered: other ſecret booke of Gods decree, *Pappus* acknowledgeth none, *non fingenda ſunt aliqui occulti libri, qui nomina ſaluandorum conteneant*, we muſt not imagine, that there are any ſecret bookes which doe containe the names of ſuch as ſhould be ſaued: But this is a verie corrupt opinion. 1. though God neede not any materiall books, yet that he hath ſet downe in his euerlaſting decree the number of ſuch as ſhall be ſaued, and that whoſoeuer is not ſo written in that booke, that is appointed of God vnto ſaluation, ſhall be damned, it is euident out of Scripture: as S. Paul ſpeaketh of certaine his fellowe labourers, Philip. 4. 3. *whoſe names are in the booke of life:* and Apocal. 20. 15. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.* 2. And that this is in an other booke beſide the booke of the Scriptures, is alſo euident: for neither in the Scriptures is any mans particular election ſet downe: and the Scriptures are offred vnto all, both the elect, and not elect: but in the booke of life onely are the elect written.

4. *Euthymius in Pſal. 68. & 138.* ſaith, that there is a threefold booke of the diuine knowledge, *vnus eſt vniuerſalis, &c.* one is a generall or vniuerſall booke, wherein all both righteous and ſinners are witten, which come into this world: of which booke ſpeaketh the Prophet Dauid, Pſ. 139. 16. *in thy booke were all things written:* there is another booke *magis priuatus, more private*, wherein the righteous onely are written: whereof the Prophet Dauid ſpeaketh, 69. 28. *Let them be put out of the booke of life, neither let them be written with the righteous:* the third booke is that, wherein the ſinners onely are written, as Dan. 7. 10. *the iudgement was ſet, and the bookes were opened.* This tripartite diuiſion may ſafely be receiued, ſauing that the ſinners are not ſaid to be written in any booke, but not to be written: as Apoc. 17. 8. *Whoſe names are not written in the booke of life from the foundation of the world:* theſe bookes here opened, are bookes of euery ones conſcience, wherein all mens workes both good and bad are written: which bookes are diuers from the booke of life, Apoc. 20. 15. See more hereof c. 7. qu. 36.

5. This booke then here mentioned is Gods immutable decree of predeſtination, whereby they are ordained vnto euerlaſting ſaluation, whom the lord hath freely elected in Chriſt: *Lyranus* ſaith well, that this booke is *conſcriptio electorum in mente diuina*, the writing of the elect in the diuine minde or knowledge. God needeth not any materiall booke: but this

is a figuratiue phraſe taken from the cuſtome of men, who vſe to write into a booke all that are made free of a citie or corporation: as *Auguſtine* ſaith, *non liber iſte Deum commemorat, ne obliuione fallatur*, this booke ſerueth not to put God in minde, leaſt he ſhould be deceiued through forgetfulneſſe: but this booke is, *ipſa Dei præſcientia, &c.* the preſcience of God concerning the elect, which cannot be deceiued, *lib. 20. de ciuitat. Dei, c. 15.* So alſo *Euthymius, liber Dei eſt ſumma eius ſcientia, ſcriptura perpetua memoria*, the booke of God is his high knowledge, and the writing is his perpetuall memorie, *in Pſal. 68.*

Sometime it is called *the booke* of God, ſimply without any addition, καθ' ἐξοχήν, becauſe of the excellencie, as in this place: ſometime *the booke of life*, Philip. 4. 3. and *the booke of the liuing*, Pſal. 69. 29. *the booke which god hath written*, Exod. 32. *the booke of heauen*, as Luk. 10. 20. *your names are written in heauen:* and in the Reuelation, *the lambes booke of life*, c. 21. 27. It is alſo called *the writing or catalogue of the houſe of Iſrael*, Ezech. 13. 9. So three things are obſerued out of theſe places concerning this booke. 1. that God is the writer. 2. that the faithfull onely are there written. 3. that it is the Lambes booke: all there written ſhall be brought by the Lambe vnto euerlaſting life.

Queſt. 7. *Why this myſterie of the reſurrection is here reuealed plainely to Daniel.*

1. True it is, that the myſterie of the reſurrection was ſhadowed forth, and yet darkely in the lawe: for the tranſlation of Henoch, was an euident proofe thereof: and our bleſſed Sauiour inferreth as much, becauſe the Lord is ſaid in the Lawe, to be the God of *Abraham, Izaak*, and *Iacob*, he is not the God of the dead, but of the liuing: by which neceſſarie collection, Chriſt prooueth the reſurrection of the dead againſt the Sadduces, Matth. 22. The Apoſtle alſo Hebr. 12. 13. ſheweth that theſe myſteries were knowne to the Fathers, becauſe they confeſſed themſelues to be ſtrangers and pilgrimes in the earth: *for they that ſay ſuch things, declare plainely that they ſeeke a countrey.* 2. But theſe deepe myſteries were but obſcurely opened in former times to the Iſraelites, the reaſons whereof the Hebrewes yeeld to be theſe two ſpecially: 1. becauſe in Moſes time, when the lawe was giuen, there were many which did not beleeue that God created the world and gouerned the ſame by his prouidence; and if Moſes had ſpoken vnto them of the higher miſteries, they in their weakeneſſe not being able to receiue ſuch myſticall doctrines, would haue reiected them as fables. 2. beſide then the people were fedde and allured with temporall promiſes, for as yet they had hope of ſuch things, to enioy great externall happineſſe in the land of Canaan: But now when all hope of temporall bleſſings is cut off, and that euen in the land of Canaan ſuch troubleſome times are foreſhewed to come vpon them, now it was verie ſeaſonable, to comfort them with the hope of eternall life, *H. Br. in Daniel.*

Queſt. 8. *Of the coherence of this comfortable mention made of the reſurrection with the former propheſie.*

1. *Porphyrius* and *Polychronius*, continuing their interpretation of this propheſie concerning Antiochus, by thoſe that ſleepe in the duſt, vnderſtand ſuch as fledde into the rockes and caues in the perſecution of Antiochus: and after the citie was recouered they returned againe as out of their ſepulchers: And by the writing in the book, they meane ſuch as faithfully ſtood in the defence of the lawe: this expoſition alſo followeth *Pellican.*

But *Theodoret* confuteth this interpretation by two ſufficient reaſons. 1. they which fled away, and hid themſelues in the caues, were all faithful men, they fledde becauſe they would not be forced to forſake the lawe: but theſe that awake out of the duſt, ariſe ſome to life, ſome vnto ſhame: ſo it would follow in their ſenſe, *eoſdem fuiſſe pios & impios*, that the ſame men were both godly and vngodly. 2. theſe doe riſe vp to eternall life: but they which ſo returned from their denues and caues died againe. 3. wherefore though hitherto *Porphyrie* hath followed the ſenſe of this propheſie well in applying it vnto Antiochus, yet here he faileth. 4. But it is no maruell that he beeing an enemie to the Chriſtian faith, doth obſcure by his gloſes ſo cleare a place for the reſurrection of the dead: it may ſeeme ſtrange that *Pellican* a Chriſtian interpreter, ſhould approoue that ſenſe: This was the hereſie of *Philetus* and *Hymeneus*, which ſaid that the reſurrection was paſt alreadie, 2. Timoth. 2. 17. as *Porphyrie* here affirmeth the ſame, vnderſtanding this ſo euident a place for the reſurrection, metaphorically.

2. Some thinke that mention is made here of the reſurrection, becauſe it ſhall followe immedi-

immediately after thoſe troubleſome times before ſpoken of: of this opinion are all they which doe applie the times of trouble before ſpoken of, to the laſt perſecution vnder Antichriſt, as *Lyranus*, *Perer.* *Pintus*, with the reſt of that ſide: likewiſe *Melanct.hon ſtatim poſt hæc certamina fiet reſurrectio mortuorum*, ſtreight after theſe combates ſhall be the reſurrection of the dead: ſo alſo *Oſiander*, *huic poſtremæ reformationi Eccleſiæ finis mundi imminet*, ſtreight after this laſt reformation of the Church, the ende of the world ſhall be at hand: But it is at large ſhewed before, queſt. 3. that the times of trouble before ſpoken of, were thoſe which fell out vnder *Antiochus Epiphanes*.

3. *Iunius* in his commentarie maketh this to be the coherence: that the Angel hauing ſpoken of the firſt comming of Chriſt before, doth now ioyne thereunto his ſecond comming, declared by the effects, the reſurrection of the dead: ſo alſo M. *Calvin*: But it hath beene ſhewed before likewiſe, that Chriſts firſt comming in the fleſh is not here intended by the Angel.

4. This then is the reaſon of the connexion: that whereas before the Angel ſpake of the deliuerance of the people of God, ſo many as were written in the booke of life: becauſe many of the Saints ſhould be put to death, the Angel addeth an other comfort, that they ſhould reſt in the hope of the reſurrection, *Polan.* And that place Heb. 11. 35. may ſerue fitly to expound this: *ſome were racked, and would not be deliuered, that they might receiue a better reſurrection:* this alſo is further ſhewed by the example of ſuch as ſuffred then, how they comforted themſelues in the hope of the reſurrection: as *Razis* when he pulled out his owne bowels (which act of his cannot be commended) *called vpon the Lord of life and ſpirit, that he would reſtore them againe vnto him*, 2. Macchab. 14. 46.

Queſt. 9. Why it is ſaid, *many of them that ſleepe, &c. ſhall awake, and not all.*

1. *Lyranus* thinketh the reaſon to be this, becauſe of infants which ſhall riſe againe; but they cannot be ſaid properly to awake; becauſe they ſhal neither haue *ſenſum pœnæ, vel gloriæ*, ſenſe of paine or of glorie: But this is an idle conceit: for in the reſurrection our bodies ſhall riſe in perfection: corruption ſhall put on incorruption, 1. Cor 15. 53. then if our bodie ſhall riſe perfect and incorruptible, they ſhall haue perfect ſenſe, and other qualities of the bodie.

2. Some thinke it is ſaid *many*, and not all, in reſpect of the wicked, of whom it is ſaid, *non reſurgent impij in iudicio*, Pſal. 1. *the wicked ſhall not riſe in iudgement:* becauſe they ſhall not riſe vnto life, *Pintus*. But the *vulgar Latine* tranſlateth not that place well, the true reading is, *non conſiſtent in iudicio*, the wicked ſhall not ſtand in iudgement. And againe in this place, the wicked are a part of this many, *ſome ſhall awake vnto ſhame*.

3. Wherefore theſe anſweares may better ſerue: 1. *Auguſtine* ſaith, *ponit aliquando ſcriptura pro omnibus vocabulum (multis.)* the Scripture putteth ſometime for (all) this word *many:* and he giueth inſtance of *Abraham*, of whom the Lord ſaith in one place, *I haue made thee a father of many nations*, *Gen.* 17. and yet in another he ſaith, *in thy ſeede ſhall all nations be bleſſed*, Gen. 22. But this example is not ſo fit, for in the one place the Lord ſpeaketh of Abrahams carnall generation, in the other of his ſpirituall ſeede, namely Chriſt, in whom all the nations of the world ſhould be bleſſed: that other inſtance giuen by *Theodoret* is more to the purpoſe, Rom. 5. 18. *by the offence of one, the fault came on all men to condemnation:* and after in the next verſe following, the Apoſtle ſaith, *by one mans diſobedience many were made ſinners*. Here it is euident that *many* is taken for *all*. 2. An other anſwer is, that many are ſaide to riſe, becauſe all indeede ſhall not riſe againe, becauſe all ſhall not ſleepe, but they ſhall all be changed, 1. Cor. 15. 51. *Bulling.* *Vatab.* and againe in another place the Apoſtle ſaith; *we which liue, and are remayning in the comming of the Lord, ſhall not preuent thoſe which ſleepe*, *Oſiander*. 3. And otherwiſe it may be yet anſwered, that this word *rabbim*, many, as it appeareth by the accent *Zakeph ghadol*, is taken diſtributiuely; that many ſhould awake vnto life, and many vnto ſhame, *Iun. in commentar.* *Polan.*

Queſt. 10. *A deſcription of the reſurrection of both good and bad*, verſ. 2.

The reſurrection of the dead is here deſcribed, 1. in generall, that *many that ſleepe in the duſt of the earth ſhall awake*. 2. the particular euents are ſhewed, that ſome ſhall awake vnto life, ſome vnto ſhame.

In

In the first part. 1. in that they are said to sleepe, the beeing and remaining of the soule after death is signified: as the soule liueth when the bodie is layd a sleepe. 2. and by this phrase is also noted, the naturall affection which the soule hath to the bodie, that although they be sundred and separated a while by death, yet they both make but one man, as the soule and bodie are vnited together in naturall sleepe: for the vnion of the soule and bodie is essentiall, but the dissolution by death is *accidentall*, by reason of sinne, and therefore cannot hinder for euer the naturall and essentiall vnion, *Iun.* 3. in that mention is made of the dust of the earth, it putteth vs in minde of the first creation of man, which was out of the dust of the earth; out of the which the Lord shall raise our bodies againe, *Bulling.*

Secondly, in that both good and bad are raised, 1. we must consider that all are raised both the one and the other, by the power of Christ in common: but the righteous are raised vnto life, by the peculiar operation of Christ as he is the head of the faithfull. 2. the wicked also shall be awaked vp vnto a kind of life, for they shall neuer die, but liue in continuall torment: but eternall life is to be considered two wayes, simply and essentially in respect of the creature it selfe, as it liueth by the power of the creator; so the wicked shall liue: and in respect of the habite and affection which the creature hath vnto God, the author of life; and so the faithfull onely shall liue for euer. So euerlasting death is not so called *essentially*, which consisteth in the finall dissolution of humane nature: but σχετικῶς, habitually and respectively, because though they liue, they haue no communion with the life of grace, *Iun. in commentar.* 3. they shall awake to shame and contempt, not as the vulgar Latine, *that they may see alwaies*, for the word is *deraon*, which signifieth contempt, loathsomenesse, as it is taken, Isay. 66. 24. *they shall goe forth, and looke vpon the carkases of those, which haue transgressed, &c. and they shall be an abhorring to all flesh:* like as a stinking carkase is abhorred of all; so the wicked then shall be an abomination to God, to Angels and men.

Quest. 11. *Of the great glorie, which shall be giuen vnto those which instruct others to saluation,* v. 3.

v. 3. *They that cause (others) to vnderstand, (*that is, *teach others) shall shine as the brightnesse of the firmament: and they that iustifie many, shall shine as the starres.* These words are diuersely expounded: whereas here a reward is promised, and they are described also to whom this reward shall be giuen:

1. Some doe make the first and the second clause all one in sense, but set forth with varietie of words: as *Pererius* thinketh that both the same excellencie of glorie is set forth by the brightnesse of the heauens and of the starres: and they are the same, which first are said to be wise and vnderstanding, and afterward, to iustifie many: But it is not like, that in this prophetiall narration, beeing so concise and compendious, there should be such a multiplying of words, without insinuation of some further sense.

2. An other sort doe make a difference both in the reward, and in them which shall obtaine it: and here 1. by the wise hearted or vnderstanding, *Carthusianus* thinketh to be meant those onely, which are sanctified by the spirit of grace, neither hauing gifts, nor calling to teach others: and they onely shall be like the brightnesse of the firmament: but they which iustifie others by their doctrine, and bring them vnto Christ, shall shine as the starres: which are the brighter parts of the firmament: this sense also followe *Osiander*, and *Pappus*, that doe conclude from hence the diuerse degrees of glorie in the kingdome of heauen. 2. Some contrariwise, by the first vnderstand those which are teachers of others, by the second, those that are onely righteous in themselues: so *Lyranus*, and the *interlineariæ glossæ*, & before them *Theodoret* following the *Septuag.* who read, *and many iust*, whereas it is in the originall, *matzedike harabbim, iustifying many:* and these make the brightnesse of the firmament a greater degree of glorie, then the light of the starres.

3. Some doe distinguish here the persons which shall be rewarded, but take the similitude expressing the reward, the bright heauens and the starres to expresse the same thing, the great glorie of the next life: the righteous are likened for their great glorie vnto the cleare azure skie in the day, and to the bright shining starres in the night: But here also, 1. Some by the first vnderstand such as teach and instruct others, as preachers and ministers: by the other that iustifie, such as by discipline and good order are the meanes of the saluation of others, as godly magistrates, Parents, Schoole-masters, *Bullinger.* 2. some by the first doe vnderstand the faithfull, by the second ministers and teachers, *Calv. Geneuens.*

4. Some distinguish not the persons, but diuerse parts of their office, for they are said to teach,

teach, or cauſe others to vnderſtand (for the word is *maſchill* in hiphil) which ſignifieth to cauſe to vnderſtand, in reſpect of the adminiſtration of their office: in ſetting forth the truth, and making them to vnderſtand it: and they are ſaid to iuſtifie others in regard of the worke and effect, becauſe by their miniſterie faith is wrought in them, whereby they are iuſtified, *Iun. in commentar.*

5. But *Polanus* doth more fitly apply this text vnto martyrs (for to their conſolation this is ſpecially miniſtred that ſhould ſuffer in thoſe troubleſome times vnder Antiochus.) And them he maketh of two ſorts: ſome that by the conſtant confeſſion of the truth, and ſuffering for the ſame, therein by their example did teach others: and ſome beſide their conſtant ſuffering, had by their godly inſtructions alſo edified many: and this commeth neereſt vnto the true ſenſe, becauſe as is ſaid, this conſolation is ſpecially intended for the comfort of the holy martyrs: Now further although in this verſe, the diuerſe degrees of glorie are not deſcribed: yet in comparing it with the former verſe, the diuerſitie is expreſſed: for all the faithfull and righteous, as is before ſaid, ſhall riſe vnto life: but among theſe faithfull, theſe holy teachers, and inſtructors of others, ſhall ſhine as the cleare heauens, and as the bright ſtars.

Queſt. 12. *How the faithfull teachers are ſaid to iuſtifie others.*

That this may be the better vnderſtood, we muſt conſider the cauſes of our iuſtification, which are theſe. 1. the efficient and principall cauſe is God himſelfe, Rom. 8. 33. *it is God that iuſtifieth, who ſhall condemne?* and the mouing cauſe was onely the mercie and loue of God toward vs, 1. Iohn. 4. 10. *herein is loue, not that we loued God, but he loued vs.*

2. The materiall and meritorious cauſe is the perfect obedience of Chriſt, which was either actiue or paſſiue, actiue either the originall and natiue righteouſneſſe of Chriſt, who knewe no ſinne, he was without all ſpot: or his actuall obedience through his life in keeping the whole lawe, and the commandements of God for vs: ſo that which was impoſſible to the lawe in vs, was fulfilled in Chriſt, as the Apoſtle ſheweth, Rom. 8. 2. his paſſiue obedience was in ſuffring the moſt ignominious death of the croſſe for vs, *Philip. 2. 8. he became obedient vnto death, euen the death of the croſſe:* and ſo did beare the curſe of the law which was due vnto vs, Galat. 3. 13.

3. The inſtrumentall cauſe on Gods behalfe is the preaching of the Goſpell, whereby faith is wrought in vs: for faith commeth by hearing, Rom. 10. 17. on our behalfe the inſtrument of our iuſtification is faith, whereby we apprehend the righteouſneſſe of Chriſt.

4. The miniſtring and vnderworking or helping cauſes, are the teachers and preachers, who are as miniſteriall cauſes of our iuſtification, in ſetting forth the goſpel of Chriſt, and declaring the way vnto ſaluation: in which reſpect they are ſaid to iuſtifie: And in this ſenſe alſo they are ſaid to ſaue others: as S. Paul thus writeth to Timothie, 1. epiſt. c. 4. 16. *take heede vnto thy ſelfe and vnto doctrine, &c. for in doing this thou ſhalt ſaue thy ſelfe, and them that heare thee:* ſo alſo S. Iames ſaith, 5. 20. *he that conuerteth a ſinner, ſhall ſaue a ſoule from death, &c.*

Queſt. 13. *Why Daniel is commanded to ſeale the booke, and what is the meaning thereof.*

1. Some giue this ſenſe, *præcepit vt involuat ſermones, & ſignet librum, vt legant plurimi,* he biddeth, that he ſhould fould vp this propheſie in darke ſpeech, and ſigne the booke, that many may read it, and ſeeke the truth of the hiſtorie, *Hierome.* But not onely the ſpeach is folded vp, but the booke was alſo kept ſecret: becauſe if it had come to the hands of the prophane ſort, they would haue made a ſcorne of it.

2. Seale it vp as a perfect and abſolute propheſie, *cui nihil ſit amplius adijciendum,* to the which nothing is to be added, *Bullinger.* But S. Iohn is bid, that he ſhould not ſeale vp the propheſie of the Reuelation, c. 22. 10. and yet it was perfect, nothing was to be added thereto, v. 18. 19. this then is not the meaning.

3. Some ſay he is bid to ſeale it vp, becauſe it ſhould not be accompliſhed till toward the ende of the world: and till this propheſie beganne to take effect, it ſhould not be vnderſtood, *Pap.* But this propheſie was fulfilled before the firſt comming of Chriſt, it was not therefore ſealed vp to that ende.

4. Wherefore by ſealing vp the booke of this propheſie, 1. it is inſinuated, that he ſhould commit it to writing, *conſigna librum,* make a booke. 2. *efferas ænigmatice,* he muſt ſet forth this propheſie in obſcure tearmes and words, *Vatab.* As Daniel vſeth many ſtraunge words and

and phrases in this propheſie: as c. 8. 3. *Palmoni*, c. 11. 38. *Mauzzim*, v. 45. *aphadno*, *M. Brought.* 3. *maneat apud te inſtar theſauri*, let it remaine, and lay it vp with thee as a treaſure: though others make ſmall account of it, yet doe thou keepe it as a treaſure for the Church in time to come, *Calvin.* 4. ſeale it vp, impart it not generally to all: *ne ſi in manibus proſtaret omnium, ludibrio eſſet*, leaſt if it ſhould come to euerie ones hands, it might be made but a laughing game by the prophane and wicked, *Iun. in commentar.* ſo alſo *Lyranus*, *diuina ſecreta non ſunt omnibus reuelanda*, the diuine ſecrets muſt not be reuealed vnto all: As our Bleſſed Sauiour ſaith, Matth. 7. *giue not that which is holy vnto dogges:* ſo our Sauiour ſpake vnto others in parables, but vnto his diſciples he expounded them apart: as here theſe myſteries are reuealed vnto Daniel, though they muſt be as a ſealed book vnto others. And hereof two reaſons may be yeelded, *vt maligni non habeant materiam deridendi, & ſtudioſi materiam ſe exercendi*, that both the euill and malicious ſhould haue no matter to laugh at, and the ſtudious might haue matter wherein to exerciſe themſelues.

5. And further the ſealing vp ſheweth, that there were many yeares yet to come before this propheſie ſhould be fulfilled: for it was 300. yeares from this time, vnto Antiochus: and for the ſame reaſon Iohn is bid not to ſeale vp that propheſie, becauſe ſome part thereof was preſently to take place, *Apocal.* 22. 10. ſee before c. 8. queſt. 36.

Queſt. 14. *Vntill the time defined or appointed*, v. 4. what time this was here limited.

1. Some vnderſtand the ende of the world, when theſe things ſhould be fulfilled, *Bulling. Oſiand.* and ſo *Pagnin* readeth, *vſque ad tempus finis*, vnto the time of the ende: But it hath beene ſhewed before that this propheſie contained in the 11. chapter, was fulfilled in the dayes of Antiochus, and much of it before. 2. Some vnderſtand the time of Chriſts comming, who opened the ſeales of the booke, *Apocal.* 5. and reuealed the myſteries which were hid before: whereof this was a ſigne, that in his paſſion the vaile of the Temple was rent: Chriſt tooke away the vaile and the couering, which hid from vs the myſteries and high things of God: ſo *Theodoret*, *Pintus*, *Pererius:* But in this ſenſe Chriſt opened not onely the ſecrets of this propheſie, but of all other in the old Teſtament. 3. he meaneth then the time, which was appointed of God when this propheſie ſhould be fulfilled: as *Calvin*, *Deus probabit ipſo euentu ſe non fruſtra locutum, &c.* God ſhall prooue by the euent that he hath not foreſhewed theſe things in vaine; *& eſt hic terminus non vnus, ſed multiplex*, and this tearme was not one, but diuerſe: as the propheſies of this booke are diuerſe, and ſo were to haue their diuerſe times of fulfilling, *Iun.* So in the time of the Macchabees, when diuerſe of theſe things were fulfilled, the Iewes did then beginne to looke into this propheſie, as the ſtorie of the Macchabees ſheweth, *M. Br.* And at the comming of Chriſt, there was great expectation of the fulfilling of that propheſie, Dan. 9.

Queſt. 15. Of theſe words, *many ſhall runne thorough, and knowledge ſhall be encreaſed.*

1. *Bullinger* thus interpreteth, that toward the end of the world, men ſhall runne to and fro, beeing certaine of nothing, but diſtracted in opinion, *variis ſe adiungent ſectis*, they ſhall ioyne themſelues vnto diuerſe ſects: but the laſt words, *knowledge ſhall be multiplied*, are againſt this ſenſe, for where ſuch vncertaintie is, there knowledge cannot be encreaſed.

2. Some reade thus: *oberrabunt multi*, many ſhall goe to and fro to get knowledge, *Vat. Genevenſ. B.* but knowledge is not had by wandring from place to place: that ſheweth rather ignorance, Amos. 8. 12.

3. Some expound thus, many ſhall runne thorough this booke, and they ſhall diuerſely expound it: *Lyran. gloſſ. Hugo.* becauſe the Scripture admitteth diuerſe ſenſes, *Perer.* But thus opinions are multiplied, not knowledge.

4. *Hierome* well by *running thorough* vnderſtandeth the diligent peruſing of this book: that though now it were not regarded, yet many in time to come ſhould giue their minde vnto it: ſo alſo *Iun. Polan.* and ſo *M. Calvin* expoundeth the word *ſhuth*, *inveſtigabunt*, they ſhall ſearch: *multi ſe ad ſcripta tua legenda conferent*, many ſhall ſettle themſelues to read thy writings, *Oſiand.* And withall here is ſignified, that *Deus ſibi multos diſcipulos colliget*, God ſhall raiſe vp vnto him many diſciples, *Calvin.* So that in the great perſecution vnder *Antiochus*, many ſhall be found faithfull, who ſhall cleaue vnto this propheſie, *Polanus.*

Queſt.

16. Queſt. *What two they were, whome Daniel ſaw by the brinke of the riuer*, v. 5.

1. This is not a new viſion, as *Bullinger* maketh it in number the fift, ſo alſo *Oecolampad.* but it is the ſame viſion continued: as both the circumſtance of the place ſheweth, it was by the ſame riuer Tigris, mentioned before c. 10. 5. and of the perſon, the man clothed in linen before alſo deſcribed: and the queſtion demanded is concerning the continuance of thoſe wonders and ſtrange things before ſpoken of.

2. Theſe two Angels *Hierome* thinketh to haue beene the one the Angel that ſtood for Perſia, the other that was Prefident of Grecia, which did hinder the deliuerance of the Hebrewes: But it is euident, that theſe Angels ſtand for the people of God: for as affected with the troubles which here are propheſied to come vpon Gods people, they deſire to know the time of the beginning and ende of them.

3. *Oecolampadius* thinketh, that here were not three in all, but one more came vnto him that had talked with Daniel all this while: and they are ſaid to be two other, becauſe *alio modo, &c.* they appeared in an other manner: But it is euident by their ſite and ſtanding, that they were three: for two ſtood by the brinke of the riuer, one on the one ſide, and one on the other, and the third was vpon the waters.

4. *R. Leui* thinketh that one of theſe two was Gabriel: but Gabriel was he, which had this communication with Daniel all this while, and now two other appeare: they had not beene other two, if there had beene but one beſide Gabriel. *Polan.*

5. *Hyppolitus* by theſe two Angels ſtanding by the brinke of the riuer, vnderſtandeth the law and the Prophets: but Daniel ſaw ſome reall thing, for he ſaith, *I Daniel looked. Pererius* out of *Hierome* by theſe two Angels ſtanding vpon the riuers banke, interpreteth the flouriſhing and ſtanding of the *Perſian* and *Greeke* Monarchie: and by the third vpon the waters of the riuer, the troubleſome ſtate of the Church: for ſo in Scripture afflictions are ſignified by waters. But hereby rather is ſignified, in that the Angels ſtand on this ſide and on that ſide, the readie adminiſtration of the Angels, which are alwaies at hand to expedite the commandement of God. *Polan.*

17. Queſt. *Who it was that inquired of the man that was clothed in linen*, v. 6.

1. The Latine tranſlator readeth, *& dixi, and I ſaid*, referring it to Daniel: but in the originall the word is *vaiomer*, and he ſaid, in the third perſon: not Daniel, but one of the Angels.

2. Some Greeke copies read in the plurall, and they ſaid: but in the originall it is in the ſingular, *and he ſaid*: one Angel might aske in the name of the other. *Oecolampad.*

3. Like vnto this place is that in the Reuelation, where the ſoules vnder the altar, that is, which yet were not glorified with their bodies, did aske the like queſtion, which the Angels doe here, *How long, Lord, holy and true, doeſt thou not iudge and auenge our blood, &c.* Reu. 6. 10.

18. Queſt. *Who the man was clothed in linen, of whome the queſtion was asked.*

1. The moſt generall and receiued opinion here is, that this third Angel of whome the queſtion is asked, was Gabriel: *Lyran. Pint. Perer. Bullin.* with others: But how could one Angel aske and learne of an other? ſeeing they are all miniſtring ſpirits, and doe all fetch their light and knowledge from the ſame fountaine Chriſt Ieſus the reuealer of ſecrets. *M. Calvin* here anſwereth, *Eſt aliquod diſcrimen inter Angelos, ſed non perpetuum*, that there is ſome difference betweene the Angels, but not perpetuall, onely for a time: his meaning is, that God may at ſome time giue greater illumination to one Angel then to an other, and ſo one Angel may receiue direction of an other. But the Angels rather receiue their direction from Chriſt, who is that *Palmoni*, one that hath ſecrets in account, and number: of whome an Angel likewiſe enquireth, c. 8. 13.

2. *Pintus* thinketh that theſe three Angels doe ſignifie the Trinitie, the two Angels that ſtood by the riuer, repreſent the Father and the holy Ghoſt, and the third vpon the waters the Sonne of God: as the three Angels which appeared to Abraham, Gen. 18. did likewiſe repreſent the Trinitie. But 1. in that one of the two Angels asketh of the third as his ſupe-

riour, they can not signifie the Trinitie, for this would argue an inequalitie in those most glorious persons. 2. One of those three, which appeared to Abraham, was Christ himselfe, whome Abraham there praieth vnto, and calleth him *Iehovah*; the other two were indeede ministring Angels, which afterward went to Sodome, and were receiued into Lots house.

3. But this man which was cloathed in linen, was none other then Christ himselfe: 1. because he is the same, which so appeared before, c.10.4. which was Christ, as in that place hath beene shewed. 2. he is the reuealer of secrets, and of him the Angel asked the like question before, c.8.13. 3. this vision is interpreted by the like, Apoc.10.1. where a mightie Angel came downe from heauen, with a rainbow about his head, and his face was as the Sunne, he stood vpon the land and the Sea, signifying his power euer both, and lift vp his hand to heauen; as this Angel here standeth vpon the waters, and lifteth vp both his hands to heauen: but that great Angel was Christ: the similitude of the vision argueth the *identitie* of the same person. 4. and beside his standing vpon the water doth signifie, *quod olim super Iordanem testimonium accepturus*, that in time to come he should receiue testimonie from heauen vpon the waters of Iordan.

But it will be obiected, that this was not Christ, because he lifteth vp his hand, and sweareth by God: but he that one sweareth by, is greater. *Answ.* 1. Christ appearing as a man, is here to be considered both as God and man, and so as man is inferiour vnto God, and sweareth by a greater. 2. or rather Christ as God sweareth by himselfe, as one euerliuing God with his father, but a distinct person: so that this oath is the same in effect with that, Deut.32.40. *I lift vp my hand to heauen, and sweare for euer: sic vides quod iurat per seipsum, &c.* to you see that he sweareth by himselfe, touching the heauens with his hand, and setting his feete vpon the water and land, shewing his dominion therein: *Oecolampad.*

And in that he lifteth vp both his hands, whereas vsually in taking an oath one hand is lifted vp, Gen.14.22. Deut.32.40. *hoc ad plenissimam pertinet rerum confirmationem*, this is for the more full confirmation of these things, *Bulling. & voluit hoc modo exponere rei magnitudinem*, he would hereby shewe the greatnesse of this thing, *Calvin.* And because, an Angel stood vpon each side of his hands, he lifteth them both vp, that each of them might haue a signe of the certaintie of this thing, *Iun. Polan.*

Quest. 19. What is meant *by a time, two times, and an halfe.* v.7.

Some doe take this for an vncertaine and indefinite time: Some for a certaine and limited tearme: and of both sorts there are sundrie opinions.

Of the first sort: 1. some doe thinke, that the time of the afflictions of the people of God, *certissimum esse apud Deum, sed nobis incognitum*, is certaine with God, but to vs vnknowne, *Bulling. B.* so that the meaning is no more but this, these things shall most certainely come to passe, but whether, *post modica, vel multa temporis intervalla*, after a long or short time, it is not knowne to vs: *Bulling.*

2. Some because the time is here halued, doe thinke, that thereby is signified, *modicum tempus*, a short time, a little while: and doe expound it by that place, Apoc. 6. 11. *They should rest for a little season, vntill their fellow seruants, &c. were fulfilled. Oecolampad. Pappus.*

3. But some contrariwise here vnderstand a long time, *tempus hic ponitur pro longo tractu, tempora, pro longiore tractu*, here (time) is put for a long tract or continuance, (times) for a longer. *M. Calv. Genevens.*

Now all these opinions are confuted by these reasons. 1. because the same phrase of *a time, two times, and a part of time*, are taken before, c. 7. 25. for a certaine and definite tearme, therefore it is like to be so taken here. 2. this time is diuided, *a part of time*, therefore it is a certaine and definite number: for that which is vncertaine and indefinite vseth not to be deuided into parts. 3. And what comfort had there beene in this prescription and naming of time, if there were giuen no certaine direction, how long this troublesome time should continue.

4. Of the second sort: some take this for a certaine number of yeares, whereof some vnderstand by daies yeares, some so many daies literally: by a time, two times, and an halfe, which make yeares three, and an halfe or a part, that is, daies 1225. or thereabout, are signified so many yeares 1200. and odde: which *Melanchthon* beginneth from Daniels time, where-

whereof 600. yeares were expired vnto Christ, and about 600. yeares after the sect of the *Mahumetans* did spring in the East, and religion beganne to be corrupted in the West, by the Bishops of Rome.

5. *Osiander* begynneth this tearme, where *Melanthon* endeth it, and continueth it vnto the destruction of the Romane Antichrist, and of his tyrannicall kingdome: But all these things here must be accomplished, while the Church of the Iewes yet continued, which are here called the holy people.

6. They which vnderstand *by a time, two times, and an halfe*, a yeare, two yeares, and an halfe (as indeede they signifie, as c. 4. seuen times during the humiliation of Nebuchadnezzer, are vnderstood to be seuen yeares) some doe referre it vnto the time of Antichrists tyrannie, who shall rage against the Church of Christ three yeares and an halfe, as Christ preached three yeares and an halfe, *Hierome, Lyran. Hugo. Pintus*, with others. But they thinke that their Antichrist shall beare sway longer in the whole: yet the heate of his most cruell and outragious persecution shall continue but 3. yeares and an halfe. But this interpretation is refused vpon the former reason, because this prophesie concerned the holy people of God, that then was: and beside, that imagination of some one singular person to rise vp to be Antichrist, is but a fabulous and phantasticall conceit, as is before shewed, c. 11. Controv. 2.

7. This time then here prescribed and limited, precisely signifieth three yeares, and an halfe, or rather part of time: for so long continued the desolation of the Sanctuarie vnder Antiochus: which beganne in the 145. yeare, the 15. day of the moneth *Casleu*. 1. Macchab. 1. 57. and ended in the 148. yeare on the 25. day of the same moneth, 1. Macchab. 4. 52. so that the euent of the historie doth very fitly explane this prophesie, *Iun. Polan.*

But against this exposition, which *Porphyrius* also did hit vpon, *Hierome* thus obiecteth: 1. if the time, two times, and an halfe, that is, three yeares and an halfe, must be referred vnto Antiochus, whereof mention is made before, c. 7. 25. then that which followeth also in the same place, v. 27. *The kingdome vnder the whole heauen shall be giuen vnto the holy people of the most high, &c. and all Princes shall serue him*, must be applied either to Antiochus, or to the people of the Iewes: which is manifestly false. 2. the desolation of the Temple continued but three yeares, as *Iosephus* writeth, *l.* 12. *c.* 10. but this tearme is of three yeares and an halfe. 3. *Lyranus* obiecteth, that the persecution vnder Antiochus continued sixe yeares, from the yeare 143. 1. Macch. 1. 21. to the yeare 148. 1. Macch. 4. 52.

Answ. 1. There is no consequent, that those words which follow should be either vnderstood of Antiochus, or of the Iewes, who neuer ruled ouer the whole world: for there the Prophet sheweth the destruction and ruine of the tyrannie of Antiochus, by Christ, to whome raigning spiritually in his Church (there called the holy people) the kingdome should be giuen ouer the whole earth. 2. The word *chatzi*, signifieth not onely the halfe, but the part of a thing: as the same is expressed by an other word *pelag*, c. 7. 25. which signifieth a diuision: and so indeede the desolation of the Temple continued iust 3. yeares, and a part of a yeare, namely tenne daies, as is before shewed: therefore *Iosephus* is deceiued, which maketh account but of three yeares: for there were tenne daies aboue. 3. The persecution vnder Antiochus was either of the citie, with spoiling also and robbing onely of the Temple, or in laying wast the Sanctuarie, and causing the daily oblation to cease: the first continued aboue sixe yeares, euen 2300. daies, as is prophesied c. 8. 14. but the other endured onely three yeares and ten daies: so these diuers persecutions, had their diuers tearmes: and both may well stand together. See in the Appendix exercit. 1. argum. 10. answ. 2.

Some thinke that this tearme of 3. yeares and an halfe, sheweth the tearme of Christs persecution in the daies of his flesh, which was iust so many yeares: *M. Br.* this prophesie may haue such an *analogicall* application; but the *historicall* accomplishment was vnder Antiochus, as hath beene sufficiently prooued.

20. Quest. *Of the meaning of the words, v. 7. When he hath made an ende to dispersse the hand of the holy people.*

Some referre these words to the comming of Christ in the flesh, some to the ende of the world, some to the daies of Antiochus.

1. Of the first sort, some giue this sense, when God hath dispersed the hand, that is, the place and citie of this holy people, which came to passe in the destruction of Ierusalem, then

these things shall be fulfilled. *Iun. in comment.* But 1. beside that the Iewes after they had put Christ to death, were not worthie to be called the people of God, but were reiected of God, and not held to be his people. 2. this prophesie of the tyrannie of *Antiochus* was accomplished before Christ came in the flesh.

2. *Osiander* thus interpreteth, that first before the ende be, *populus Dei per Euangelij prædicationem colligendus est, &c.* the people must be gathered together by the preaching of the Gospel: but the text speaketh of dispersing and scattering, not of gathering together the people of God.

3. Of the second sort: some doe thus interpret, that before the ende of the world the Church shall be *afflicta, lacerata, & contrita*, afflicted, rent as it were in sunder, and troden downe, *Bulling. Oecolamp.* But they read in the passive, *when the dispersion of the hand, that is, the power of the holy people is accomplished, &c.* whereas it must be read actively, *when he hath accomplished to scatter, &c.* and it hath beene before shewed, that this prophesie concerneth not the ende of the world.

4. Some referre it to the comming of Antichrist in the ende of the world, and make this the sense, when as Antichrist beeing destroied, the faithfull which were before dispersed, are returned to their place, and freely professe the Gospel, then shall an ende be of these things: *Perer.* But this were to make the signe and the thing signified, one & the same: for the thing signified, is the peace and restitution of the Church: this then cannot be giuen as a signe.

5. *Hierome* expoundeth it, of the oppression of the people of God by the hand of Antichrist, *ista generalis populi dispersio*, this generall dispersion of the people of God is giuen as a signe of the end of these things, *Perer.* when Antichrist shall be killed, *Hug. Card.* then shal be the resurrection of the dead, *Lyran.* But neither doth this prophecie concerne the end of the world, neither yet shall there be such a singular Antichrist, as they imagine.

6. Some vnderstand these words, of the dispersion of the Iewes in the end of the world, after the death of Antichrist, to whome they did cleaue, as their Messiah: then the persecution of the Christians shall cease, *Hug. Card.* But this deuise of the Iewish Messiah, and Popish Antichrist, is of like truth and certentie, the one as the other.

7. Of the third sort, which applie these things vnto the time of Antiochus, some vnderstand, *the hand* of the holy people passiuely, *manum prementem*, the hand that oppressed the people of God, that is, *Antiochus:* that after his end and destruction, there should be an end of these troubles. *Iun. M. Br. in comm. Polan.* But 1. it seemeth an harsh interpretation, *the hand of the people*, that is, the hand which was against the people. 2. neither did all the troubles of the people ende after the death of Antiochus, as the storie of the Macchabees sheweth.

8. Wherefore I take rather *Calvins* sense, for the generall meaning of the words: that when the people shall be brought to so low an ebbe, as that they shall seeme to haue no strength, *ac si manus illis contritæ essent*, as though their hands were weakned; and when there shall be such a persecution of the people of God, *vt nullus apparere audeat in publico*, that none dare to appeare openly, then shall these things come to passe, *Lyran.* And this sense *Pappus* well confirmeth by the like place, Apoc. 6. 11. where vnto the like question, the like answer was made: *it was said vnto them, that they should rest for a little season, vntill their fellow seruants, and their brethren, which should be killed, as they were, were fulfilled:* the same thing is here meant by *accomplishing to disperse the hand* (that is the power) *of the holy people:* that is, when they are at the lowest, and there is small hope of any deliuerance, and the Lord hath fulfilled the number of the faithfull, which he purposed to trie, then shall an ende and consummation be of all these things: which came to passe vnder Antiochus, when the faithfull were dispersed, the Sanctuarie lay waste, and small hope remained, then the Lord looked vpon his people, and sent them deliuerance: and this is that which is saide, c. 11. 34. that *when they shall fall, they shall be holpen with a little helpe:* when their state seemeth most desperate, then God shall raise them vp an helper, which was Iudas Macchabeus, who was but small in respect of the power of Antiochus.

21. Quest. *What it was that Daniel vnderstood not*, v. 8.

1. Some thinke, that Daniel here enquired of the ende of the world, as the Apostles asked of Christ: and as Christ answered his Apostles that the day and houre of his comming was not knowne, no not to the Angels, the like answer is made to Daniel here. *Bulling. Oece-*

Oecolampad. But, as hath beene often shewed before, this prophesie concerneth not the ende of the world: Daniel onely desireth to know, what should befall his owne people.

2. *Pappus* thinketh that Daniel vnderstood not, what was meant by the time, two times, and halfe or a part of time, that he tooke it not for any certen time: for otherwise *interrogationis illius nulla fuisset necessitas*, there had beene no necessitie of that interrogation, or question. But if Daniel had beene altogether ignorant hereof, he might haue asked the same question before, c. 7. 25. where mention is made of a *time, two times, and an halfe.*

3. *Pererius* thinketh that Daniel was ignorant of the particular circumstances of the former Prophetical narration, as of the persons, times, and place, of those seuerall prophesies of the battells of the kings of the North and South, reuealed vnto him, c. 11. so also *Lyran. Hugo.* But Daniel enquired not of those particular circumstances, which he might be ignorant of, for that had beene too great curiositie; but he asketh, *What shall be the ende of these things:* that is it then whereof he was ignorant. As *M. Calvin* saith well, *haec ignorantia restringitur ad eius interrogationem*, this ignorance is restrained vnto the interrogation or question.

4. *Calvine* further thus saith, that Daniel was not altogether ignorant of the meaning of this prophesie, but yet he vnderstood not in euery respect, as afterward it was fulfilled: he did not fully conceiue, what should be meant by the time, two times, and a part of time: *Iun. in commentar.* that is, though he did know how long the time of this great persecution should continue, yet he was ignorant where it should beginne, and where ende: *M. Br.* and therefore his question is, *when shall be the ende of these things.*

22. Quest. *Whether Daniel had altogether a repulse in his demaund.*

1. Some thinke, whereas this answer is made to Daniel, *Goe thy way Daniel*, that because his question was curious, to enquire of the ende of these things, *quod illum non exaudierit Angelus*, that the Angel did not heare him, *Calvin.* and that the Angel staied Daniels curiositie here, as Christ did the Apostles, Act. 1. *It is not for you to know the times and seasons, which the father hath kept in his owne power: Perer.* and so he saith in effect, *Goe thy way, nihil amplius dicturus sum*, I will say no more at this time vnto thee: *Vatab. Pintus.* But it appeareth by the explanation, which followeth, that Daniel was not altogether repelled.

2. Wherefore in part Daniel hath his request, *pleniorem explicationem Christus exhibuit*, Christ doth more fully explane the former prophecie of the time of the persecution: *M. Br.* partly he faileth in his desire: for he obtaineth not *singularem & minutam istarum rerum cognitionem*, a particular and seuerall knowledge of these things, which are sealed vp, vntill the time come, when they should be fulfilled: *Iun. in commentar.* for if all these things had beene particularly expounded aforehand, the faith and patience of Gods seruants had not beene so fully tried; if euery thing had beene manifest as in their sight before: for as the Apostle saith, 2. Cor. 5. 7. *We walke by faith, and not by sight.*

23. Quest. *Of those words, v. 10. The wicked shall doe wickedly, and none shall haue vnderstanding: what wicked he speaketh of.*

1. Some expound this place by that place, 2. Pet. 3. 3. that *in the last daies there shall be mockers, which shall say, Where is the promise of his comming?* that although some shall profit by the Lords chastisments, and thereby be purged, and made white, yet others shall be secure, passing their time in pleasure, and carnall delight, *Oecolampad.* euen as it was in the daies of Noe and Lot, *Rulling.* But the vnderstanding or not vnderstanding here spoken of, is concerning the prophesie of this booke, as *Lyranus* obserueth: which concerneth not the afflictions of the last times otherwise then by way of analogie.

2. *Pererius* and *Pintus* thinke, that the wicked may attaine vnto some knowledge, but it shall be *infructuosa cognitio*, an vnfruitfull and vnprofitable knowledge: But this rather is giuen as a reason, why they shall doe wickedly, because *nihil intelligent, quia excaecati sunt*, they shall vnderstand nothing, because they are blinded, *Calv.* the knowledge of these secrets and mysteries shall be kept from their eyes.

3. Here then is speciall relation had vnto the false brethren, that should be in those daies of persecution, which should giue way vnto Antiochus wicked proceedings, and labour to seduce and betray their brethren, *Iun. annot.* which should not haue any care to obserue the accomplishment of this prophesie, nor compare the euent therewith: of these the Angel

foretold before, c.11.34. *Many ſhall cleaue vnto them fainedly.* And as it was in thoſe daies of perſecution, ſo ſhould it be afterward: as S.Paul ſaith, 2.Tim.3.12. *All that will liue godly in Chriſt Ieſus, ſhall ſuffer perſecution: but the euill men and deceiuers ſhall waxe worſe, deceiuing, and beeing deceiued:* of ſuch alſo ſpeaketh S. Iohn, Apoc.22.11. *He that is vniuſt, let him be vniuſt ſtill, he that is filthie, let him be filthie ſtill, &c.*

24. Queſt. *What the abomination of deſolation is, mentioned* v.11.

1. *Hierome* and *Theodoret* vnderſtand hereby the diſcontinuing of the true ſeruice of God by Antichriſt at his comming: he ſhall bring in an horrible deſolation, and aboliſh the true ſeruice of God: he ſhall *Dei cultum interdicere*, forbid the ſeruice and worſhip of God: But neither doth this propheeie concerne the ende of the world: nor yet ſhall there be any ſuch ſingular Antichriſt.

2. *Pererius* and *Pintus*, with other Romaniſts, vnderſtand this of the abrogating of the ſacrifice of the Maſſe, and in ſtead thereof Antichriſt ſhall command himſelfe to be worſhipped: ſo alſo *Hug.Card. Antichriſtus ſe exhibebit ad adorandum*, Antichriſt ſhall cauſe himſelfe to be worſhipped. But 1. that idolatrous ſacrifice of the Maſſe, is rather the abomination of deſolation it ſelfe, whereby the true ſeruice of Chriſt, and the right vſe of the Euchariſt according to Chriſts inſtitution, is aboliſhed: 2. neither ſhall this abomination be Antichriſt himſelfe, but he ſhall ſet vp this abomination: as it is ſaide before, c.11.31. *They ſhall ſet vp the abomination, &c.* that is, wicked *Antiochus* with his captaines: he that ſetteth vp, and that which is ſet vp, is not the ſame.

3. *Bullinger* thinketh it is, *abominanda gentis & vrbis vaſtatio*, the abominable laying waſt of the nation and citie of the Iewes at the deſtruction of Ieruſalem by the Romans: but this propheſie was rather fulfilled in *Antiochus* time, as afterward ſhall be ſhewed.

4. *M.Calvin* vnderſtandeth the ſacrifices of the Iewes, which were abominable, after the ſacrifice of Chriſts death performed vpon the croſſe: ſo alſo *Pellic.* but the *daily ſacrifice* of the Temple was not taken away preſently after Chriſts death.

5. *Oſiander* thinketh this abominable deſolation to be the idolatrous ſeruice brought into the Church by the Romane Antichriſt: but then can not the time here deſcribed by daies agree: for more then ſo many daies or moneths, hath the true ſeruice of God beene corrupted by them: and ſo many yeares, as here are named daies, God forbid that Antichriſts corrupt religion ſhould continue.

6. Wherefore, this *abomination* which ſhall be ſet vp, was no other but the profanation of the Temple by *Antiochus*, when he cauſed that abominable idol of *Iuppiter Olympius* to be brought into the Temple, and the daily ſacrifice to ceaſe, 1.Macchab.1.57. 2.Macchab.6.2. And hereof mention is made before, c.8.13. and 11.31. likewiſe c.9.27. but there the *abomination of deſolation* is ſpoken of, which ſhould be ſet vp in the finall deſtruction of the citie and Temple by the Romanes, as is ſhewed, c.9.queſt.88.

Queſt. 25. *The* 1290. *dayes mentioned v.* 11. *how to be taken.*

1. *Lyranus* taketh this to be the rearme of Antichriſts tyrannicall raigne in the ende of the world, euen 3. yeares, 6. moneths, and 12. dayes: ſo alſo *Pererius:* but he counteth onely 10. odde dayes: ſo alſo *Pintus* with other Romaniſts thinke that Antichriſt ſhall raigne 3. yeares, and an halfe: but as *Bullinger* ſaith, it is not like that Antichriſts kingdome ſhould continue *ad tempus vſque adeo breue*, for ſo verie a ſhort time.

2. *Bullinger* ſheweth how the Iewes warre before the finall deſtruction of the citie, begunne by *Veſpaſian* in the 14. yeare of *Nero* his raigne, and ending the ſecond yeare of *Veſpaſian*, continued about a 1290. dayes, that is 3. yeare and an halfe: But the text is, that theſe dayes muſt beginne from the time of that abhominable deſolation, and continue onely during that time: but after theſe warres which held 3. yeares and an halfe, that deſolation of the citie and Temple beganne, which then ended not, but continueth vnto this day.

3. Some by ſo many dayes vnderſtand ſo many yeares, a 1290. yeares, ſo long *Oſiander* thinketh, that the profanation of religion ſhould continue vnder the Romane Antichriſt, from the firſt beginning thereof, vnto the vtter ruine of Antichriſt: But we truſt that God will not ſuffer that man of ſinne ſo long to afflict his Church.

4. Some vnderſtand here no certaine but an indefinite and vnlimited time: as *Oecolamp. multiplicatione dierum longum tempus Antichriſtiana impietatis agnoſcas*, by the multiplying

tiplying of dayes knowe that the time of Antichrists impietie shall be long: so also *Calvin* by this number of dayes, thinketh, that *tempus immensum*, a great time is signified.

5. *Pellican* contrariwise inferreth, *magnus numerus, sed breue tempus significat*, a great number of dayes, but it signifieth a short time, that the Iewes sacrifices should not long continue after Christs death. But in that this number receiueth an addition of 45. dayes which make with the former summe a 1335. dayes, it is euident, that a certaine time is hereby signified.

6. Wherefore, that which he called before, a time, two times, and an halfe, is here explained to be 1290. dayes, that is 3. yeares, 7. moneths, and about 13. dayes, which must beginne from the profanation of the Temple by Antiochus, which was in the 145. yeare, the 15. of *Casleu*, which was the ninth moneth, 1. Mac. 1. 57. and must ende 45. dayes before Antiochus death.

Iunius setteth downe the time precisely, when the 1290. dayes ended, in the 15. day of the moneth *Xanthicus*, which is the 11. moneth, in 48. yeare, when Antiochus by his publike edict and writing confirmed and ratified the Iewes religion, restored by Iudas Macchabeus: But the time will not agree, if we beginne from the profanation of the Temple, from the 15. of the 9. moneth *Casleu* in the 45. yeare, from whence to the 15. of the 11. moneth *Xanticus* in the 48. yeare, are but 3. yeares and iust 2. moneths: therefore *Iunius* in his commentarie to helpe this, beginneth the profanation of the Temple in the 15. day of the 4. moneth, in the 145. yeare, and cieth 1. Macchab. 1. and so the time will agree: but there the moneth *Casleu* is named, 1. Macchab. 1. 57. which was the ninth not the 4. moneth, 1. Macchab. 4. 52. therefore I rather with *Tolanus*, thinke that the 1290. dayes, determine at such time as Iudas Macchabeus had prosperous successe against the Ammonites with their captaine Timotheus, after he had cleansed the Temple, and Antiochus himselfe was forced to suffer the Iewes to enioy their libertie and religion, and this was 45. dayes before the death of Antiochus, though the precise and particular time, be not expressed in storie.

Quest. 26. *The tearme of* 1335. *dayes expounded.*

1. This tearme of 45. dayes added to the former number, of a 1290. dayes, maketh it a 1335. dayes: so many dayes after the death and slaughter of Antichrist shall Christ come in his maiestie, *Hierome*, with whom consenteth herein *Pererius*, and the Romanists in generall, because they thinke by this meanes to free the Pope from this imputation, to be Antichrist: But this opinion cannot stand. 1. they cannot assigne the right cause, why these 45. dayes should be giuen after the death of Antichrist: *Theodoret* thinketh that in this spaee Henoch and Elias shall preach vnto the world: but *Hyppolitus* holdeth, and so the Romanists generally, that they shall be slaine by Antichrist: some thinke this respite shall be giuen for the repentance of the world: but 45. dayes is a small tearme for repentance: God gaue the old world an 120. yeares for their repentance. 2. if Christ shall come to iudge the world iust 45. dayes after the death of Antichrist, then the verie day of Christs comming may be knowne before, which is contrarie to the Scripture. 3. *Lyranus* thus argueth, that whereas at the comming of Christ there shall be great peace and securitie, eating and drinking, and feasting, this great securitie would aske a larger space then of 45. dayes.

2. *Lyranus* noteth, that some Hebrewes take these dayes for so many yeares, that after the setting vp of that abhomination in the Temple, there should be a 1335. yeares to the comming of their Messiah: But they are herein much deceiued: for if they reckon from the setting vp of the idol by Antiochus in the Temple, which was, as *Eusebius* counteth, in the 153. Olympiad, there are runne aboue a 1700. yeares: if from the last setting vp of the image of *Adrian*, which was in the yeare of the Lord an 140. according to *Eusebius*, then are there expired aboue a 1460. yeares from thence.

3. *M. Calvin* thinketh that this addition of 45. dayes, signifieth no certaine time: but onely hereby is signified, that although the time seeme to be prolonged for the deliuerance of the Church, yet the godly should waite with patience: so also, *Oecolampad. Pellican.* But this adding and putting to of one number to another, euidently sheweth, that a certaine summe of yeares or dayes is intended.

4. *Melanthon* putteth both these numbers of a 1290. and a 1335. together, which make 7. yeares and three moneths: which tearme he beginneth in 145. yeare of the Greeks,

and endeth in the 151. yeare, when *Nicanor* was ouercome: But theſe two numbers haue the ſame beginning from the time that the daily ſacrifice ſhould ceaſe.

5. Some by theſe two ſummes put together, vnderſtand ſo many yeares, namely, two thouſand ſix hundred and odde: whereof 6. hundred were expired at Chriſts comming, and two thouſand ſhould runne out afterward: But who can define whether the world ſhall yet continue 400. yeares, the day, yeare, or houre is not reuealed.

6. *Oſiander* thinketh this laſt ſumme of a 1335. yeares to be ſet for the continuance of the kingdome of Antichriſt, vnderſtanding ſo many yeares: but he thinketh it is not known when this tearme taketh beginning, becauſe God would haue the time of Chriſts comming to iudgement kept ſecret: But neither ſhall the kingdome of Antichriſt continue ſo many years: neither doth this propheſie properly, but by way of analogie, cõcerne the latter times.

7. *Bullinger* taketh theſe 45. dayes to beginne from the taking of the citie: for immediately after, many were ſold into captiuitie, condemned vnto the mines and ſtone quarries, ſome reſerued for triumph: therefore he ſhould be thought an happie man, that ſuruiued vnto the ende of theſe dayes: But theſe miſeries of the Iewes continued longer then 45. dayes or 40. yeares after the deſtruction of the citie: and what happineſſe could there be vnto that nation, to ſee their Temple and citie layed waſt.

8. Therefore theſe 45. dayes added to the former ſumme, are preſcribed to ſhewe the death of Antiochus, which was in the 149. yeare, as 1. Macchab. 6. 16. though the verie moneth and day of his death be not expreſſed in that hiſtorie, yet it is without queſtion, that it was 45. dayes after the religion of the Iewes was reſtored, and their ſtate ſetled, *Iun. Polanus.*

Thus haue we fowre tearmes ſet downe concerning the perſecution of Antiochus, 1. 2300. dayes, c. 8. 14. which maketh 6. yeares, 3. moneths, and 20. dayes, which comprehendeth the whole time from the firſt beginning of that perſecution, before the Sanctuarie was defiled: ſee more hereof, c. 8. queſt. 24. 2. there is a time, two times, and a part of time mentioned, c. 7. 25. and c. 12. 7. which containeth the preciſe time of three yeares and 10. dayes, during the which the daily ſacrifice was diſcontinued. 3. here is one time of 1290. dayes, which endeth at ſuch time as religion was fully reſtored after the purgation of the Temple. 4. and there is mentioned a fourth time of a 1335. dayes, which endeth at Antiochus death.

Queſt. 27. Of the laſt words ſpoken to Daniel: *goe thy waies vnto the ende, v. 13.*

1. *Melanthon* hence inferreth, becauſe mention is here made of the laſt reſurrection, that Daniel ſhall ſtand vp in his lot; that the propheſie of Daniel reacheth vnto the ende of the world: But this followeth not becauſe the reſurrection is here ſpoken of, that therefore Daniels propheſie comprehendeth the laſt times, no more then it can be hence concluded, that Daniel ſhould himſelfe liue vnto theſe times: yet we denie not, but that typically many things in this propheſie may be applyed vnto the perſecutions of the Church, in the latter dayes.

2. *Chryſoſtome* thinketh, that by this ſpeach the Lord reuealed vnto Daniel, that he ſhould not returne into his owne countrey, but die in Babylon in the land of the captiuitie, as the Lord told Moſes, that he ſhould not goe into Canaan: But though thus much is not here ſignified, it is true, that Daniel died out of his owne countrey: and he is forewarned of his ende, which could not be farre off, Daniel beeing now verie old, of more then an 100. yeares.

3. Theſe words, *goe thy way vnto the ende*, doe put Daniel in minde of diuerſe things. 1. *contentus ſis hac menſura*, be content with this thy lot, *Calvin.* he ſhould from henceforth expect no more viſions. 2. that he ſhould perſeuere and continue vnto the ende, *Bulling.* 3. and that he ſhould ſet all things in an order, and not trouble himſelfe any further with curious ſearching out of theſe things, but prepare and make himſelfe readie for his ende, *Iun. in comment.* 4. that which God had yet further to reueale for the comfort of his Church, he would reſerue for other times, as *Ezra*, *Zacharie*, *Haggie*, *Malachie* were raiſed vp afterward: the Lord would adorne his Temple at the reedifying thereof with ſome propheticall viſions, *M. Tr. in commentar.*

Queſt. 28. Of theſe words, *thou ſhalt reſt, and ſtand vp in thy lot.*

Here two things are promiſed vnto Daniel. 1. his reſt that ſhould follow immediately after

after his death both in bodie and ſoule. 2. his reward, he ſhould ſtand vp in his lot in the ende of dayes.

1. He ſhall reſt, both in bodie, in the graue, and in ſoule, being taken vp into euerlaſting ioy: the wicked doe not reſt after their death: for their ſoules goe immediately to the place of torment: as is ſhewed in the parable of the rich glutton, Luke. 16. But this is the priuiledge of thoſe which die in the Lord, they doe reſt from their labours, *Apocal.* 14.13.

2. *He ſhall ſtand vp in his lot.* 1. *Melanethon* thus interpreteth, *docebis & confirmabis Eccleſiam, &c.* thou ſhalt teach and confirme the Church in the laſt times: but it is euident, that he ſpeaketh of his ſtanding vp in the reſurrection: becauſe mention is made before of his reſt. 2. he ſhall ſtand vp: for the wicked being condemned of their owne conſcience, ſhall not be able to ſtand in iudgement, Pſal. 1. 5. But the righteous ſhall ſtand forth and appeare with boldneſſe before the Lords tribunall ſeate, *Perer.*

3. And the lot and portion of the righteous is euerlaſting life: which is called a lot, becauſe it is giuen freely, and caſt out vnto them, without any deſert of theirs, *Perer.* and becauſe euerie one hath his lot, all ſhall not haue the ſame meaſure of glorie, *Polan.* And vnto this gracious promiſe made vnto Daniel, anſweareth that holy and comfortable ſaying of S. Paul, *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith, from hence forth is laid vp for me a crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue vnto me, at that day, and not vnto me onely, but vnto all them that loue his appearing.* 2. Tim. 4.8. God graunt vnto vs ſo to keepe the faith, and to fight a good fight, that we may obtaine that crowne of righteouſneſſe, through the merits of our bleſſed Lord and Sauiour Chriſt Ieſus, to whom be praiſe for euer.

4. *Places of doctrine.*

Doctr. 1. *Of the perſon and office of Chriſt.*

v. 1. *Michael ſhall ſtand vp, the great Prince, which ſtandeth for the children of thy people:* here are three things ſhewed concerning Chriſt: 1. his perſon, he is called *Michael*, that is, as God, one equall vnto God, a diſtinct perſon from the Father, but of the ſame eſſence, power, eternitie, who is the brightneſſe of the glorie, and the engraued forme of his perſon, Hebr. 1. 3.

2. His office is deſcribed: he is the great Prince: *the gouernement is vpon his ſhoulder, Iſa. 9. 6. the Lord of Lords, and the King of Kings, Apocal.* 17.14. the mightie protector and defender of his Church.

3. The benefit which we haue, is this, this Michael ſtandeth for his people to defend them from the rage of Sathan and of his miniſters: as our Bleſſed Sauiour ſaith, *I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of my hand, Ioh.* 10.28.

Doctr. 2. *Of the reſurrection of the dead, and the manner thereof.*

v. 2. *Many of them which ſleepe in the duſt of the earth, ſhall awake, &c.* 1. Here is confirmed that article of our faith concerning the reſurrection of the dead: the like hath Iob. 19. 26. Iſay. 26. 19. Ezech. 37. 12. and this is the firſt place in the old Teſtament, wherein euident mention is made of eternall life.

2. The diuerſe ſtate and condition is deſcribed of thoſe which ſhall riſe againe, ſome vnto euerlaſting life, and ſome to perpetuall ſhame: as our Sauiour ſaith in the ſame manner, Ioh. 5. 29. *they ſhall come forth (of their graues) that haue done good, vnto the reſurrection of life, but they that haue done euill vnto the reſurrection of condemnation.*

3. The eaſines and facilitie of this work is ſhewed with God: that it is no more for him to raiſe the body out of the graue, then for the body to awake frō ſleep, & to riſe out of the bed: & ſo the righteous are ſaid to reſt in their beds, that is, in their graues, Iſa. 57. 2. ſleepe then is an image of death, then the awaking from ſleepe, ſhould put vs in mind of our reſurrection, and aſſure vs thereof: as *Tertullian* well ſaith, *cum euigilauerit corpus redditum officijs ſuis, reſurrectionem mortuorum tibi affirmat*, when thy bodie is awaked being reſtored vnto the duties thereof, it doth affirme and teſtifie vnto thee the reſurrection: *lib. de anim. c.* 43. the ſame *Tertullian* concludeth the reſurrection by the example of the *Phœnix*, which is ſaid to riſe out of the aſhes of the old *Phœnix*, whereupon he inferreth, that the bodies of men ſhall riſe againe, *auibus Arabiæ de reſurrectione ſecuris*, the birds of Arabia being ſecure of their reſurrection, *lib. de reſurrection.* *Pintus* thinketh that mention is made of the *Phœnix* in the

the Psal. 92. 12. for where we reade the righteous shall flourish like a palme tree, in the Greeke it is φοίνιξ, which signifieth both the bird *Phœnix*, and a palme tree: but the originall putteth it out of doubt, where the word *tamar* is vsed, which is a palme tree: see more concerning the *Phœnix*, *Hexapl. in Gen. c. 7. quæst.* 7. We haue better arguments to assure vs of the resurrection, then this from the *Phœnix*. *Bullinger*, because mention is made of sleeping in the dust, whereout man was taken at the first, doth hence gather an other argument of the resurrection, because it is as possible for the Lord to raise the bodie out of the dust of the earth, as he created it at the first out of the dust.

4. The qualitie of the bodie is shewed, what it shall be in the resurrection, *they shall shine as the brightnesse of the firmament:* some qualities of the bodie are essentiall vnto it, without the which it cannot be, as to be visible, to be palpable, to haue parts, as the head, hands, feete, and the rest: these qualities it shall haue in the resurrection: some qualities are essentiall, but not naturall, as to be hungrie, thirstie, heauie, wearie, of a grosse or thick substance, darke: these qualities shall be laid aside together with corruption: then the bodies of the Saints shall shine as the Sunne, Matth. 13. 43. *Polan.*

Doctr. 3. *The difference betweene Philosophie, and the Christian religion.*

v. 3. *They which turne many to righteousnesse:* This cannot Philosophie doe, conuert men vnto righteousnesse: for like as the starres doe somewhat lighten the night, but they cannot expell darkenesse: so philosophie may giue some light vnto the vnderstanding, but it cannot vtterly chase away ignorance, or giue true knowledge: it is the light of the Gospel that chaseth away darkenesse, as the Apostle saith, Rom. 13. *the night is past, the day is come*, and Christ onely hath the words of eternall life, Ioh. 6. 68.

Doctr. 4. *That the word of God is not reuealed to all.*

v. 4. *Thou Daniel shut vp the words:* Like as this prophesie of Daniel was commanded to be shut vp and sealed, and was not communicated to all: so the secrets of Gods word are onely reuealed to those whom it pleaseth God, Psal. 147. 19. *he sheweth his word vnto Iacob, his iudgements to Israel:* in the old Testament, the knowledge of the Messiah was not made manifest vnto the Gentiles: and there are now many nations, in Asia, and India, that haue not heard of Christ: hereof no other reason can be giuen, but that it is so the good pleasure of God.

Doctr. 5. *Of the office, qualitie, and condition of Angels.*

v. 6. *And one said vnto the man cloathed in linen, &c. when shall be the ende of these wonders, &c.* 1. In that the Angels doe aske of Christ touching the ende of these afflictions, and calamities of the Church: their compassion therein appeareth, and loue toward the members of Christ, desiring the end of their troubles and afflictions. 2. in that they stand on each side of the man cloathed in linen, which was Christ, they shewe their readinesse, being alwaies at hand to execute the wil of God for the good of his Church. 3. in calling these things *wonders*, they therein declare, that they wonder at and admire the workes of God in the Church. 4. and they in asking this question, shewe their desire to profit in the knowledge of Gods secrets: as S. *Peter* saith, 1. Pet. 1. 12. *which things the Angels desire to behold:* teaching vs by their example, to proceede in the further knowledge of the mysteries of God.

Doct. 6. *Concerning the person, dignitie, and office of Christ.*

v. 6. *The man cloathed in linen; which was vpon the waters of the riuer:* 1. here first the person of the Sonne of God is set forth, beeing both God and man: this appearing in humane shewe was a *præludium*, and foreshewing of his incarnation, and assuming of our flesh. 2. for his dignitie, he is the word of his father, from him all the elect both Angels and men receiue their illumination and knowledge, *for in him are hidde all the treasures of wisedome, and knowlegde, Coloss.* 2. 3. 3. for his office, he is our high Priest, which is signified by his linen garments. 4. for his authoritie, he hath rule and power ouer all nations: and therefore he standeth vpon the waters, which signifie the people. 5. his mercie also and loue appeareth, beeing readie to declare vnto the Angels, the thing, which they desired.

Doct.

Doct. 7. *Of the lawfulneſſe of an oath, and the manner of it.*

v. 7. *He ſware by him that liueth for euer.* 1. In that Chriſt here taketh an oath, we ſee that it is lawfull to vſe an oath, contrarie to the opinion of the Anabaptiſts. 2. as Chriſt here in ſwearing lifteth vp his hands vnto heauen; ſo in taking of oathes ſome externall ceremonie by geſture, or otherwiſe, may be vſed, which yet is no part of the oath. 3. but an oath muſt onely be made by the name of God, as here Chriſt ſweareth by him that liueth for euer. 4. the ende of an oath is here obſerued: which is either to ende ſtriſe and controuerſie, or for the confirmation of the truth, as in this place.

Doct. 8. *Of the inequalitie and diuerſe degrees of glorie in the reſurrection.*

v. 13. *Thou ſhalt ſtand vp in thy lot:* which ſheweth that the Saints ſhall haue their diuerſe lots and portions of glorie: for as Chriſt the head ſhall excell all his members in glory, ſo his members ſhall haue their diuerſe lots and degrees: there ſhall be one lot of the holy Prophets and Apoſtles, another of the martyrs, another of the holy paſtors and teachers, an other of the faithfull and beleeuers: as before the Angel ſhewed, v. 2. that all the iuſt ſhall riſe vnto eternall life: but they which conuert others to righteouſneſſe, ſhall ſhine as the ſtarres, *Polan.*

Doct. 9. *Election of grace, not by merit.*

v. 13. *In thy lot. Pererius* well inferreth hereupon, that as a lot is that which is not procured by any mans induſtry, but it commeth out vnlooked for, ſo *gratia prædeſtinationis contingit electis nullo ipſorum merito, &c.* the grace of predeſtination falleth vnto the elect without any merit of theirs, onely by the meere good will and loue of God: as the Apoſtle ſheweth, *that the purpoſe of God might remaine according to election, not by workes, but by him that calleth,* Rom. 9. 11.

5. *Places of controverſie.*

1. Controv. *Againſt blaſphemous Seruetus, that made himſelfe Michael.*

It hath beene ſhewed before, queſt. 2. that this Michael was no created Angel, but Chriſt the Mediator, who is the Prince and protector of his Church, as is there prooued by theſe 3. aguments out of this place. 1. by the name Michael. 2. by the title here giuen vnto Chriſt, called the great Prince. 3. by his office, he ſtandeth for the people of God: Herein then appeareth the horrible blaſphemie of *Seruetus*, who as *M. Calvin* reporteth his words, was not afraid to ſay, *ſe eſſe illum Michaelem Eccleſiæ cuſtodem*, that he was that Michael the protector and keeper of the Church, &c. What preſumption is this for a mortall man to arrogate vnto himſelfe that name and title, which is too great to be giuen vnto the Angels?

2. Controv. *Whether Henoch and Elias ſhall ſtand vp with Michael in the laſt times.*

Pererius, concurring with other Romaniſts, ſaith, that beſide Michael, who ſhall be the inuiſible protector of the Church, ſhall ſtand vp two faithfull witneſſes Henoch and Elias, who ſhall oppoſe themſelues againſt Antichriſt; and they ſhall preach repentance vnto the world a 1260. dayes, that is 3. yeares and an halfe, Apocal. 11. 3. And that Elias ſhould come in perſon, beſide the receiued opinion of the fathers, as of *Theodoret* in this place, *Auguſt. lib. 20. de ciuitat. Dei* c. 29. he alleadgeth theſe Scriptures for it, Malach. 3. 4. 5. *I will ſend Elias the Prophet before the comming of the great and fearefull day of the Lord:* which muſt be vnderſtood of the ſecond comming of Chriſt, which ſhall be fearefull and terrible: Againe, Apocal. 11. 6. it is ſaid of theſe two faithfull witneſſes, *theſe haue power to ſhut heauen that it raine not in the dayes of their propheſying:* wherein there is an alluſion vnto Elias, at whoſe word the raine was ſtaied three yeares and ſixe moneths: ſo *Pererius* vpon this place.

Firſt, theſe places giue no warrant for this opinion. 1. the two witneſſes are the miniſters and preachers of Gods truth, who are ſaid to be two, becauſe their number ſhall not be great, and yet they ſhall be ſo many, as one ſhall giue witneſſe to an other: neither Henoch nor Elias are here named: for theſe 1260. dayes beeing taken prophetically for ſo many yeares, two Prophets could not continue preaching ſo long. 2. that place in Malachie out

Bleſ-

Bleſſed Sauiour expoundeth of *Iohn Baptiſt*, Matth. 11. who ſhould come in the ſpirit of *Elias, to turne the hearts of the fathers to the children*, as the Angel ſaith, Luk. 1. 17. And the firſt comming of Chriſt is there vnderſtood to be that feareſull day: for in the ſame place the Prophet ſaith, v. 2. *vnto you that feare my name ſhall the Sunne of righteouſneſſe ariſe*: which *Zacharie* applyeth to the firſt comming of Chriſt, Luk. 1. 78. *whereby the day ſpring from an high hath viſited vs*: It ſhall be a day of health and ſaluation vnto the faithfull, but a day of terror to the wicked and vnbeleeuers, as Iohn Baptiſt ſaith, Mat. 3. 12. *whoſe hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.* 3. And by the ſhutting of heauen is by an allegorie ſignified the efficacie of the preaching of the Goſpel, in opening the heauens to the faithfull, and ſhutting vp the ſame to all vnbeleeuers, as our Sauiour ſaith to Peter, Matth. 16. 19. *whatſoeuer thou ſhalt bind in earth, ſhall be bound in heauen, and whatſoeuer thou ſhalt looſe in earth, ſhall be looſed in heauen.*

Secondly, concerning theſe witneſſes, there is great difference and varietie of opinion, 1. both for the number of them. 2. and who they ſhall be. 3. and when they ſhall preach: for the firſt: the common opinion is, that they ſhall be but two: yet *Lactantius* affirmeth, that there ſhall be onely one Prophet, *lib. 7. c. 17.* Some thinke there ſhall be three, *Henoch, Elias*, and *Iohn* the Euangeliſt, and this is one of their reaſons: becauſe as in the world there haue beene 3. lawes in force, the lawe of nature, the lawe of Moſes, the lawe of grace; ſo it is requiſite there ſhould be 3. witneſſes that liued vnder theſe three lawes, Henoch, Elias, and Iohn: *Hyppolit. oration. de conſum. ſecul. Ambr. Catharin. in Geneſ.* 2.

As great diuerſitie there is of opinion, who theſe witneſſes ſhould be: Elias is agreed vpon by the moſt, to be one: but it is doubted who ſhould be the other: *Victorinus in Apocal.* 11. thinketh, that Ieremie the Prophet ſhall be the other witneſſe: becauſe the Lord ſaith Ierem 1. 5. *I haue ordained thee a Prophet vnto the nations:* but then Ieremias onely propheſied to the Hebrewes: to fulfill therefore that ſaying, he ſhall come in the ende of the world to propheſie vnto the nations: But *Pererius* well anſweareth vnto this reaſon: that Ieremie is ſaid to propheſie vnto the nations; becauſe he fortelleth the deſtruction in his propheſie of diuerſe nations, the *Aegyptians, Moabites, Ammonites, Philiſtims*, with others: *Areta* vpon the Apocalypſe thinketh, that *Iohn* the Euangeliſt ſhall be one of the witneſſes, whom they ſuppoſe yet to be kept aliue in Paradiſe with Henoch and Elias, becauſe it is ſaid Apocal. 10. 11. *thou muſt propheſie againe among the people, and nations, and tongues, and to many Kings:* which was not done in Iohns life time, and therefore he thinketh he ſhall come in the ende of the world, to propheſie vnto nations: But the meaning of this place is, that Iohn ſhould propheſie vnto nations in the reſt of the viſions of this booke: and nowe though Iohn be dead, his Reuelation propheſieth ſtill: *Pererius* alſo vnderſtandeth it of the Goſpel, which Iohn did write after his returne from the Iſle *Pathmos*, whereby he propheſieth vnto nations. But it is certaine, that Iohn is not yet aliue in the fleſh: as *Euſebius* prooueth by the teſtimonie of *Polycrates*, who was the Apoſtles diſciple, *lib. 3. Eccleſi. hiſtor. c. 25. Lyranus* thinketh that the two witneſſes ſpoken of Apocal. 11. were *Sylverius* the Pope and *Menna* that reſiſted the *Eutychiane* hereſie. *Ioachimus Abbas*, and *Gagnæus*, vpon the Apocalypſe, c. 11. doe thinke that Moſes ſhall be one of theſe witneſſes: that like as he was raiſed to life to be a witneſſe of Chriſts firſt comming, when he was transfigured in the mount, ſo he ſhall be raiſed to be a witneſſe of his ſecond comming. And this is brought as a probabilitie thereof: becauſe theſe witneſſes are ſaid to haue power ouer waters to turne them into blood, Apocal. 11. 6. which thing Moſes had done before.

But 1. it followeth not becauſe Moſes was ſeene in the mount talking with Chriſt, that therefore he ſhall come againe before his ſecond comming: for by the ſame reaſon it may be inferred, that his three diſciples alſo which went vp to the mount, and ſawe him transfigured, ſhould alſo be witneſſes of his ſecond comming, & be ſent againe into the world to preach: Sure it is that both the Prophets and Apoſtles ſhall accompanie Chriſt in his ſecond comming, and by the doctrine, which they preached, iudge and condemne the world, Matth. 19. 28. But neither the one nor the other ſhall be raiſed vp before the generall reſurrection, and ſent into the world to preach. 2. by the turning of waters into blood, is vnderſtood the threatening of Gods iudgements for the contempt of the miniſterie of the word.

3. A third vncertaintie there is concerning the time of the preaching of theſe two witneſſes: *Theodoret* thinketh that Elias ſhall preach 45. dayes after that Antichriſt is ſlaine: and there-

therefore it is ſaid, v. 12. bleſſed is he that ſhall come to the 1335. daies, which is 45. daies more then the former ſumme of 1290. daies. But *Hyppolitus* thinketh that Antichriſt ſhall put to death Henoch and Elias, after they haue preached 3. yeares and an halfe: and that after their death, Antichriſt ſhall raigne 3. yeares and an halfe more. *Bellar. lib. 3. de Rom. Pont.* thinketh that theſe two Prophets ſhall preach 3. yeares and an halfe, that is, 1260. daies, a *cap.* 8. moneth before Antichriſt is ſlaine, who ſhall raigne a 1290. daies. This vncertentie ſheweth, this to be but a Iewiſh fable, and a meere imagination of the comming of Henoch and Elias in perſon in the ende of the world to preach.

3. Controv. *What manner of perſecution ſhall be vnder Antichriſt.*

Pererius thus farre proceedeth well in deſcribing the grieuous perſecution which ſhall be vnder Antichriſt, that it ſhall not be onely corporall and external in tormenting of the bodie, but it ſhall be alſo ſpirituall in aboliſhing all exerciſe of religion: he ſhall burne the bookes of the Scripture, and burne the righteous together with thoſe bookes: he ſhall forbid the vſe of the Sacraments; and as *Auguſtine* ſaith, there ſhall be great difficultie in baptizing of the infants of Chriſtians: *lib. 20. de civitat. Dei, c.* 8. the ſacraments ſhall not publikely be adminiſtred, but priuately. All this is moſt true, and euery one of theſe things hath thus come to paſſe vnder the tyrannie of Antichriſt: the true ſeruice of God was aboliſhed, and prayer in an vnknowne tongue brought into the Church: they haue burned the Martyrs with bookes of Scripture and of godly prayers together: as is ſet forth in the ſtorie of the burning of Bucer and Fagius bones, and one Hilliard at Cambridge: the Chriſtians children could be hardly baptized, but after their ſuperſtitious manner, as the hiſtorie of M. Haukes martyr ſheweth.

But herein *Pererius* is deceiued: he thinketh that Antichriſt ſhall take away all images, neither ſhall ſuffer any man to ſigne him with the ſigne of the croſſe, but ſhall aboliſh that ſigne out of euery place.

Contra. 1. It is certen that Antichriſt rather ſhall ſet vp images and idols of ſiluer and gold: as in the Reuelation, c. 9. 20. after the opening of the ſixth and laſt trumpet ſaue one, toward the ende of the world, mention is made of thoſe that worſhipped idols of ſiluer and gold, of braſſe, &c. and had not repented: now there are none knowne worſhippers of ſuch idols in theſe daies in theſe part of the world, vnder the Romane Empire, but the Papiſts.

2. And Antichriſt, as he ſhall couer his hypocriſie with the name of Chriſt, ſo he ſhall not aboliſh the ſigne of Chriſts croſſe, but ſtill rather ſuperſtitiouſly abuſe it: robbing Chriſt indeede of his due honour, and giuing him reuerence onely in outward ſhewes and ſignes: as the Iewes clothed Chriſt in purple, and did obeiſance to him in mocking: So that whether by the marke of the beaſt, we vnderſtand with *Iunius* the Popiſh chryſme, which in confirmation is laid on with the ſigne of the croſſe vpon forehead and hand: or with *Napier* the croſſes of all kinds ſuperſtitiouſly abuſed by the Romaniſts, which are repreſented in the number of the beaſts name expreſſed in theſe three Greeke letters χ. ξ. ς. as he pithily prooueth, *propoſ.* 31. or with *D. Fulke* S. *Peters* croſſe-keyes, which the Pope vſeth as his enſigne, to the which he forceth euery one to ſubmit himſelfe; we ſhall finde, that the Antichriſt ſhall not aboliſh all ſuch ſignes, but abuſe them rather to ſuperſtition and idolatrie.

4. Controv. *Of the certentie of election, that none of the elect can finally fall away.*

v. 1. In that the Angel here ſaith, *thy people ſhall be deliuered, euery one that ſhall be found written in the booke*, it is euident, that none there written ſhall periſh: and ſo conſequently whoſoeuer is not there written, can not but periſh: the firſt our Sauiour affirmeth, ſaying vnto his Apoſtles, Luk. 10. 20. *Reioyce, for your names are written in heauen:* that is, were ſo written, as that they could neuer be blotted out: in which ſenſe the Prophet Dauid ſaith, Pſal. 119. 89. *O Lord, thy word remaineth for euer in heauen:* the other alſo is euident, Apoc. 20. 15. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.*

But againſt this poſition of the certentie of Predeſtination, theſe places of Scripture are obiected, Exod. 32. 32, 33. Moſes ſaith vnto God, *if not, raſe me out of the booke which thou haſt written:* and the Lord anſweareth, *him that ſinneth, will I blot out of my booke:* likewiſe Pſal. 69. 29. *Let him be put out of the booke of the liuing, and let him not be written with the righ-*

righteous. Apoc.3.5. *He that ouercommeth, &c. I will neuer blot his name out of the booke of life.* Apoc.23.19. *If any shall diminish of the words of the prophecie of this booke, God shall take his part out of the booke of life.*

Ans. 1. We refuse here the opinion of *Ambros. Catharinus, lib. de prædest.* that maketh two orders of those which shall come to euerlasting life: one of such as are predestinate beeing excellent and worthie men; an other of such as are not elected, that is, by the grace of God ordained to saluation, yet through Gods mercie shall be saued. But this opinion is contrarie to the Scriptures, which testifie, that whosoeuer is not written in the booke of life, shall be cast into the lake of fire, Apoc.20.15.

Thom.1.part. qu.24.ar.3. 2. *Thomas Aquin.* here hath this distinction, that some are saide to be written in the booke of life, *simpliciter*, simply, such as are in deede predestinate according to the good purpose of God, and these can neuer be blotted out: others are written *secundum quid*, after a sort, in respect of their present iustice, these may be blotted out: And as these in respect of their present state may be saide to be written in the booke, so the elect indeede may in respect likewise of their present state, while they remaine in sinne, be saide to be blotted out: And therefore some thinke that the booke which was shewed vnto Ezekiel, was written within and without, in the inside were written onely those, who should be saued, on the backside they which are written onely there for a time.

Contra. 1. This distinction may well be admitted, if some be saide to be written in the booke in respect of their owne opinion, and outward appearance: but none can be said to be there written by God: for as the Preacher saith, Eccles.3.14. *I know, that whatsoeuer God shall doe, it shall be for euer:* his workes are perfect, therefore he writeth not any there, and blotteth them out againe.

3. Wherefore the best solution is this: that God is said to blot out, not properly, but by a certaine similitude, as he is saide in Scripture, to repent, to be angrie: they are blotted out, that is, the Lord declareth by the euent, that they were neuer written there: as *Augustine* well saith, *hoc dictum est secundum spem ipsorum*, this is saide in respect of their hope, they tooke themselues to be written there: and they are saide accordingly to be blotted out, that is, *non ibi se scriptos agnoscent*, they shall finde and acknowledge that they are not written there in deede. *August. in Psal.* 68. So the Scripture sometime speaketh, κατὰ τὸ ἔνδοξον, according to the opinion of men: as Matth.8.12. the children of the kingdome shall be cast out into darknes: and Matth.9.12. *I come not to call the righteous, but sinners to repentance:* here they are called the children of the kingdome, and the righteous, in respect of their own opinion, and others, not that they were so in deede: And so some making a glorious shew for the time of righteousnes, seeme to themselues and others to be written in Gods booke, and yet are not. *Pellican.*

But yet a further doubt is mooued, concerning Moses words, that wished to be rased out of Gods booke: he was there written in deede, and therefore this solution will not serue here: of this now more in the next place.

5. Contr. *In what sense Moses wisheth to be rased out of Gods booke*, Exod.32.32.

Hexapl. in Exo. c.32.qu 78.81. Though this question be sufficiently handled elsewhere, yet it shall not be amisse to adde somewhat more concerning that matter: and the rather because the other booke may be not so readie at euerie ones hand.

1. Some thinke that Moses speaketh of the booke not of eternall, but of this present life, desiring in effect to giue his life, and to shed his blood, that the people might be saued: in which sense also S. Paul wisheth to be *anathema*, and accursed for Israels sake: thus *Origen in 9. ad Roman.* so also *Hierome, noluit deleri de libro vitæ perpetuo, sed in præsens:* he would not be blotted out of the booke for euer, but for the present: *qu. 19. ad Algasiam:* to the same purpose *Euthymius*, who maketh three bookes of Gods prescience, as is shewed before, quest. 6. and here Moses speaketh, *de libro vitæ corporis*, of the booke of the life of the bodie, wherein all men both good and bad are written: But *Chrysostome lib. de compunct. cord.* and *lib. 3. de prouident.* by this argument confuteth this opinion: Moses and Pauls desire were all one: now Paul desireth to be separated from Christ for his brethrens sake, Rom.9.3. but the death of the bodie doth not separate from Christ, but rather more speedily bringeth the faithful to Christ, as the Apostle saith, *I desire to be dissolued & to be with Christ*, Ph.1.23.

2. *Basil* thinketh that Moses and Paul in thus desiring, were not ignorant that they could not be separated from God in thus praying, it proceeding from so great charitie: but they

they rather hoped to receiue ſo much the more at Gods hand for it: *in libr. regular.* But if they had thus praied onely of this minde, they had reſpected themſelues more then the glorie of God.

3. *Auguſt. quæſt.* 140. *in Exod.* thinketh, that this wiſh of Moſes proceeded *ex ingenti quadam diuinæ familiaritatis ſecuritate*, from a wonderfull ſecuritie and familiar aſſurance that he had with God: and he maketh this to be the effect of Moſes ſpeach; either forgiue the people this ſinne, or blot me out: but I am aſſured, thou wilt not blot me out: therefore forgiue them. But the Lords anſwer, *I will blot out him whoſoeuer ſinneth*, ſheweth that Moſes wiſh was to be blotted out, and he ſheweth not his aſſurance in ſo wiſhing, not to be blotted out.

4. *Bernard* thinketh that this wiſh came *à paterno affectu*, from a fatherly affection, *ne ſolus ipſe, excluſo populo, &c.* that he alone without the people would not attaine vnto euerlaſting life: *ſerm. 12. in Cant.* But this had beene no orderly affection, to wiſh to be damned with others: the hope of the faithfull is ſuch, that they doubt not to be ſaued, though all the world beſide be damned.

5. *Rupert. lib. 3. in Exod.* giueth this ſenſe; either forgiue them, or els it muſt needes follow, that I alſo be blotted out of thy booke, becauſe I am likewiſe a ſinner: But this had ſhewed ſome diffidence and doubtfulnes in Moſes of his owne ſaluation.

6. *Hugo in Pſal.* 138. maketh two bookes of life, one of the preſent ſtate of iuſtice, out of the which Moſes wiſheth to be raſed out, the other the booke of predeſtination: But this had beene to tempt God, to wiſh to fall from the ſtate of grace into ſinne.

7. *Caietane* thinketh the meaning to be but this, that he deſireth to be blotted *de libro principatus*, out of the booke and decree of his principalitie and gouernment: to looſe that princely office, ouer the Lords people, which God had aſſigned him vnto.

8. And *R. Salamon Ioachi* much to the ſame purpoſe, vnderſtandeth by the booke, the *Pentateuch*, out of the which Moſes wiſheth his name to be blotted, that is, no mention to be made of his name, or of his acts therein: But Gods anſwer taketh away both theſe interpretations, *him that ſinneth wil I blot out of my booke*: but in the Pentateuch the names of many ſinners are written. And Moſes only had the principality appointed vnto him for his time, there was none other written there but he: but God ſpeaketh of the blotting out of others.

9. *Lyranus* thinketh, that as Chriſt *ſecundum voluntatem partis ſenſitiuæ*, in the will of his ſenſitiue part deſired the cuppe to paſſe, *quem voluntas rationalis appetebat*, which the will of his reaſon deſired: ſo Moſes here, *ſecundum deſiderium partis inferioris*, in the deſire of the inferiour part of his minde, (that is, his will and affection) wiſheth to be blotted out, though in his ſuperiour part, that is, in his iudgement, he would not haue it ſo. But this compariſon is not alike, for the deſire in Chriſt to eſcape death was naturall; but this wiſh of Moſes to periſh not onely temporally, but eternally, was ſupernaturall: and to wiſh one thing one way, and not an other way, includeth a contradiction.

10. *Alphonſ. Abulenſ. in Exod.* thinketh it is an *hyperbolical* ſpeech, and not literally to be taken, as was that of Rachel to Iaakob, *Giue me children, or els I die*: not that ſhee preferred the hauing of children before her life; but in ſo ſpeaking ſhee ſheweth her vehement deſire. But Gods anſwer to Moſes in the ſame phraſe, ſheweth, that Moſes ſo meant in deed.

11. I preferre here therefore the interpretation of *Chryſoſtome* in the place before alleadged, that *Moſes* and *Paul, tanto Dei amore flagrabant, &c.* did burne with ſuch loue and zeale to the glorie of God, that in reſpect thereof, *Deo ipſo frui pro nihilo reputarunt*, they made no account of the fruition of God himſelfe: *hoc erat eorum propoſitum, ne Deus ab ipſis ſumme dilectus, irrideretur ab impijs*, this was the purpoſe and ſcope of their deſire, leaſt God whome they dearely loued, ſhould haue beene laughed to ſcorne and derided of the wicked: which Moſes feared would haue beene, if the Lord ſhould at this time haue deſtroied his people: as Moſes had declared before in his praier, Exod. 32. 12. *Wherefore ſhall the Egyptians ſpeake and ſay, He hath brought them out miraculouſly to ſlay them in the mountaines.* Theſe holy men preferred the glorie of God before their owne ſaluation.

6. Controv. *That the ſoules of the faithfull departed, doe not ſleepe vntill the reſurrection, but preſently enioy the ſight of God.*

Bellarmine falſly aſcribeth this opinion vnto *Luther* and *Calvin*, and vnto the reformed Churches, that the ſoules of them which depart hence in the Lord, doe not enioy the preſence and ſight of God vntill the generall reſurrection. *Tom. 1. contr. 7. l. 1. c. de canon. ſanct.*

But 1. *Bellarmine* is much deceiued: for they hold no ſuch thing: it was the opinion of one of the Popes, *Iohn* 22. which is thus reported by *Hadrian* the 6. an other of their Popes, *in* 4. *ſententiar. de ſacram. confirm. artic.* 3. *Ioannes* 22. *publice docuit, &c.* Iohn the 22. did publikely teach, and commanded alſo to hold, *quod animæ purgatæ ante finale iudicium non habent ſtolam, quæ eſt clara & facialis viſio Dei*, that the ſoules beeing purged receiue not their ſtoale or garment before the finall iudgement, which is the cleare viſion of God face to face, &c. 2. This his error might ſeeme to be grounded out of this text, *they that ſleepe in the duſt ſhall awake:* but this is euidently ſpoken of their bodies, which are laid in the graue and duſt of the earth: which are ſaid to ſleepe, becauſe their bodies doe but reſt there for a time, they ſhall be raiſed againe. But that the ſoules of the beleeuing doe preſently paſſe out of their bodies vnto heauen, is manifeſt by the anſwer of our Sauiour vnto the theefe, *This day ſhalt thou be with me in Paradiſe:* out of which place *Gerſon* Chauncelour of the Vniuerſitie of Paris, in an oration before the ſtates of France, inferreth, *Latronem &c. beatificatum fuiſſe in Paradiſo in ipſa hora mortis*, that the theefe, though he had not fulfilled his penance, was made bleſſed in the very houre of his death. *Gaguin. hiſtor. Francor. lib.* 8. 3. The truth then is this, that the ſoules of the faithfull departed are preſently taken vp vnto reſt: but yet their glorie ſhall be more full and abſolute, when the bodies together with ſoules ſhall be glorified in the reſurrection: as S. Peter ſaith, 1. epiſt. 5. 4. *When the chiefe ſhepheard ſhall appeare, ye ſhall receiue an incorruptible crowne of glorie.* So the Angels that fell, are ſaid to be kept in chaines of darknes vnto damnation, 2. Pet. 2. 4. they are alreadie damned, but yet they ſhall haue a further conſummation of iudgement at the laſt day. Likewiſe the wicked are ſaid to goe into euerlaſting fire in the day of iudgement, Matth. 25. 46. and yet preſently after death their ſoules goe vnto the place of torment, Luk. 16. 22.

7. Controv. *That all men ſhall riſe againe, and not onely the faithfull: neither ſhall they die againe.*

Two errors of the Iewes are here conuinced: 1. they hold that the reſurrection ſhall be onely of the righteous, but the wicked, they thinke ſhall abide in death for euer: But the Angel ſaith, that of theſe, which awake out of the duſt, *ſome ſhall awake to ſhame:* the wicked then ſhall riſe againe. 2. The Iewes hold with the *Chiliaſts*, that the iuſt ſhall riſe againe, and ſhall liue a thouſand yeares in the earth without any warre or trouble, and afterward they ſhall die againe: But here the Angel ſaith, that ſome ſhall riſe vnto euerlaſting life: they ſhall riſe then neuer to die againe.

8. Controv. *That Chriſt died not in generall for all, but for ſuch onely as beleeue.*

The Vbiquitaries, which hold an omnipreſence of Chriſts fleſh in euerie place, doe alſo hold, that Chriſt died vniuerſally for all men: and that where the Scripture ſeemeth to ſpeake otherwiſe, naming *many*, and not *all*, as Matth. 26. 28. the blood of Chriſt was ſhed for many for remiſſion of ſinnes: Rom. 5. 19. *by the obedience of one many were made righteous:* In theſe and ſuch like places, *many* are vnderſtood for *all*, as here in Daniel, *many that ſleepe in the duſt of the earth, ſhall awake, Pap.*

Contra. 1. Why in this place of Daniel, *many* are named not *all*, diuerſe reaſons are before alleadged, queſt. 9. 2. and though in this place *many* be taken for *all*, yet it followeth not, that euerie where it ſhould be ſo: in this place it is ſo, becauſe it is warranted by other places of Scripture: as Ioh. 5. 28. *the houre ſhall come, in the which all that are in the graues, ſhall heare his voice:* But in the other places, *many* cannot be *all*, becauſe the Scripture doth not warrant that ſenſe, that Chriſt intended the benefit of his death to all, but onely to thoſe which beleeue, the holy and vndefiled, *Apocal.* 14. 3. *they ſung a new ſong before the throne, &c. and no man could learne that ſong, but the hundreth foure and fourtie thouſand, which were bought from the earth:* by this place it is euident, that all are not bought by Chriſts blood, but onely a certaine number, for whom it is ordained: Chriſts death is indeede ſufficient for all the world, but is effectuall onely to thoſe which doe beleeue in him: ſee more of this queſtion of the vniuerſalitie of grace, *Synopſ. Centur.* 4. *err.* 23.

9. Controv. *That the faithfull doe not iuſtifie other by way of merit or ſatisfaction, but as miniſters onely of ſaluation.*

In what ſenſe the faithfull ſeruants of God are ſaide to iuſtifie others, as here the Angel ſaith

faith to Daniel, v. 3. is before ſufficiently ſhewed, qu. 12. But the Romaniſts by occaſion of this, and other ſuch like places, as namely that Coloſſ. 1. 24. where S. Paul thus ſaith, *I fulfil that which is behinde of the afflictions of Christ in my fleſh, for his bodies ſake, which is the Church:* whence the Rhemiſts inferre: that the ſufferings of Chriſts members *are not onely ſatisfactorie for the ſufferers, but for others.* But this is a blaſphemous aſſertion, that the paſſions of any are meritorious or ſatisfactorie, ſauing onely of Chriſt. 1. The ſufferings of Chriſts members are called his ſufferings, becauſe Chriſt ſuffereth in his members: 2. but their ſufferings are to a farre diuers end, then Chriſts paſſion was: for Chriſt ſuffered for our redemption: his members ſuffer not for that ende: for Chriſts offering was ſufficient, which otherwiſe ſhould haue beene imperfect, if it needed any other ſupplie: but they ſuffer both for themſelues to be made conformable vnto Chriſt, and for the confirmation and example of others: in which ſenſe S. *Paul* ſaith, 2. Tim. 2. 10. *I ſuffer all things for the Elects ſake, that they may alſo obtaine ſaluation.* So *Thomas Aquinas* well expoundeth, *paſſiones ſanctorum proficiunt Eccleſiæ, non quidem per modum redemptionis, ſed per modum exempli & exhortationis, &c.* the paſſions of the Saints doe profit the Church, not by way of redemption, but of example and exhortation: according to that ſaying, 2. Cor. 1. 6. *Whether we be troubled, it is for your conſolation and ſaluation, &c.* part 3 Summ. q. 48. artic. penult.

10. Controv. *That the Saints merits as they are diuers doe not merit diuers degrees of glorie.*

v. 3. *They that be wiſe, ſhall ſhine as the brightnes of the firmament.* Though we admit, that there ſhall be diuerſitie of glorie among the Saints in the next world, as one ſtarre differeth from an other in glorie; yet two errors are here to be taken heede of: 1. the curioſitie of the heretikes called *Cataphryges*, whoſe ſect-maſters were *Montanus*, and his two Propheteſſes, *Priſca* and *Maximilla*: who imagined that the bodies of the Saints ſhould ſome exceede the Sunne in glorie an hundred fold, ſome more, ſome leſſe: which is a curious and idle fanſie and ſpeculation: the Scripture ſaith, that the righteous ſhall ſhine as the Sunne in the kingdome of Chriſt: but by how many degrees their bodies ſhall exceede the brightnes of the Sunne, it is a ſuperfluous and curious inquiſition. 2. The Romaniſts thinke, that this difference and diuerſitie of glorie is meaſured vnto the Saints, according to their diuerſitie of merit, which is a great error: mens works as they are great and ſmall, ſhall be a rule, according to the which men ſhall be iudged, but the greateſt works are not meritorious of the leaſt degrees of glorie, as Chriſt teacheth his diſciples to ſay, Luk. 17. 10. *When ye haue done all thoſe things, which are commanded you, ſay ye are vnprofitable ſeruants.* Matth. 13. 43.

11. Controv. *The Scriptures not ſo obſcure, but all may be admitted to the reading of them.*

v. 4. *Thou Daniel ſhut vp the words, &c.* Hence *Pererius* inferreth, that not onely this propheſie of Daniel, but other bookes of Scripture alſo are obſcure, and hard to be vnderſtood: it ſhould be as a cloaſed booke to them that would reade it: and thereupon he crieth out againſt heretikes (meaning in his *Ieſuited*, or rather *Iudaſited* ſenſe the Proteſtants) which ſhould affirme, *omnem diuinam Scripturam cuilibet etiam de vulgo facilem eſſe & perviam*, that all the diuine Scripture is eaſie and plaine to be vnderſtood euen of euery one of the common people. Likewiſe the Rhemiſts doe falſely charge the Proteſtants to ſay that the Scriptures are ſo eaſie, that *they may not onely be read, but expounded of the learned and vnlearned, and that euerie one may make choiſe of ſuch ſenſe as himſelfe liketh*, in 1. Pet. 3. verſ. 16.

Contra. 1. They doe here notoriouſly ſlaunder the Proteſtants: for we denie not but that many places in Scripture, are hard to be vnderſtood: neither do we giue libertie to euery one to expound the Scripture as they liſt. 2. But this we affirme, that the doctrine of faith and of all things neceſſarie to ſaluation, is ſet forth in plaine and manifeſt places of Scripture, to the reading whereof euen the vnlearned may ſafely be admitted: as our Bleſſed Sauiour exhorteth generally all, *Search the Scriptures, for in them yee thinke to haue eternall life*, Ioh. 5. 39. 3. Neither doth it follow, becauſe ſome things in Daniels propheſie are hard, that all the Scripture is ſo: and yet the hardneſſe of this propheſie was but for a time: for when theſe things were accompliſhed, then the meaning thereof plainely appeared: And therefore Daniel is bid to ſeale it vp but for a time: See more of the perſpicuitie and plainneſſe of Scripture, *Synopſ. Centur.* 1. *err.* 6.

12. Controv. *Bellarmine confuted, who by diuers arguments out of this chapter would proone the Pope not to be Antichrist.*

1. *Argum.* Antichrist shall raigne onely 3. yeares and an halfe, called here a time, two times, and an halfe: which is defined to be a 1260. daies, Apoc. 11. 3. and 12. 6. But the Pope hath raigned in the Church now more then 1500. yeares at the least: therefore the Pope is not that Antichrist. *Bellarm. lib. 3. de Rom. pontif. c. 8.*

Ans. 1. The proposition is false: for this place of Daniel is vnderstood of Antiochus, that so long the Sanctuarie should lie prophaned and polluted by him: he was indeede a type of Antichrist, but not in euery respect, as namely in the time and continuance of his tyrannie: types doe not answer in euery respect vnto the thing that is shadowed forth, but onely in that wherein they are types: as Dauid and Salomon were types of Christ, yet it followeth not, that Christs kingdome shall continue but 40. yeares, becausse they raigned no longer.

2. That tearme of a 1260. daies, mentioned in the Apocalyps, *Polanus* taketh to signifie that time precisely, namely 3. yeares and an halfe, when the Church of Christ fled from Ierusalem vnto a towne called *Pella*, where they were preserued, during which time the citie was besieged, and at the last taken and destroied: but these daies are rather taken prophetically for so many yeares, 1260. during which time the mysterie of iniquitie did worke in the Church: which tearme some beginne in the yeare 300. so *Napier* vpon the Reuelation, *propos.* 36. *Iunius* also taketh those daies for so many yeares, *Apoc.* 11. 3.

3. In that he saith the Pope hath raigned 1500. yeares in the Church, therein he confesseth that the Pope is the Antichrist, that taketh vpon him to raigne in the Church: whereas S. Peter saith, 1. ep. 5. 3. *Not as though ye were Lords ouer* (Gods) *inheritance.* And thus also is euident by his confession, that the said tearme of a 1260. daies taken for yeares, and beginning in the yeare 300. will make that summe of 1500. and somewhat more.

2. *Argum.* When Antichrist commeth, all externall ceremonies of religion shall cease, and the publike worship of God: but so is it not vnder the Pope: for they haue the daily sacrifice of the Masse: *Ergo. Bellarm. lib. 3. c. 7.*

Ans. 1. Whereas it is here said, v. 11. *That the daily sacrifice shall be taken away:* it is vnderstood not of Antichrist, but of Antiochus, who in deede caused the daily sacrifice to cease: as the author of the bookes of the Macchabees taketh it, 1. Macchab 1. 57. and *Ioseph. lib. 2. antiquit. c. 10.* so also *Chrysostome* expoundeth, and *Hierome* vpon the 11. chap. v. 30, 31.

2. Neither is it true, that all outward ceremonies of religion shall cease vnder Antichrist: for he shall sit in the Temple of God, and so reteine some outward markes of Christian religion, as baptisme, and yet in deede be an enemie to the Christian faith.

3. Though in the reformed Church there is (thankes be to God) publike exercise of the right seruice of God: yet vnder the Papacie, the true worship of God is abolished: idolatrie, inuocation of Saints, and other strange worships are brought in.

4. The Masse is not that daily sacrifice here spoken of, it is rather that abominable idol, which abrogateth the vertue of Christs sacrifice vpon the crosse, and maketh the oblation of a peece of hallowed bread a sacrifice propitiatorie for the quicke and the dead.

3. *Argum. They which goe about to abrogate the sacrifice of the Eucharist, are the forerunners of Antichrist: but the Protestants, not the Papists abolish the sacrifice of the Eucharist: Ergo. Bellar. ibid.*

Answ. 1. The Protestants doe obserue and keepe the true institution of the Lords Supper, called the Eucharist: which they celebrate as an Eucharisticall and commemoratiue sacrifice, not as propitiatiue, as the Papists doe: for *Christ hath with one offring consecrated for euer, them, that are sanctified,* Heb. 10. 14. therefore he was not to offer himselfe vp often, Heb. 9. 25. we vse it as a commemoration of Christs sacrifice, according to his owne commandement: *doe this as oft as ye doe it in remembrance of me.* Thus *Theodoret* writeth, hauing inoued this question, *cur noui testamenti sacerdotes mysticum sacrificium peragunt, &c.* why the Priests or ministers of the newe testament doe celebrate a mysticall sacrifice, seeing Christ by his sacrifice, hath made other sacrifices not now to be necessarie: *clarum est iis qui in rebus diuinis sunt eruditi, nos non aliud offerre, sed illius vnius & salutaris memoriam peragere,* it is well knowne to those which are skilfull in diuine things, that we offer no other sacrifice, but celebrate a memorie of that one healthfull sacrifice: for this the Lord himselfe com-

commanded, *doe this in remembrance of me, &c.* so *Theodoret* in c. 8. *ad Hebræos.*

2. But the Papists indeede haue abrogated the true vse of the Eucharist; turning bread into flesh, a Sacrament into a sacrifice, a commemoration into an oblation, eating and drinking, into gazing, and shaking to and fro, and lifting vp: in stead of worshipping God, adoring a peice of bread: and such like profanations haue they brought in of the Lords Supper.

4. *Argum. 45. dayes after the death of Antichrist, Christ shall come vnto iudgement: But the Pope hath raigned these 500. yeares in the Church, vtroque gladio, by both swords, euen by the Protestants owne confession, and yet Christ is not come vnto iudgement: Ergo. Bellar. lib. 3. de Roman. Pontif. c. 9.*

Answ. 1. If iust 45. dayes after the death of Antichrist, Christ shall come to iudge the world, then they which liue at that time shall be able to assigne the verie day of Christs comming, and so shall be wiser then the Angels, to whom the day and houre of Christs comming is vnknowne.

2. This prophesie of a 1335. dayes concerneth not Antichrist, it was fulfilled in the death of Antiochus, who miserably ended his dayes 45. dayes after the restitution of religion among the Iewes: see before quest. 26.

3. In that *Bellarmine* confesseth, that the Pope hath raigned so long with both swords, therein he sheweth him to be the Antichrist: for Christ saith, *learne of me, for I am humble and meeke*, Matt. 11. 29. and the Prophet Isay saith, speaking of the kingdome of Christ, c. 11. 9. *then shall none hurt or destroy in all the mountaine of mine holinesse*: the Pope then, that killeth and destroyeth with the sword the innocent sheepe of Christ, is the verie Antichrist.

6. Morall obseruations.

1. Observ. *Michael the great Prince standeth for his people.*

v. 1. *At that time shall Michael stand vp, &c.* This is the comfort of Gods Church, though Turke and Pope, and other aduersaries doe stand vp against them, yet they haue Michael the great Prince to fight for them, who shall deliuer his Church from their cruell rage, and not suffer them further to preuaile, then it shall be for his glorie, and the triall of their faith: and this is that, which our Sauiour hath promised, *Behold, I am with you alwaies to the ende of the world*, Matth 28. 20.

2. Observ. *The hope of the resurrection doth arme vs against all afflictions, yea death it selfe.*

v. 3. *Many of them that sleepe in the dust of the earth, shall awake, &c.* This ought to be our comfort, that although the members of Christ are persecuted in this world, vexed and tormented, giuen to the fire, slaine with the sword, cast into the Sea, yet God shall restore vnto them all their parts againe: this was Iobs comfort in his greatest extremitie, c. 19. 25. 26. *I knowe my Redeemer liueth, &c. and I shall see him in my flesh.*

3. Observ. *It is not sufficient to knowe the will of God, but we must teach it others, and doe it our selues.*

v. 3. *They that turne many to righteousnes*: Christ requireth of his disciples both to teach, and themselues to obserue his commandements, Matth. 5. 19. for like as the ostrich hath wings, but flieth not with them: and as the stomake which receiueth meate, and keepeth it, neuer digesteth well, vnlesse it transmit it ouer vnto other parts: so are they which haue knowledge and other gifts, and seeke not to benefit others thereby.

4. Observ. *The glorie of the next life, should teach men temperance and sobrietie.*

v. 3. *They shall shine as the starres*: The bodies of the Saints shall be so glorified in the resurrection, that they shall shine as the starres, yea as the Sunne, in the kingdome of God, *Matth.* 13. 42. If men doe hope to haue their bodies vessels of so great glorie, they must take heede that they defile them not with surfetting, drunkennesse, vncleanesse: Such filthy and polluted vessels, are no fit temples for the spirit of God: Thus S. Peter exhorteth, 2. epist. 3. 14. *Beloued, seeing yee looke for such things, be diligent, that yee may be found of him without spot and blameles.*

5. Observ. *Against curiositie.*

v. 9. *Goe thy way Daniel, for the words are cloased vp*: In that Daniel obtaineth not altogether his desire for the knowledge of these hid mysteries, it teacheth vs that we should

not curiously presse to knowe such things, which it hath pleased God to keepe secret: So the Apostle admoneth, *that no man presume to vnderstand, aboue that which is meete to vnderstand, but that he vnderstand according to sobrietie*, Rom. 12.3.

6. Observ. *Of the vse and ende of affliction.*

v. 10. *Many shall be purified, made white, and tried.* Here are three effects of affliction expressed. 1. as the wheate is purified from the chaffe, so by affliction the faithfull are discerned from the hypocrites: as the Apostle saith, in an other case, 1. Cor. 11.19. *there must be heresies, that they which are approoued may be knowne.* 2. as the cloath by often washing is whited, so by affliction men are purified from their corruptions: as the Prophet Dauid saith, Psal. 119. 67. *before I was afflicted I went astray.* 3. as the gold and siluer is tried in the fire, so the Lord taketh triall of the faith and patience of his seruants by affliction: as S. Peter saith, 1. epist. 4. 12. *Dearely beloued, thinke it not strange concerning the fiery triall, which is among you to proone you, &c.*

7. Observ. *Of the fruitfull meditation of death.*

v. 13. *Goe thy way, for thou shalt rest, and stand vp in thy lot:* After that the Lord had reuealed to Daniel by his Angel, the comming of the Messiah, that should finish sinne, and reconcile sinners, c. 9. 24. and beside he had heard what should be the ende of the iust, they should awake vnto euerlasting life: now he is called to prepare himselfe to his ende: so after we haue attained to the knowledge of Christ, we should desire nothing more, then with S. Paul to be dissolued and to be with Christ: and to sing with old Simeon, *Lord now lettest thou thy seruant depart in peace according to thy word, for mine eyes haue seene thy saluation.* And now blessed be the Lord, who hath suffered me to liue with Simeon to see this great mysterie of saluation reuealed in this booke, who I trust will yet strengthen me in other bookes and parts of holy Scripture, to embrace Christ as it were in mine armes, and to shew him vnto others: that when the course of my poore ministrie is fulfilled, I may sing *nunc dimittis* with Simeon: and so we the seruants of Iesus Christ may comfort our selues with this gracious promise made to Daniel, to rest in peace, and stand vp in our lottes in the day of the Lord: to whom be praise for euer.

FINIS.

AN

AN APPENDIX

vnto this Commentarie, wherein are examined the *reaſons and Arguments vrged by* GRASERVS, *againſt*

IVNIVS expoſition of the Image which *Nabuchadnezzer* ſaw in a dreame, c. 2. *and of the viſions ſet forth*, c. 7. c. 8. *and of the* 11. *chap. from* v. 36. to the ende.

AFter I had by the Lords gratious aſſiſtance finiſhed this Commentarie, there came vnto mine hand a treatiſe ſet forth this laſt yeare 1608. by *Graſerus*, intituled *hiſtoria Antichriſti illius magni*, the hiſtorie of that great Antichriſt: wherein he taketh vpon him to infringe and impugne the interpretation of *Iunius* throughout this booke. This his Cenſure and animadverſion he diuideth into tenne exerciſes, as he calleth them: I thinke it not amiſſe ſpeedily to runne through all of them, and to weigh his principall reaſons and obiections, wherein he ſeemeth to be ſo confident: whoſe learned trauaile in this argument in applying Daniels propheticall viſions againſt Antichriſt, as it deſerueth commendation, ſo yet ſome of his reaſons are not ſo pithily ſet downe, but that they may be reuewed and examined.

The firſt exerciſe peruſed and examined.

In this firſt part of his treatiſe *Graſerus* taketh vpon him to prooue, that the legges of the image, c. 2. and the fourth beaſt deſcribed c. 7. cannot ſignifie the kingdome of the Grecians, which ſucceeded *Alexander*, as of the Seleucians in the North, and of the Ptolomes, and *Lagida* in the South, as *Iunius* doth well interpret: but that thereby the fourth Monarchie of the Romanes is ſignified, which to this day continueth, diuided into two parts, as the two legs thereof, the kingdom of the Pope in the Weſt, and of the Turke in the Eaſt: and that not the Monarchie onely of Alexander, but of him and his ſucceſſors ioyntly is deſcribed, by the bellie and ſides of the image, c. 2. and by the third beaſt, c. 7. His arguments are theſe.

Argum. 1. The third beaſt called the leopard, is vnlike vnto the other two before it, the lion, which ſignifieth the Chaldean Monarchie, and the beare taken for the Perſian ſtate: But if *Alexander* in his owne perſon were this *Leopard*, he ſhould not be vnlike the firſt, for he was an abſolute Monarch, as the Chaldean kings were: whereas the Perſian ſtate was not entire, but conſiſted partly of the power of the Perſians, partly of the Medes, like to the *Polonian* ſtate, which ſtandeth in the ioynt authoritie of the *Polonians* and *Lithuanians*: And beſide, not the perſons of the kings, but the kingdomes themſelues, are here compared together, p. 37.

Anſw. 1. The diſſimilitude of theſe beaſts conſiſteth not in the vnlike forme of gouernement: for the ſtate of the Perſian kings was as abſolutely Monarchicall, as was the Empire of the Chaldeans: though their kingdome conſiſted of diuerſe vnited parts, yet that letteth not the kingly power to be abſolutely Monarchicall: but the difference between theſe kingdomes, was in other qualities, as the one exceeded the other in ſtrength, or in more hard and cruell gouernement: as is ſhewed before in the 17. and 18. queſtions vpon the 7. chapter. 2. not the kingdomes onely, but the kings together with their kingdomes are compared together: as c. 2. 38. Daniel ſaith to *Nebuchadnezzar, thou art this kingdom of gold*: as his Monarchie was as gold in reſpect of them which ſucceeded, ſo he was as gold beeing compared alſo to his ſucceſſors. So Alexanders perſon together with his kingdome was this third beaſt: as the little horne, cap. 7. ver. 8. ſignifieth *Antiochus* perſon with his kingdome.

Argum. 2. The liues of theſe beaſtes were prolonged for a certaine time, and period, c. 7. 12. But Alexanders kingdome ouer the Macedonians continued but 12. yeares from his

his fathers death: his Monarchie but halfe ſo long, after he had ouercome the power of Perſia: in ſo ſhort a time what periods, and conuerſion of times could be obſerued? p. 38.

Anſw. That place is not vnderſtood of the continuance or periods of thoſe kingdomes, (and yet this ſuppoſall of the fatall periods of kingdomes, is found by experience, to be but a ſpeculatiue imagination) for the text ſaith, *the dominion of the beaſts they had taken away before:* the meaning is, that their liues, that is, ſome remainder and reliques of thoſe beaſts ſhould continue after their dominion and kingdome was ended, and determined: and ſo there remained ſome portion of the Macedonian kingdome euen after Alexander, and of other the former Monarchies, as is further ſhewed, c. 7. queſt. 39.

Argum. 3. The third beaſt had 4. heads: which are taken by *Iunius* for the fowre chiefe regiments, which were vnder Alexander, managed by his principall and chiefe captaines: But thoſe 4. captaines are ſignified by the fowre hornes, which came not vp, till the great horne, which ſignifieth *Alexander*, was broken, for they came vp in ſtead of that great horne, c. 8. pag. 40.

Anſw. 1. *Graſerus* here confoundeth the viſions of the 7. and 8. chapter: he maketh the Leopard, c. 7. and the Goat, c. 8. to ſignifie the ſame, whereas the *goat* more generally comprehendeth the whole Grecian Monarchie, both vnder Alexander and his ſucceſſors: as appeareth by the little horne, which in the viſion of the 7. chapter commeth out of the fourth beaſt: but in the 8. chapter, both that great horne, which was Alexander, and the 4. hornes which came vp in the place thereof, and the little horne which came forth out of one of the fowre hornes, doe all ariſe out of one and the ſame beaſt, namely the goat. 2. theſe fowre principalities in the 7. chapter, are 4. heads of that beaſt, while they managed the affaires of the kingdome vnder Alexander, and *Aridæus* his brother: But after they tooke vpon them to be kings, they are ſaid to be fowre hornes, which did riſe vp in the place of the great horne.

Argum. 4. In the 8. chapter, the goat is interpreted to be the kingdome of *Grecia*, and the great horne, is the firſt king thereof, namely *Alexander:* he then maketh not that beaſt alone, but the whole kingdome of Grecia is vnderſtood, whereof *Alexander* was but the firſt king.

Anſw. It is granted, that the goat in the 8. chapter, ſignifieth the whole kingdome of Grecia, both of Alexander and his ſucceſſors: but it followeth not, that the third beaſt, the Leopard in the 7. chapter, ſhould therfore comprehend likewiſe both the one and the other, as is ſhewed in the anſwer to the former argument. 2. in the 11. chapter, v. 4. there is an euident diſtinction made betweene the kingdome of Alexander and of his ſucceſſors: for it is ſaid, *his kingdome ſhall be broken, and ſhall be diuided toward the fowre winds, and not to his poſteritie: Graſerus* here anſwereth, that the ſame kingdome remained ſtill; for that which is diuided, is not deſtroyed or diſſolued, pag. 43. If this were a good anſwer, the 4. Monarchies deſcribed by the image, c. 2. ſhould be all one: for they made all but one generall bodie ſet forth by that image, one ſucceeding another, as the parts and members of the bodie doe one depend vpon another.

Argum. 5. The 4. beaſt was vnlike to all the reſt, it had yron teeth, it was more fierce and terrible then the former, but ſo was not the kingdom of the Seleucians more terrible to the world, then the three former of the *Chaldeans, Perſians, Alexander:* it cannot therefore be taken for that kingdome, p. 50. And whereas *Iunius* well obſerueth, that theſe beaſts are deſcribed reſpectiuely, as they were toward the people of God, vnto whom the Seleucians were more cruell, then any of the other Monarchies: *Graſerus* would thus remooue this anſwer:

1. The beaſts c. 7. are not more ſtrictly to be taken, then the parts of the image, cap. 2. but there they are deſcribed generally by the different qualities of gold, ſiluer, braſſe, yron, one beeing thus compared to an other. 2. Daniel in particular ſheweth, in the deſcription of the little horne, wherein this beaſt ſhould be more terrible to the people of God, then the other: ſo that in ſo generall a deſcription it had beene ſuperfluous to inſinuate the ſame. 3. If theſe viſions had ſpecially concerned the people of God, the Prophet would haue penned his propheſie in the Hebrewe, not in the Chalde tongue, *Graſer. p.* 52-53.

Anſw. 1. In the viſion of the image, the fowre Monarchies are compared together by thoſe different qualities of the fowre mettals, yet with relation vnto the people of God: toward whom the firſt Monarchie in generall was as gold, the ſecond as ſiluer, to the reſt, ſee queſt. 45. c. 2. 2. though in particular that little horne were more cruell to the people of God,

God, then the other hornes, yet generally alſo the fourth beaſt, was more ſauage vnto Gods people, then the precedent Monarchies: therefore in this deſcription there is no ſuperfluous iteration: and yet it is not denied, but that typically this fourth beaſt may ſhadowe forth the Monarchie of the Romanes: becauſe c. 7. 23. it is ſaid to deuoure the whole earth, and the Euangeliſt S. Iohn, Apocal. 13. in the deſcription of the Romane Empire, which is likened to a beaſt with 7. heads, and ten hornes, hath reference to this viſion.

3. This booke is written in Chalde, becauſe when Daniel wrote he was in Chalde, where theſe things were ſhewed and done: and therefore for the more credit of the ſtorie, it is written in the Chalde. And beſide it was requiſite that the Chaldeans ſhould vnderſtand what was to befall them in time to come, how their Monarchie ſhould be ſubuerted for their pride and oppreſſion, that hereby they might be admoniſhed to be more equall toward the people of God: ſee more hereof in the generall obſeruations premiſed, concerning the diuerſe readings vſed in this booke.

Argum. 6. This fourth beaſt is ſet forth to haue yron teeth, *it deuoured, and brake in peices, and ſtamped the reſt vnder the feete:* this deſcription agreeth not vnto the kingdome of the Seleucians, or Antiochians. 1. for they did not not ſtampe the reſt vnder their feete: they were rather ſtamped vpon and troden vnder feete by the Romanes; who triumphed ouer Antiochus the great, who farre exceeded in power his ſonne Antiochus Epiphanes, p. 58. 2. and if this be referred to the violence offred to religion, for the which Antiochus did grieuouſly torment diuerſe: others did the like before, as *Nebuchadnezzar* by ſetting vp a golden image would haue drawne them from their religion, p. 56. 3. neither did Antiochus ſo preuaile againſt the Iewes: for in the end they reſiſted him, and reſtored religion, and ſetled the ſtate of the commonwealth, p. 62.

Anſw. 1. This their ſtamping and treading vnder feete, is eſpecially meant of the oppreſſion of the people of God: although Antiochus alſo did more hurt and damage vnto Egypt, then any of his fathers before him, c. 11. v. 24. 2. though *Nebuchadnezzar* commaunded his golden image to be worſhipped, yet that was but one ſpeciall act in a particular place: he did not cauſe a generall reuolting from religion, nor yet prophaned and polluted the Sanctuarie, which things Antiochus did. 3. In the end Antiochus tyrannie was ſtayed by the valiant reſiſtance of the Macchabees, (as there is no tyrannicall gouernement perpetuall) but yet, while he had his time, he did much miſchiefe, and tyrannized more cruelly then euer any had done before.

Argum. 7. *Iunius* interpreteth the 10. hornes of the fourth beaſt, c. 7. to be the tenne kings of Syria, among whom two kings of Egypt muſt be counted, *Ptolome Euergetes*, and *Ptolome Philopator*, who ſubdued Syria, and ſo *Antiochus Epiphanes* was the 10. from *Seleucus Nicanor*. Againſt this interpretation, *Graſerus* thus obiecteth: 1. that if theſe tenne hornes were tenne kings, whoſe particular hiſtorie is deſcribed, c. 11. why ſhould there be more then 10. kings there ſpoken of: there are 14. kings of the North and South at the leaſt there pointed at. 2. there is no reaſon, if any of the Egyptian kings ſhoud be numbred among the Seleucians, that the firſt *Ptolome* the ſonne of *Lagus* ſhould be omitted, that twice ſubdued Syria, p. 66. 3. *Iunius* himſelfe excludeth *Seleucus Nicanor* in that propheſie, c. 11. 5. *by one of his Princes* vnderſtanding *Philopator* the ſon of *Ptolome Lagi*: whereas the pronoune hath relation vnto *Alexander*, and by *one of his Princes*, is vnderſtood *Seleucus* one of *Alexanders* Princes, pag. 68.

Anſw. 1. True it is, that the hiſtorie of 14. kings is abridged c. 11. 6. of the South, and 8. of the North: but the other are propheſied of for the more euidence of the hiſtorie: and in that propheſie the Angel doth not onely entreate of the tenne hornes of the beaſt, which came out of the kingdome of the North, but expoundeth the firſt viſion of the two legges of the image, ſhewing how they knocked and beat one vpon an other. 2. *Graſerus* himſelfe gineth the reaſon, why *Ptolome Lagi* is not counted among the rulers of Syria, becauſe he then ſubdued Syria, *quando Seleucus de eius poſſeſſione ne cogitare audebat, &c.* when Seleucus as yet durſt not ſo much as thinke of poſſeſſing that kingdome, p. 69. the kingdome of the Seleucians then was not yet begunne, when *Ptolome* ſubdued *Syria*, and therefore the other two rather are counted in the number of the Syrian hornes and kings then he, namely *Euergetes* and *Philopator*, who ſubdued Syria after the Seleucians were confirmed and ſetled in their kingdome: and becauſe ſpeciall mention is made of the victorie and conqueſt of theſe two againſt the kings of the North; of *Euergetes*, c. 11. 8. of *Philopator*, v. 11.

3. *Iun-*

3. *Iunius* is deceiued, in vnderſtanding theſe words, *one of his Princes*, of *Ptolome Philopator*, rather then of Seleucus Nicanor: as is further ſhewed, c. 11. queſt. 18. and we confeſſe with *Graſerus*, *Iunium interdum dormitare*, that *Iunius* and his followers may ſometime be a ſleepe, and be deceiued, p. 70. for no mans iudgement is ſo perfect, to be followed in euerie thing: yet this is no let but that his former expoſition of the tenne hornes, may verie well ſtand.

Argum. 8. Further *Graſerus* thus obiecteth againſt theſe tenne hornes thus interpreted, and the little horne comming vp among them vnderſtood to be Antiochus: 1. Theſe tenne hornes of the beaſt muſt come vp at one time, for how can it be called a tenne horned beaſt, if one ſhould come vp after an other? and the little horne is ſaid to come vp among them, therefore they came vp together. 2. the little horne ſhall riſe vp after the tenne, c. 7. 24. it was then the eleuenth rather then the tenth. p. 73. 3. The kingdome of the beaſt endeth with the deſtruction of this little horne, c. 7. 11. and then the euerlaſting kingdome of Chriſt ſucceedeth: but the kingdome of the Seleucians ended not in *Antiochus*: many of that line ſucceeded afterward: and there was almoſt as many yeares from *Antiochus Epiphanes* death vnto the comming of Chriſt, as there were from *Alexanders* death vnto *Antiochus*, *Graſer*. p. 74.

Anſw. 1. It is not neceſſarie, that theſe 10. hornes ſhould come vp all at once, becauſe the beaſt is ſaid to haue tenne hornes: like as the beaſt is deſcribed with ſeuen heads, *Apoc.* 17. which are interpreted to be 7. kings v. 10. and yet were they not altogether, but *fiue were fallen, one is, and one is to come*, v. 10. this little horne is ſaid to come vp among them, that is, it was one of them: ſee more hereof, c. 7. queſt. 26. in the ende.

2. The little horne is ſaid to come vp after them, that is the laſt of them: as *Iunius* tranſlateth, *poſt quos exurget poſtremus, after the which it ſhall riſe vp laſt*, c. 7. 24. as the word *acharàn*, ſignifieth both *an other*, and *the laſt*, ſo it was the tenth in number, and in ſome ſort the eleuenth alſo, as much differing from the reſt: ſee c. 7. 29. 2.

3. The beaſt is ſaid to be ſlaine, when the little horne was deſtroyed, not becauſe then the kingdome of the Seleucians was vtterly extinguiſhed: but the power and glorie thereof beganne more and more to be abated after *Antiochus*, vntill it was taken from the Seleucians, and giuen to *Tigranes* king of Armenia, and laſt of all diſſolued by the Romanes. This tranſlating of the kingdome from the houſe of the Seleucians vnto Tigranes, happened about 80. yeares after Antiochus death: and about 80. yeares after this tranſlating of the kingdome was our Bleſſed Sauiour borne: ſee before, c. 7. qu. 38.

Argum. 9. And that *Antiochus Epiphanes* cannot be the little horne ſpoken of, *Graſerus* thus argueth: 1. it is called a little horne: but *Antiochus Epiphanes* could not be ſaid to be little, beeing ſonne vnto *Antiochus* the great, though he had an elder brother, pag. 76. 2. the ſhewe of this little horne in the ende was greater, then of his fellowes: but Antiochus Epiphanes was not greater then his father called *Antiochus* the great. 3. this little horne had a mouth, that ſpake words, *not againſt the moſt high*, as the moſt interpreters read: but *ex parte altiſſimi, letzad*, on the part of the Almightie: as *Vatablus*, *Pagnin*, and *Montanus*: Thus did not *Antiochus*: But it muſt be referred to him, *qui impietati ſuæ Dei nomen prætendet*, which ſhall pretend the name of God in all his impietie, *Graſerus* pag. 80.

Anſw. 1. *Antiochus Epiphanes*, is ſaid to be that little horne, becauſe he was the younger ſonne, and ſo not borne vnto the kingdome, and his elder brother had a ſonne *Demetrius*: ſo that *Antiochus Epiphanes* was an vſurper of the kingdome.

2. *Antiochus Epiphanes* was not ſimply greater then his father, but he carried himſelfe more ſtoutly and proudly againſt the people of God, then any of his predeceſſors: and he alſo practiſed againſt Egypt, and did them more hurt then any of his predeceſſors: as it is ſaid, Dan. 11. 24. *he ſhall doe that (namely to Egypt) which his fathers haue not done, nor his fathers fathers*: theſe words beeing ſo manifeſt, I wonder that *Graſerus* ſo much forgetteth himſelfe thus to write, *conſtat parentem Antiochum non minores res contra Egyptum geſſiſſe*, it is euident that *Antiochus* his father did attempt no leſſe matters againſt Egypt.

3. That word *letzad*, ſignifieth not on the part, but rather againſt the part of the moſt high: as *letziddim* is vſed, Iudg. 2. 3. *thornes againſt their ſides*: and that this is the meaning, that he ſhall ſpeake words againſt the moſt high, is euident, c. 7. v. 8. where he is ſaid to haue a *mouth ſpeaking preſumptuous things*: and c. 11. 36. *he ſhall ſpeake marueilous things againſt the moſt high.*

Arg.

Argum. 10. Further he thus obiecteth: 1. this little horne pulled away three other before it: this can not be ſhewed of *Antiochus*: *Iunius* vnderſtandeth, that he remooued *Philopator*, who had ouercome Antiochus his father: but yet he continued king of Egypt ſtill, his horne then was not broken: an other of theſe hornes pulled away, he ſaith was *Seleucus*, his elder brother, whoſe death he procured: but the text ſaith contrarie, that he entred peaceably, c. 11. 21. *Demetrius* Seleucus ſonne was the third: but neither can it be ſhewed, that Antiochus cauſed him to be killed, neither was he any of the ten hornes, he was not king before Antiochus: theſe three hornes then, are rather three kingdomes, which this litle horne ſhould ſurpriſe. p. 84.

2. *Iunius* by a time, two times, and a part, vnderſtandeth the tearme of 3. yeares and 10. daies, during which the profanation of the Sanctuarie continued: But then the ſpirit of God had of purpoſe wrapped vp a manifeſt hiſtorie in obſcure tearmes: and the word here vſed ſignifieth rather *halfe*, then *a part of time*: this propheticall prediction of a time, two times, and an halfe, is in the *Apocalyps* applied to ſignifie the whole time of the perſecution of the Church vnder Antichriſt: which is ſet forth by ſuch obſcure tearmes, to the ende that the time of Chriſts comming, which ſhould immediatly follow after that tearme ended, be not knowne. *Graſer.* p. 86.

Anſ. 1. Though *Philopators* horne, that is, gouernment in Egypt, were not pulled away, yet his power and dominion ouer Syria was remooued by *Antiochus Epiphanes*, and ſo his horne there was broken. And although *Antiochus* entred peaceably by flatterie, yet he might ſecretly contriue the death of *Seleucus* his elder brother, as he did: & the third horne plucked vp before him, was not *Demetrius*, but rather Antiochus his father, whome he procured to be ſlaine in a certaine ſedition: ſee before c. 7. qu. 28. in the ende.

2. The time of prophaning the Temple is expreſſed in prophetical tearmes, as other propheſies are, not with affected obſcuritie, but to the ende that they might be held in ſuſpenſe, vntill they ſaw the accompliſhment thereof: the word *pelag* vſed c. 7. 25. and *chatz*, c. 11. 7. ſignifieth, not onely an halfe, but a part of time: ſee before c. 12. qu. 19. in the end. In the *Apocalyps* there is an alluſion to this time: but the hiſtoricall accompliſhment was before the firſt comming of Chriſt.

Argum. 11. Whereas *Iunius* vnderſtandeth, c. 7. 11. by the ſlaying of the beaſt, the death of Antiochus, by the deſtruction of his bodie, the extirpation and rooting out of his familie, and by giuing it to the burning fire, the torments which he endured beeing aliue: *Graſerus* thus obiecteth: 1. That S. *Paul* referreth this to the deſtruction of Antichriſt, which he ſetteth forth in three degrees: the reuealing or detecting of that wicked man; the conſuming of him by the ſpirit of Chriſts mouth; and his vtter aboliſhing with the brightnes of his comming: and he vnderſtandeth not the firſt comming of Chriſt in the fleſh, as *Iunius*, but his glorious comming to iudgement, 2. Theſſ. 2. 8. *Graſer.* p. 89.

2. Whereas *Iunius* thinketh the little horne deſcribed in the viſion in the 7. c. and in the 8. c. to be the ſame: *Graſerus* thinketh that the little horne ſpoken of in the 7. ſignifieth *Mahomes*, and the little horne in the 8. the Pope. p. 92.

3. Whereas *Iunius* thinketh that the hiſtorie of this little horne is more fully deſcribed in the end of the 11. ch. theſe reaſons are againſt it: 1. becauſe no mention is made in the 11. ch. of the ten hornes, nor of the three hornes taken away before the little horne. 2. nor of the eyes and mouth of the little horne. 3. and his end is farre diuers: for c. 7. his bodie is deſtroied and giuen to the burning fire: but in the 11. chap. he is deſcribed dying by ſome fatall diſeaſe, as beeing forſaken of his friends. p. 98.

Anſ. 1. *S. Paul* may in the ſame phraſe of ſpeach ſet forth the deſtruction of Antichriſt, whereby Daniel deſcribeth the death of Antiochus, and yet not vnderſtand the ſame thing: As in the *Apocalyps* the Euangelift in the phraſe of ſpeech alludeth to diuers viſions in Ezekiel and Daniel, and yet applieth them to a diuers purpoſe.

2. The litle horne ſpoken of, c. 7. and c. 8. is the ſame, as may appeare by the deſcription of it: it is in both places called a little horne, in the 7. it hath a mouth ſpeaking preſumptuous things, v. 8. and in the 8. ch. v. 25. he ſhall extoll himſelfe againſt the Prince of Princes: Mahomet and the Pope came too late, to be hiſtorically vnderſtood by this little horne: for this little horne muſt come forth out of one of the foure hornes, which did riſe vp in the place of the great horne (which was *Alexander*) beeing broken: But there was no remainder of *Alexanders* kingdome long before the riſing vp of the Mahometane or Popiſh ſect.

3. It is not neceſſarie, becauſe the particular hiſtorie of the little horne is more at large followed, c. 11. that therefore there ſhould be a rehearſall of the ſame things, which were touched before concerning the ſame horne, but rather one viſion ſupplieth that, which was omitted in the other: for to what purpoſe ſhould the viſion be renewed, if the ſame things in euery reſpect ſhould be iterated: The foure Euangeliſts doe write the ſame hiſtorie of the doings and ſayings of Chriſt; yet ſome haue one thing that is not to be found in an other. And the diuers relation of the ende of Antiochus is no ſuch matter to inſiſt vpon: for the diuerſitie is herein, that chap. 7. the deſtruction of the beaſt, that is, of the kingdome of the *Seleucians*, is ſet forth, and in the 11. c. the death of Antiochus, as is before ſhewed at large, c. 7. qu. 38.

Argum. 12. *Graſerus* proceedeth to deliuer and confirme his owne interpretation of theſe viſions: by the fourth beaſt he vnderſtandeth the Romane Empire, and by the two legges of the image, the two parts of the Romane Empire, one in the Eaſt, the other in the Weſt, which was extended in length from one to the other 700. Germane miles: this diuiſion beganne vnder *Auguſtus* and *Antonius*: afterward *Conſtantine* built new Rome in the Eaſt: and theſe two legges to this day, are the Turke in the Eaſt, and the Pope in the Weſt. p. 99. 100.

Anſ. That neither the Romane, nor Turkiſh Empire is ſignified by the two legges of the image, c. 2. nor by the fourth beaſt, c. 7. is at large ſhewed before, c. 2. qu. 49. and c. 7. qu. 21. whether I referre the Reader. And further this euident argument there is thereof, that the toes of the image beeing partly of yron, partly of clay, are ſaide to mingle themſelues with the ſeede of men, they ſhall ioyne in marriage one with an other, but that band ſhall not hold: this was euidently performed, when the kings of the North and South, were linked in marriage together, as *Ptolome Philadelphus* gaue his daughter *Berenice* to *Antiochus Theos* in marriage, as is propheſied, Dan. 11. 6. ſee c. 11. qu. 20. 21. and the king of the North, namely Antiochus Megas, gaue his daughter (to wit) *Cleopatra*, to wife to *Ptolome Epiphanes*, c. 11. 17. Seeing that the Prophet himſelfe expoundeth the viſion, ſhewing, how and of whome this mingling of ſeede is to be vnderſtood: they wearie themſelues in vaine, that ſeeke for the accompliſhment of this propheſie elſwhere, as *Graſerus* doth in the Papacie, where there hath beene ſuch combination of marriages. p. 103. But he can not ſhew how the two legges, the kings of the North and South, haue in the Papacie ſo ioyned and combined themſelues.

Arg. 13. 1. By the ten hornes are rather vnderſtood ten kingdomes, then kings, as *Grecia, Macedonia, Aſia, Syria, Egyptus, Africa, Hiſpania, Gallia, Germania, Illyricum.* 2. The litle horne ſignifieth *Mahomet*, called litle in reſpect of his obſcure beginning. 3. The 3. hornes plucked vp before it are the 3. kingdomes of *Syria, Egypt, Africa*, which the Turke inuaded. 4. The mouth ſpeaking proud things, is the new Law of the Turkes *Alcaron* brought in by Mahomet. p. 109.

Anſw. 1. That theſe viſions appertaine not vnto the Romane or Turkiſh Empire, is ſhewed at large, c. 7. queſt. 21. whether I deſire the Reader to haue recourſe: 2. ſeeing the 10. hornes, and the 3. hornes which were plucked vp before the little horne, are interpreted by the Angel to be ſo many kings, not kingdoms, it is too great boldneſſe to vnderſtand them to be kingdomes, not kings. 3. this little horne muſt come out of the fourth beaſt or Monarchie, and haue the power thereof: But Mahomet and the Turke did not ſpring out of the Romane Empire, but alwaies did oppoſe themſelues vnto it. 4. though Mahomet had a mouth ſpeaking preſumptuous things, it followeth not, that he was this little horne: for not one of the properties, but all muſt agree vnto him, that is ſignified by this little horne. 5. *Graſerus* himſelfe confeſſeth, *ſpiritum ſanctum in hac viſione Antiochi hiſtoriam tractare*, that the holy ſpirit doth in this viſion handle the ſtorie of Antiochus, but yet ſo, as that he maketh him a patterne to deſcribe and proportion out Antichriſt by, p. 91. If then this propheſie were hiſtorically fulfilled in Antiochus, it is not properly referred to any other, but onely typically and by way of analogie, which we doe not denie.

Argum. 14. Theſe viſions ſhewed vnto Daniel concerne the laſt times toward the end of the world, as 1. appeareth by the phraſe of ſpeach, which the Prophet vſeth: as c. 8. 17. *in the laſt time ſhall be the viſion:* v. 19. *I will ſhew thee, what ſhall be in the laſt wrath:* but the wrath which Antiochus ſhewed againſt the people of God, was not the laſt: p. 103. & v. 26. *it ſhall be for many daies:* p. 115. and c. 10. 1. *the time appointed is long.* 2. The Prophet *Iſai*

ſpeaking

ſpeaking of the reiection of the Iewes, and calling of the Gentiles ſaith, c. 29. 17. *Yet a little while, and Lebanon ſhalbe turned into Carmel, &c.* this was aboue 500. years before the comming of Chriſt: if the ſpace of 500. yeares be counted but a little time, how then can halfe that time be counted long, from the time of this prophecie to the deſtruction of the Temple by *Antiochus? Graſer. p.* 119. 3. The Prophet himſelfe maketh euident mention in theſe propheſies of the ſecond comming of Chriſt to iudgement, as c. 2. he ſpeaketh of the cutting out of the ſtone without hands, whereby is ſignified the ſuddennes of Chriſts ſecond comming: and c. 7. of the ſetting vp of the thrones, and of the comming of the Sonne of man in the clouds: and c. 12. euident mention is made of the reſurrection of the dead. p. 121. 4. The Prophet is bid to ſeale vp the viſion, becauſe it was for many daies, c. 7. 26. as for the ſame reaſon Iohn is bid not to ſeale vp the words, becauſe the time was at hand, Apoc. 22. 10. p. 122. 5. And that Daniels prophecie concerneth the laſt times, may be thus gathered: Apoc. 10. 7. there it is ſaid, *The myſterie of God ſhall be finiſhed, as he hath declared to his ſeruants the Prophets:* of theſe Prophets Daniel was one, therefore to him was declared this myſterie, concerning the finall deſtruction of Antichriſt. p. 123.

Anſ. 1. The words, *in the time of the ende* (ſhall be) *the viſion*, are well interpreted by *Iunius* in the time defined or determined: *legneth ketz*, at the ende of time, ſignifieth the ſame, that *lemoghed ketz, the appointed time of the ende:* ſo likewiſe v. 19. the words are, *what ſhall be in the laſt of the wrath*, not in the laſt wrath: for the word *acharith* is a ſubſtantiue, and ſignifieth the extremitie and end of this wrath, which ſhould be ſhewed by *Antiochus*. 2. Time is ſaid to be long & ſhort in reſpect of the ſubiect, & matter in hand: ſo that the ſame continuance of time may be ſaid to be long in one reſpect, which is counted ſhort in an other. The Prophet *Iſai* counted but a ſhort time vnto the comming of Chriſt, in regard of the continuance of the Church of Chriſt afterward: and ſo all the time after the firſt comming of Chriſt in the fleſh, is but ſhort in compariſon of his euerlaſting kingdome. This notwithſtanding, this tearme of 300. yeares, from Daniels time vntill *Antiochus*, may be counted long, in reſpect of the preſent ſtate of the Iewes Commonwealth, which was not to continue long. So the ſeruant, whoſe eare was boared through, is ſaide to ſerue his maſter for euer, Exod. 21. 6. namely vnto the yeare of Iubile, which might take vp the whole tearme of his life. 3. That neither in this place, c. 2. nor in the other propheſie, c. 7. the ſecond comming of Chriſt to iudgement is deſcribed: ſee before at large, c. 2. qu. 55. c. 7. qu. 31. and to what purpoſe alſo mention is made of the reſurrection of the dead, c. 12. ſee further handled, c. 12. qu. 7. qu. 8. 4. *Iohn* is willed not to ſeale vp the propheſie, becauſe part thereof was preſently to take effect: but Daniel is bid to ſeale vp his, becauſe yet 300. yeares ſhould expire, before the propheſie ſhould take place. 5. The Prophets, which are there ſpoken of, might be the Apoſtles, as S. *Paul* among the reſt, to whome the myſterie of iniquitie was reuealed: and the olde Prophets alſo propheſied of the laſt times, which alſo was reuealed to Daniel: but hereof it followeth not, that therefore Daniel in theſe viſions ſpecially propheſieth of the great Antichriſt: whome notwithſtanding typically we graunt he deſcribeth vnder this propheticall prediction of *Antiochus*.

The ſecond Exerciſe.

In this ſecond part *Graſerus* taketh vpon him to proove, that in the 11. chapt. from v. 36. the hiſtorie of Antichriſt is ſet downe, and not of *Antiochus*, whoſe acts and doings were treated of before: and this difference he maketh betweene the propheſie in the 8. chapt. and this in the 11. chap. that there the Prophet ſpeaketh of Antiochus and Antichriſt ioyntly together: *confuſo typo cum eius antitypo*, the type beeing confounded with that which anſwereth to the type: but here *ſeorſim tractat, &c.* he handleth aſunder the hiſtorie of both: p. 107. His arguments are theſe:

Argum. 1. Theſe generall reaſons he enforceth, that this part of the 11. chap. from v. 36. can not be interpreted of *Antiochus*.

1. The Prophet vſeth manifeſt words of digreſſion from the former hiſtorie of Antiochus, v. 35. *there is yet an appointed time or period.* p. 128.

2. The Prophet had abſolued all the acts of *Antiochus* before, both againſt Egypt, and eſpecially his attempts againſt the people of God, excepting onely that clauſe concerning his death: when then, and at what time ſhould theſe things be done by *Antiochus*, which are contained in thoſe ten verſes following?

3. There is a manifeſt difference in the phraſe: the Prophet vſeth certaine ſtrange words and tearmes, which doe inſinuate ſome deeper myſterie then of Antiochus. p. 131.

4. And if theſe exploits were done by Antiochus, they muſt fall out within the compaſſe of 2. yeares: which could not be, vnles we wil make an other *Alexander* of *Antiochus*. p. 131

5. If all theſe things were determined in *Antiochus*, and his doings againſt the Iewes, it may ſeeme ſtrange, that the Prophet maketh no mention of the reſtitution of the Temple and religion. p. 132.

6. And if nothing were intended beſide the hiſtorie of *Antiochus*, the Prophet would not haue counted them ſuch great wonders, as he doth, c. 12. 6. p. 132.

Anſ. 1. The like words of digreſſion were vſed before, v. 27. *chi ghod ketz lamoghed, becauſe yet the ende* (ſhall be) *at the time appointed*: *Graſerus* would make ſome difference betweene this forme of ſpeech vſed, v. 27. and the other, v. 35. but there is none at all, ſauing that in the former the word *ketz* is vſed, which ſignifieth (*the ende*) which word muſt be ſupplied in the other.

2. The hiſtorie of *Antiochus* by his owne confeſſion is not complete and abſolued before the 36. verſe, becauſe the clauſe of his death followeth laſt of all, v. 45. And theſe things expreſſed in the ten laſt verſes, were done in ſuch order, as is ſet downe, after he had begunne to tyrannize and rage againſt the Church of God.

3. It is no maruell, that the phraſe is ſomewhat ſtrange and changed, becauſe he toucheth more ſtrange acts and practiſes of *Antiochus*, then he had done before.

4. Neither are *Antiochus* exploits here ſet downe to be compared with *Alexanders* acts: for his chiefe attempts were againſt the pleaſant land and Egypt, v. 40. 41. 43. which might eaſily be done in the compaſſe of two yeares.

5. This reaſon as well may exclude *Antiochus* altogether out of this prophecie, as from the latter part thereof: for it may be as well obiected againſt the former propheticall narration to v. 36. that no manifeſt mention is made of the reſtitution of the Temple, after the profanation thereof by *Antiochus*: And yet this alſo is inſinuated, both v. 34. where it is ſaid, *they ſhall be holpen with a little helpe*: and v. 35. that this perſecution ſhould *be vnto the appointed time*: which was before ſhewed c. 7. 25. a time, two times, and a part or diuiding of time: which maketh 3. yeares and 10. daies: for ſo long the profanation of the Temple continued.

6. Though all this hiſtorie be determined in *Antiochus*, yet might it ſeeme a great wonder vnto Daniel, that God would ſuffer ſuch a wicked Tyrant ſo to preuaile, and to defile his Temple in ſuch ſort, as it was neuer profaned before.

Argum. 2. *Graſerus* further taketh vpon him to prooue, that the 36. v. is not vnderſtood of *Antiochus*, but properly of the Romane Pope.

1. Hitherto the Prophet hauing ſpoken of the kings, *Seleucians* and *Ptolomes*, vſed the diſtinct tearmes of the kings of the South, and the kings of the North: but here he ſaith abſolutely, *the king ſhall doe what him liſt*, without any addition: which name of king agreeth vnto the Pope, to ſhew a difference betweene him and Chriſt, whoſe kingdome was not of this world: but the Pope taketh vpon him to be a terrene king, nay to be the king of kings. p. 144. 145.

2. And this clauſe, *ſhall doe what him liſteth*, agreeth not to *Antiochus*, who was curbed by the Romanes, and was circumſcribed by *Popilius*, drawing a circle with his rodde, and made to returne out of Egypt: but it doth moſt fitly agree vnto the Pope, who doth all things according to his owne will: he boaſteth *omnia ſe iura in ſcrinio pectoris habere*, that he hath all lawes encloſed in his breaſt. *Graſer. p.* 152. 153.

Anſ. 1. Though in this place, the addition, *king of the North*, be not expreſſed, yet afterward it is ſupplied: he is called the king of the North, and the king of Egypt, the king of the South, v. 40. and though the Pope take vpon him the Ciuill and temporall power, yet directly he nameth himſelfe not a king: but he challengeth chiefly to be head in ſpirituall matters.

2. And though it be moſt true, that the Pope holdeth himſelfe tied to no law, but doth what he liſt; yet it followeth not, that euery king that doth what him liſt, ſhould be here ſignified: for ſo did alſo *Caligula* and *Nero*, and other wicked Emperors. Though *Antiochus* were reſtrained from Egypt by the Romanes, yet this his vnlimited will he followed in his owne kingdomes, and ſpecially in Iudea: where he preuailed for a certaine time

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according to his owne vntoward and wicked desire: for he abolished true religion, and brought in the rites of the heathen, abrogatee the lawes of God, and burnt the bookes of Scripture, and set vp an abominable idol in the Temple, and so he ruled all according to his owne will.

Argum. 3. An other note is set forth of Antichrist, *that he shall magnifie himselfe against all that is called God:* which is most fitly applied to the Popes, who onely by a certaine inherent ambition, haue aspired vnto such degree of pride, *nec diuino aut humano iure*, by neither diuine or humane right: although they pretend, but without all shew of ground, the prerogatiue of Peter giuen him by Christ, and the donation of *Constantine:* which allegations, if they were true, both S. Peter might be condemned of great simplicitie, and all the Bishops of Rome for a 1000. yeares, vntil the time of *Gregorie* the 7. and *Boniface* the 8. who neuer tooke vpon them this princely prerogatiue. *Graser. p.* 155, 156. But Antiochus succeeded in the kingdome by descent from his father, and so held the kingdome by right of succession.

Ans. 1. We denie not but that Antiochus was herein an euident type of Antichrist, as S. *Paul* propheseth of him, that *he shall exalt himselfe aboue all that is called God*, 2. Thess. 2.4 but literally this is vnderstood of Antiochus: as is euident by comparing this place with c. 8. 11. where he which thus extolleth himselfe against *the Prince of the host*, that is, God, is saide also to take away the daily sacrifice, and to cast downe the Sanctuarie, which things were so fulfilled and came to passe vnder Antiochus. 2. Though *Antiochus* was rightly descended of Antiochus the great, and so vnder that title possessed the kingdome; yet to that height of pride, in exalting himselfe against God, his Temple, sacrifices, and lawes, and so trampling vnder feete all diuine things, he had no shew neither of diuine nor humane right: as neither hath that Romane Antichrist. See c. 11. qu. 42.

Argum. 4. Further, *he shall speake maruelous things against the God of gods:* which most properly fitteth the Romane Antichrist, both in respect of his maruelous and strange doctrine, which he hath brought in, full of curious questions, and schoole diuinitie: in which sense he is said to vnderstand darke sentences, c. 8. 23. p. 163. and beside his sophisticate doctrine, this may be applied also to that counterfeit seruice which he hath brought into the Church, onely feeding the eye and eare, bewitching the senses, with superstitious obiects of images, and such like: p. 165. adde hereunto his sophisticate and cousening miracles, p. 166. and the snaring and entangling of mens consciences, with auricular confession, his penall iniunctions, workes of satisfaction, and such other: All these things most truly are verified in the Pope: But to *Antiochus* they agree not, who either had no knowledge at all of this great God, or he spake rather open blasphemie, then maruelous things against him: p. 167.

Answ. 1. We denie not, but that all these things giuen in instance, are most liuely and euidently verified in the Pope: but yet this propheste is rather thus typically accommodated to him, then literally spoken of him. 2. And this propheste was verily accomplished in Antiochus, who in respect of his subtiltie and cunning, his fetches and deuises, in compassing his purposes, is saide to vnderstand darke sentences: though he had no true knowledge of God, he might blaspheme him so much the more: for if he had knowne him, he would not haue blasphemed him: and what els are blasphemies, but wonderfull and strange things vttered: the same which are here called *niplaoth*, maruelous, wonderfull things, are said to be *rabbreban*, presumptuous things, c. 7. 8. in a Chalde word. 3. But *Graserus* would haue that place vnderstood of *Mahomet*, this of the Pope: p. 168. whereas it appeareth, by the description of the little horne, both c. 7. and 8. and the properties, that in both places the same enemie is discouered by the Prophet.

Argum. 5. 1. It followeth, *it shall prosper, till the wrath be accomplished, &c.* The long prosperitie, which here the Prophet speaketh of, better agreeth vnto the Pope of Rome, then vnto *Antiochus:* he vseth here the word *tzalach*, to prosper, which thrice before is inserted in the propheste, c. 8. 12. 24, 25. In setting downe the prosperous successe of *Alexander*, the Prophet vseth not this word: so that he speaketh of a longer prosperitie then *Alexander* had, which is not seene in *Antiochus*. p. 173. 2. Neither neede this limitation be added, *the determination is made*, if Antiochus onely were here meant: for his prosperous successe must needes determine with his life. p. 180. 3. Therefore it is most fitly referred vnto the perpetuall prosperous successe of the Popes, who for sixe hundred yeares together haue so wonderfully preuailed and prospered, that they onely haue not deluded

the world, to receiue their pretended title of their ſupreame Vicarſhip in earth; but haue by the ayde and helpe of temporall Princes enlarged their kingdome, and triumphed ouer thoſe that ſet themſelues againſt them. p. 176. to 178.

Anſ. 1. In that this very word of *proſpering* is vſed in the former viſion, c. 8. where euident mention is made of taking away the daily ſacrifice, and caſting downe the Sanctuarie, it is manifeſt, that theſe things were fulfilled, the Iewes Temple and Sanctuarie yet ſtanding. And the reaſon why *Alexander* is not ſaide ſo to proſper, is, becauſe he attempted no ſuch things againſt the Iewes, neither ſo proſpered in any deuiſe againſt them. 2. Though *Antiochus* proſperous preuailing in theſe his enterpriſes could not exceede the tearme of his life, yet it was requiſite, that the Church of God ſhould be comforted, vnderſtanding that this ſucceſſe againſt the Church of God ſhould be but for a time. And indeede this his proſperitie ceaſed before his death, at the appointed time: before likewiſe v. 35. which *Graſerus* confeſſeth to be vnderſtood of *Antiochus*, the like phraſe is vſed: *there is an appointed time*, that it neede not ſeeme ſtrange, the like clauſe to be added here.

Exerciſe 3.

Wherein *Graſerus* out of the 37. and 38. v. goeth about to prooue, this prophecie literally and hiſtorically to be vnderſtood of the Romane Antichriſt, and not of *Antiochus*.

Argum. 1. *He ſhall not regard the God of his fathers.* 1. This was not true of *Antiochus*, for he ſet vp the idols of *Iuppiter Olympius*, and *Iuppiter Xenius*, or *Hoſpitalis*, and cauſed them to be worſhipped, which were the idols of the Grecians. p. 183. 2. But this is performed by the Pope, for he regardeth not Chriſt the God, whome the Apoſtles worſhipped, whoſe ſucceſſor he boaſteth to be: he is not ſaid to denie or abjure him, but not to regard him. *Aben Ezra* malitiouſly here vnderſtandeth *Conſtantine*, who did forſake the idols which his fathers adored, when he embraced the Chriſtian faith. But he is ſaid here not abſolutely to reiect the God of his fathers, he onely ſhall not haue due reſpect vnto him: And the Romaniſts can not wipe away this imputation from the Pope, though he often make mention of Chriſt in all his edicts and bulls: he may notwithſtanding, and in truth doth, little regard him: not ſo much oppoſing himſelfe to his perſon, as impugning his offices: both *regall*, in arrogating vnto himſelfe power ouer heauen, earth, and hell, p. 185. and *prieſtly*, in ſetting vp an other propitiatorie ſacrifice of the Maſſe, in making other Mediators: his *Prophetical*, in detracting from the authoritie of the Scriptures, making them imperfect, and adding thereunto traditions, which they are not afraid to call (the word of God vnwritten,) and the Pope reſerueth vnto himſelfe power to interpret Scripture, as he liſt. And thus he derogateth both from Chriſts *kingdome, prieſthood, prophecie*, and ſo regardeth not his fathers God. p. 186. to 190.

Anſw. 1. *Antiochus* did diuerſely depart from his fathers Gods. 1. thoſe idols of the Grecians, were new gods among the Syrians, whom he made to forſake their owne lawes and rites, to receiue his newe idoles, 1. Macchab. 1. 43. 2. Macchab. 2. 3. 2. he cared not in effect for the idols of the heathen, otherwiſe then they were for his profit and aduantage: for he would haue robbed the Temple at *Perſepolis*, 2. Macchab. 9. 2. 3. whereas ſome of his predeceſſors had great reſpect vnto the Temple at Ieruſalem, giuing vnto it great gifts, as namely *Seleucus* and *Antiochus* the great, as is ſhewed, c. 11. queſt. 44. he robbed, ſpoiled, defaced, and polluted it.

2. All theſe things are alſo typically verified in the Romane Antichriſt, as further hath beene declared, c. 11. controu. 21. he many wayes is departed from the faith and doctrine of the Apoſtles, and auncient fathers of the Church: and in effect vſeth the name of Chriſt but for his owne gaine and aduantage: but yet the hiſtoricall application of this propheſie belongeth vnto Antiochus.

Argum. 2. An other note is, that *he ſhall not regard the deſires of women:* the word *cheme-dath*, here ſignifieth the lawfull deſire and loue of women, which is in matrimonie: not that he ſhould vtterly condemne mariage, but not giue it that reuerence, which is due vnto it. This fitly ageeth vnto the Biſhop of Rome, who although he make matrimonie a Sacrament, yet he holdeth it a profanation of orders, and therefore forbiddeth any of his Clergie to marrie: And in that the naturall and lawfull deſire and affection of women is not regarded, a way is giuen vnto vnnaturall luſt to that filthie ſinne of Sodomitrie, and to other kinds of vnnaturall concupiſence, as of adulterie, fornication, p. 196. 197. 2. But to Antiochus it can-

not.

not be referred, who was married and had children, whom he was carefull of, as appeareth 2. Machab. 9. what though he might be vnkind vnto his wife or wiues, that was not a matter of such note, that it should be specially touched in this prophesie. *Graser. p.* 200.

Answ. 1. All this (we graunt typically and analogically) is fitly vrged against that Antichrist of Rome, who alloweth his Clergie rather to commit fornication, then to be lawfully married: as hath beene at large declared before, c. 11. controv. 22. 2. But properly Antiochus is here decyphered, who beeing an idolater, and so polluted with spirituall fornication, was also no doubt an vncleane person of life: and though he were married, yet he might be, and was carried away with vagrant, wandring, and inordinate lust: see more hereof, c. 11. quest. 45.

Argum. 3. 1. The next note is, *he shall not care for any God:* which *Graserus* thus expoundeth: that he shall acknowledge no power or maiestie in earth: and this word *eloah* he vnderstandeth of the Ciuill magistrate, for as before the Prophet shewed, how he should carrie himselfe in the *Ecclesiastical*, and *Oeconomical* estate, neither caring for the God of his fathers, nor for the desire of women: so now it followeth how he should vse the ciuill state; not regarding them, or giuing them due reuerence: he should not vtterly take away magistracie or gouernement, but he should make no great reckoning or account thereof: Thus haue the Popes done, both challenging vnto themselues power to command Emperors, and kings, to transslate the Empire, and accordingly they haue made kings to hold their stirrop, to lead their horse by the bridle: This great power, *Augustine de Ancona*, who liued vnder Pope Iohn the 22. ascribeth to the Pope, thus writing, *Papa habet omnem Regalem, Imperialem, & Sacerdotalem potestatem in toto mundo, quia consecratur quemadmodum sacerdos, coronatur vt Rex, &c.* the Pope hath all Regall, Imperiall, and Priestly power in the whole world: for he is consecrated as a Priest, and crowned as a king, &c. 2. But *Antiochus* was so farre from depressing and despising Magistrates, and the Ciuill power, that one captaine of the Romans with a message from Rome terrified him, and made him giue way: yea, and the Macchabees, beeing of no great power, resisted him. *Graser. p.* 205.

Answ. 1. That the Pope is a despiser of the Ciuill gouernment, and hath despightfully and disdainfully vsed both Emperours, kings, and Princes, it is euident to all the world, wherein he doth manifestly detect himselfe to be Antichrist: according to S. *Judes* description, v. 8. *That they shall despise gouernment, and speake euill of them that are in authoritie.* 2. Yet hereby is it not euicted, that this is the proper and literall meaning of this place: for though *elohim* in the plural, be in Scripture applied to Princes and rulers, yet *eloah* in the singular is seldome found in that sense, but is better interpreted (God.) 3. And so indeede *Antiochus* cared for no God, but was lift vp in pride beyond the condition of man, as though he could command the floods, and weigh the mountaines in a balance, 2. Macchab. 2. 9. And yet in the other sense it was also true, that *Antiochus*, though he were kept in awe by the Romanes, yet he made no account of the gouerners and Elders among the Iewes: (toward whome the greatest respect is had in this propheticall description of Antichrist) or he put them to the sword, as common and vile persons: as is touched, 1. Macch. 1. 27. *The Princes and Elders mourned, &c.*

The fourth Exercise.

Wherein the idolatrie of this Antichrist is described, as it is set fourth in the 38. v. which *Graserus* contendeth by diuerse reasons to be vnderstood of the Romane Antichrist, and not of *Antiochus*.

Argum. 1. It is said, *that in his stead he shall honour the God Mauzzim*, that is, as *Graserus* interpreteth, *basilicarum Deum*, the God of Temples: for so before, v. 31. the Sanctuarie is called *maoz*, of the strength: and Ezech. 24. 25. the same word is vsed, where the Prophet saith, *shall it not be in the day, when I take from them their strength, the ioy of their heart, the pleasure of their eyes, &c.*

2. Thus the Romanists haue set vp a newe God, the God of their Temples, which they consecrate vnto seuerall Saints, as seuerall gods: making vowes vnto a Saint of such or such a place, and going in pilgrimage vnto them: to this ende they hollow Churches, consecrate Altars, as tying the diuine worship vnto such places: whereas Christ hath left his worship free for all places, not limiting it to Ierusalem, or any other place, but euery where God is worshipped in spirit and truth. *Graser. p.* 317. to 319. And thus they set vp in Christs place

and ſtead their Temple gods, and that ſtrange idol of the Maſſe, which all they ſay tend vnto the honour of Chriſt: they might as well ſay that the abhominable idols which *Antiochus* ſet vp in the Sanctuarie, tended alſo vnto the honour of God, p. 239.

3. *Graſerus* after this, entreth to confute *Iunius* tranſlation of this place, who thus readeth: as *for the God of ſtrength, in his ſeate he ſhall honour; he ſhall honour* (I ſay) *a God, whom his fathers knewe not with gold and ſilver:* againſt which interpretation *Graſerus* produceth theſe reaſons.

1. It cannot be ſhewed in Scripture, where God is called, *eelohe mauzzim*, the God of ſtrength or munitions, without any other addition, but either *the God of my ſtrength or refuge*, or *for my refuge*, or the *rocke of my refuge*, and in the Pſalmes and deprecations made vnto God, not in propheticall predictions.

2. In the ſecond clauſe, he tranſlateth *leeloah* God, why then in the firſt clauſe ſhould it be interpreted, *as for the God:* if the the word *cabadh*, to honour, vſually admit not this conſtruction with the prepoſition *lamed*, it muſt be conſidered, that the Prophet ſpeaketh of no vſuall, but of a ſtrange matter: and yet, as *Graſerus* well obſerueth out of *Iunius* Grammar, this prepoſition is often ſet before ſuch words, as are gouerned of verbes, which ſignifie, ſtudie, deſire, attributing of any thing, as here in this place.

3. The coniunction *vau*, *veleeloah*, ſheweth that there the ſecond clauſe beginneth, and muſt be read diſtinctly from the firſt.

4. If we ſhould not read thus, *and the god Mauzzim ſhall he honour in his place:* but thus, *as for the God Mauzzim*, and make a pauſe there, the ſentence ſhould be imperfect.

5. The generall conſent of interpreters, which take *Mauzzim* here for the name of an idol: and the Rabbines ſome vnderſtand here *Mars*, ſome *Margolith* the God of the Arabianse ought ſomewhat to mooue, *Graſer*. p. 246. to 249.

4. *Graſerus* alſo miſliketh *Iunius* ſenſe, who applyeth this vnto *Antiochus*, who ſet vp the image of *Iuppiter Olympius* in the Temple of God: becauſe (ſaith *Graſerus*) this had beene no ſuch ſtrange thing for an idolater to magnifie his idols, and to worſhip them with ſiluer and gold, p. 249.

Anſw. 1. The word *Mauzzim* here rather ſignifieth holdes and munitions, then temples, as the word is taken, v. 19. *he ſhall ſet his face againſt the fortes of the land:* and ſo is the word alſo taken, v. 31. as is ſhewed before, c. 11. queſt. 39. for it cannot be read thus in conſtruction, to be ioyned to the former word, *Sanctuarie of ſtrength*, becauſe each word hath the article *ha* prefixed, as *Graſerus* noteth: nor yet, by way of appoſition, the *Sanctuarie* (that is) *the ſtrength*, as *Graſerus* would haue it: for the word *Mahoz* is not taken for the temple: But in this 31. v. Antiochus aſſault is deſcribed both againſt the Sanctuarie, and the munition, that is the citie: ſo the word *Mahoz* is taken for a rocke or fort, Iud. 6. 26. and in that place of Ezekiel it alſo ſignifieth ſtrength.

2. It is moſt true, that the Romaniſts haue erected vnto themſelues many temple gods, and typically this propheſie may be applied vnto their Pope, the verie Antichriſt, ſee c. 11. contr. 24. But this propheſie literally decyphereth Antiochus, as hath beene prooued at large, c. 11. queſt. 43. whether I ſend the Reader.

3. *Iunius* interpretation is here refuſed by *Graſerus* vpon verie good ground: ſo alſo before, c. 11. queſt. 9. vpon theſe and other reaſons it is miſliked: though *Iunius* may in ſome particular interpretations be deceiued, yet in generall his relation here in this propheſie vnto Antiochus is not therefore to be reiected.

4. It was no verie ſtrange thing, that Antiochus ſhould ſet vp idolatrie, beeing a profeſſed idolater: but it was to be wondred at, that he ſhould ſet vp ſuch an abominable idol in the Temple of God: that the Lord for the ſinne of his people would ſuffer his owne Sanctuarie to be defiled.

Argum. 2. *The god whom his fathers knewe not.* 1. This cannot be vnderſtood of Antiochus, for he ſet vp no ſuch ſtrange god whom his fathers knewe not: if they ſay this was *Iuppiter Xenius*, that keepeth hoſpitalitie and entertaineth ſtrangers, which was ſet vp in *Garizim* among the Samaritanes, 2. Macchab. 6. 2. neither was this a ſtrange god, though worſhipped of ſtrangers, neither ſet vp in the Temple of Ieruſalem, as this idol muſt be honoured in the place of God: if they will haue it to be *Iuppiter Olympius*, neither was this god vnknowne to his fathers; for *Seleucus* the founder of the familie of the Seleucians, did ſacrifice vnto Iuppiter at *Pella*, beeing to ſet forward with Alexander, where *Pauſanias* wri-

reth,

reth, lib. 1. that the wood prepared for the altar came of it owne accord vnto the image of Iupiter, and burnt of it ſelfe no fire beeing put vnder, *Graſer. p.* 252.

2. But this ſtrange god, is indeede that newe deuiſed and vpſtart idoll of the *Maſſe*, with the ſuperſtitious inuentions of tranſubſtantiation, ſacrifice for the quicke and the dead, purgatorie fire, *indulgences*, and ſuch like: for although the vſe of the Lords Supper were knowne and practiſed in the Church euen ſince the Apoſtles time, yet this idolatrous ſacrifice, was not once thought of, p. 254.255.

Anſw. 1. This ſtrange god might verie well be *Iuppiter Olympius*, who though he might be worſhipped by Seleucus a Grecian (though that fabulous report of *Pauſanias* prooue it not) yet the immediate predeceſſors of this Antiochus beeing kings of Syria, by all likelihood worſhipped the countrey gods and idols of Syria; ſo that *Iuppiter Olympius* the idol of the Greekes, might ſeeme in that behalfe a ſtrange god: and beſide it is ſo called, becauſe neuer any of his auncеſtors did offer or attempt to ſet vp ſuch an idol before in the holy Temple of God: ſee before c. 11. queſt. 46. in the ende.

2. That this propheſie notwithſtanding is moſt fitly by way of analogie and typically applied vnto the ſtrange idol of the Popiſh Maſſe, we doe willingly graunt: as is ſhewed before, c. 11. controv. 24.

Argum. 3. It followeth, *he ſhall honour this ſtrange God, with gold and ſiluer, and precious ſtones.* 1. This is moſt true that the Romaniſts doe in moſt coſtly manner ſet forth their newe breaden god, which they adore in the Maſſe; As the whore is thus deſcribed, Apocal. 17. 14. *arayed in purple, ſcarlet, with gold, precious ſtones, and pearles, &c.* 2. But concerning Antiochus, he was more readie to ſpoile the temples of the idols of their treaſurie, as he would haue done at Perſepolis, 2. Macchab. 2. 9. then to beſtowe any ſuch coſtly gifts vpon them: which if he had done, it had beene no ſuch ſtrange thing for idolaters to be prodigall and exceſſiue in beſtowing coſt vpon their idols, p. 257. 258.

Anſw. 1. It is alſo confeſſed that herein Antiochus king of the North, was a true type of the Romane Northerne Antichriſt, who ſpareth for no coſt to ſet forth and adorne his newe found idol: as is prooued before c. 11. contr. 25. But ſtill we affirme that Antiochus is here hiſtorically deſcribed. 2. Though Antiochus might at ſome time ſpoile the Temples of idols of other nations, it followeth not but that he might be very ſumptuous in garniſhing his owne idols: as the Romanes did ſpoile the temples of other nations, as at Athens, and other places, to garniſh their owne at home: So in like manner, Antiochus that had robbed and ſpoiled the Temple at Ieruſalem, afterward purpoſed if he had liued, to haue beſtowed as great gifts vpon it, as he had taken from it, 2. Macchab. 9. 16. his minde then might change toward his own idols: And though ſpeciall mention be not made in the ſtorie of the Macchabees, of his honouring this newe idol with gold and ſiluer, yet ſo much may be gathered, that he ſpared for no coſt, becauſe he commaunded altars to be builded throughout the cities of Iuda, on euerie ſide: and before the doores and in the ſtreetes they offred incenſe, 1. Macchab. 1. 58.

The fift Exerciſe.

Wherein the 39. verſe is interpreted, which *Graſerus* alſo remooueth from Antiochus, and applieth to the Romane Antichriſt by theſe reaſons:

Argum. 1. The firſt part of the verſe he readeth thus: *he ſhall make the munitions of the (God) of the Temples, with this ſtrange God: and whom he liketh he ſhall encreaſe with honour, &c.* this he ſheweth practiſed among the Romaniſts: for all the ſtrength of the Romane Church conſiſteth in the defenſe of this idol of the Maſſe; their Churches, Monaſteries, Abbeyes, ſo many orders of religions are founded vpon this idol, p. 272, 273. And thoſe whom he findeth pliable to his purpoſe, and maintainers of this idol, he aduanceth, he maketh them Cardinals, Abbots, and ſuch like: So the Pope magnifieth his Clergie, enlargeth and encreaſeth them, in ſo much that in ſome countreys beyond the Alpes, the Clergie taketh vp the third part, in ſome the halfe part of the whole multitude; p. 280.

2. But of Antiochus *Graſerus* thinketh this propheſie is not vttered, how he ſhould ſet vp his ſtrange god in the fortes and ſtrong places, and fauour thoſe which receiued his idol, and played the Apoſtataes, but the faithfull he perſecuted: for Antiochus perſecution was ſo notorious and euident, that if the ſpirit of God ſhould in ſuch obſcure tearmes haue ſpoken thereof, *magnam prophetiæ ſuæ iniuriam facturus fuiſſet*, he ſhould haue offred great wrong

to

to his propheſie, pag. 282.

Anſw. 1. We anſwer here, as before, that typically all this may be well applied to the Romane prelate and Antichriſt, as is alſo ſhewed, c. 11. contr. 26. but the hiſtoricall application of this propheſie concerneth Antiochus, who fenced his newe idol with ſtrong holds and garriſons: as is euident, 1. Macchab. 1. 35. 36. and hath beene further declared, cap. 11. queſt. 47.

2. *Graſerus* readeth not right: for he both leaueth the prepoſition *lamed* vntranſlated, reading, *he ſhall make munitions*, whereas the word is *lemibtzere, for munitons:* and beſide he addeth *(God) of the temples or baſilikes*, which firſt word (*God*) is not in the originall: he iuſtly miſliketh *Iunius* tranſlation: *he ſhall commit the munitions of the God of ſtrength to a ſtrange God:* that is, ſhall make his ſtrange idol the protector of Iudea, which is vnderſtood by the munitions of God: for the word *Mauzzim*, as hath been ſhewed, c. 11. queſt. 46. 9. is not vnderſtood of the true God. As *Iunius* fayleth one way, ſo *Graſerus* miſſeth another way in his tranſlation: the meaning is this then, *that he ſhall make for ſtrong holds places of munition:* So Antiochus cauſed the tower of Silo to be fortified, and ſet garriſons there to annoy thoſe which went vp into the Temple, as is before ſhewed.

3. And though Antiochus perſecution, were notoriouſly euident, after it came to paſſe, yet it beeing prophetically deſcribed, was after the manner of other propheſies to be ſet down ſomewhat obſcurely, that both it might be kept from the notice of the prophane ſort, and yet be euident to the faithfull, that would ſearch for the meaning thereof.

Argum. 2. Whereas it followeth in this verſe, *he ſhall cauſe them to rule ouer many.* 1. this is euidently fulfilled by the Romane Antichriſt, who giueth dominon and authoritie vnto his followers and fauourites, creating them Cardinals, Prelates, Abbots, making them Princes, Counties, Barons in their dioceſes and ſeignories. 2. But to Antiochus it cannot well agree, for he brought not in newe titles of dignities into the commonwealth. And if he beſtowed honours vpon thoſe which fauoured his wicked proceedings, that was no ſtrange thing: for kings and Princes vſually doe ſo, *Graſer. p.* 286. 287.

Anſw. 1. All this is granted, that the Pope of Rome doth wage his phariſaicall clawebacks, with great honours and dignities, to maintaine his crowne and ſupremacie, which is vpheld with a newe kind of idolatrie: and herein Antichriſt is typically deſcribed vnder Antiochus, as is at large ſhewed, c. 11 contr. 26. 2. But yet the literall and hiſtoricall ſenſe will direct vs to Antiochus, who gaue honours and dignities, as namely the Prieſthoode to Iaſon, and Menelaus, which were Apoſtataes from the faith, and furthered his wicked and vngodly attempts, 2. Macchab. 4. 3. What though it be vſuall with kings to reward their fauourites: yet this was a rare thing, and neuer attempted before, that one ſhould by gifts and rewards peruert the faith of an whole nation, as Antiochus did: ſee further, c. 11. queſt. 47. in the ende.

Argum. 3. Further, *he ſhall diuide the land, as with a cord or line, and that for a reward, or exchange.* 1. The Popes iuriſdiction extendeth it ſelfe to the whole earth; it is not limitted: yea by his inſtruments the Spaniards he hath alſo ſubdued the Indians and remote parts of the world vnder his iuriſdiction: And it is memorable, that Alexander the 6. drawing a line in the terrene globe from pole to pole, made this diuiſion betweene the *Caſtilians* and *Portugals*, that they ſhould poſſeſſe all that part of the newe found world, which was on the Weſt, and the other the parts on the Eaſt: which diuiſion a certaine Caſtilian obiected vnto a certaine petty king of *America*, who anſwered, *ſibi non boni Dei, ſed diaboli vicarium videri, &c.* that he ſeemed vnto him not to be the vicar of the good God, but of the deuill, which gaue vnto another, that which he had no right vnto himſelfe, p. 290. 291.

2. Neither doth the Pope diſtribute his honours and preferrements for nothing, but conditionally, and vpon a compoſition, that they which receiue any dignities at his hand, ſhall be bound by oath vnto him, to maintaine his ſupremacie, and other Papall priuiledges: and for the more euidence hereof, it ſhall not be amiſſe to ſet downe the oath, which euerie popiſh Biſhop taketh at his conſecration.

The forme of oath which the Popiſh Biſhops make at their conſecration to the Pope.

Ego N. electus Epiſcopus N. &c. I ſuch an one beeing elected Biſhop of ſuch a place, from this houre, as before, ſhall be faithfull to S. Peter, and to the holy Apoſtolike Romane Church, and to our Lord (the Pope) and to his ſucceſſors entring canonically: I ſhall not be in counſell, conſent, or fact, that they ſhall looſe their life or member, or be taken, or violent hands laid vpon them, vnder any pretended colour whatſoeuer: the counſell, which they ſhall credit me with-

all

all by themſelues, or their meſſengers, wittingly to their hurt, I ſhall not open to any: the papacie of Rome, and regalities of S. Peter, I will helpe them to maintaine and defend againſt all men (euen though it be the king:) the Legate of the Sea Apoſtolike going and returning, I will honourably entreate, and helpe him with neceſſaries: the rights, honours, priuiledges, authorities of the Church of Rome, and of our Lord the Pope, and of his ſucceſſors, I will endeauour to preſerue, defend, encreaſe, and promote: neither will I be of counſell, practiſe, or treate, where any ſiniſter thing or preiudiciall to their perſons, rights, honours, ſtate, power, is attempted againſt our Lord the Pope, or the Romane Church: And if I knowe ſuch things to be treated of or procured by any, I will hinder them, as much as I can, and as ſoone as I can I will ſignifie the ſame to the ſame our Lord (Pope) or to ſome other, by whom it may come to his notice: The rules of the holy fathers, the decrees, ſentences, diſpoſitions, reſeruations, proniſions, the Apoſtolike mandates I will obſerue with all my power, and procure to be obſerued of others: they which are rebells (as all ſchiſmatikes and heretikes) vnto our Lord, or his ſaid ſucceſſors, I will to my power perſecute, and impugne: Beeing called to a ſynode, vnleſſe I be hindered by ſome canonicall let, I will be preſent: the Apoſtles threſhhold (that is, palace or Church) the Court beeing at Rome, if I be on this ſide the mountaines, once euery yeare, if beyond, euery third yeare will I viſit by my ſelfe or my meſſenger, vnleſſe I be freed by the Apoſtolike licence: the poſſeſſions belonging to my table I will not giue, nor Lay to pawne, nor let out to fee farme, though it be with the conſent of the Chapter of my Church, without the priuitie of the Biſhop of Rome: As God ſhall helpe me, and his holy Goſpels, &c.

In which oath this is worthie to be obſerued, that the Popes Biſhops are not bound by any promiſe or otherwiſe, to preach the Goſpell of Chriſt, to feede his flocke, to reade and ſtudie the Scriptures: but onely to be true vnto the Pope, and to maintaine the rights and priuiledges of that Sea: And thus it is euident, how the Pope of Rome doth diſtribute the honours of the earth, vnto his flatterers by a certaine compact and couenant, *Graſerus. p.* 293. 294.

Anſw. 1. All this we graunt to be moſt true, that is here alleadged, and more too: that the Pope doth not onely exact an oath of obedience of his Prelates, but he doth euen ſell them their prelacies, Cardinalſhips, Biſhoprickes, Abbacies, and other preferments for momoney: as is at large ſhewed, c. 11. contr. 26.

2. Yet notwithſtanding this was hiſtorically performed by Antiochus, who expelled the auncient inhabitants of Iudea and Ieruſalem out of their poſſeſſions, and parted their lands among ſtrangers, 1. Macchab. 3. 36. the Prieſthood alſo was ſold to Iaſon firſt, and then to Menelaus for money, 2. Macchab. 4. ſee c. 11. queſt 47. in the ende.

The ſixt Exerciſe.

Wherein is expounded the 40. verſ. which *Graſerus* alſo contendeth to be vnderſtood of the Romane Antichriſt, and not at all of Antiochus, by theſe reaſons:

Argum. 1. *At the ende of the time ſhall the king of the South puſh at him, &c.* Whereas *Iunius* vnderſtandeth this literally of the king of Egypt *Philometor*, who withſtood Antiochus by force, comming to aide his brother *Phyſcon* againſt him: *Graſerus* thus obiecteth:

1. If Daniel here had meant by the kings of the North and South, the kings of Syria and Egypt, he would haue ſo expreſſed them by thoſe names as the other Prophets doe, and not by ſo generall tearmes, p. 304.

2. This *Iunius* ſuppoſeth to haue beene done in the laſt yeare but one of Antiochus raigne; but then he wanting money, tooke his iourney into Perſia, there to gather tribute, 1. Macchab. 3. 39. how then was he able to furniſh himſelfe with ſuch great power to goe againſt Egypt.

3. And ſeeing he had beene diſcharged out of Egypt before by the Romanes, *Popilius* beeing ſent vnto him, it is not like that he durſt attempt and aduenture to goe into Egypt againe.

4. If Antiochus had lately made ſuch a conqueſt in Egypt, it is not like when newes was brought him in Perſia, how the Iewes had preuailed againſt his captaines, that he would haue taken it ſo to the heart: he might eaſily haue recouered that loſſe, p. 307.

5. In the laſt yeare but one of his raigne, Antiochus went into Perſia, which is quite oppoſite to Egypt: neither did he ſend his captaines thither: for he left Lyſias with halfe of his armie to inuade Iudea, neither did he giue him charge concerning Egypt, p. 308.

6. And

6. And the king of the North here doth not offer battell to the king of the South, but onely defendeth himſelfe.

7. *Iuſtinus lib.* 34. ſaith, that after Antiochus was diſcharged out of Egypt by the Romanes, *reuerſum in regnum ibi deceſſiſſe, relicto filio impubere*, he returned into his kingdome and there died, leauing his young ſonne behind him: after that diſcharge then he returned not into Egypt, p. 309.

8. We reade but of two expeditions of *Antiochus* into Egypt, in the ſecond whereof he was ſent out of Egypt by *Popilius* in the Romanes name: he made not a third expedition, pag. 303.

Anſw. 1. As though throughout this 11. chapter, the kings of Syria and Egypt are not continually expreſſed by the names of the king of the North, and the king of the South.

2. The iourney which Antiochus tooke into Perſia, was after his returne out of Egypt: from the which though he brought great riches and ſpoiles, yet his treaſure was waſted by his exceeding liberalitie toward his ſouldiers, which farre paſſed other kings, that had beene before him, for he gaue vnto his ſouldiers a yeares pay aforehand, 1. Macchab. 4. 28. 30.

3. It is not like he would after that diſcharge by the Romanes, inuade Egypt by way of hoſtilitie and conqueſt: yet as a friend to one of the brethren, to aid him againſt the wrongs of his brother, he might although he were diſcharged, enter into Egypt, or he might notwithſtanding this diſcharge, yet after practiſe againe againſt Egypt.

4. It was ſo much the more grieuous to Antiochus, to be foyled of the Iewes, hauing ouercome the power of Egypt: And Gods hand beeing then vpon Antiochus, he was ſtricken with ſuch a feare, that he knewe not how to beſtirre himſelfe: but partly of greife of minde, and partly tormented by the ſtroke of Gods hand, he vpon that occaſion ended his dayes.

5. Neither doe we ſay, that Antiochus made this conqueſt of Egypt, at that time, when he went into Perſia: but he had ſpoiled Egypt before: and therefore he needed not giue any charge to his captaines concerning Egypt, but onely concerning the Iewes.

6. While Antiochus was preparing to come and helpe *Phyſcon* againſt *Philometor*, then *Philometor* hearing thereof did alſo prouide to reſiſt him: which here is called *puſhing at him*: and then Antiochus came vpon him like a whirlewind: ſo both may be true, that firſt Antiochus made his preparation; but before he gaue the onſet, the king of the South firſt prouoked him to battell.

7. *Iuſtins* report is in ſome things imperfect: that *Antiochus* died preſently after he was charged by the Romanes to depart out of Egypt: for after that he went into Perſia, 1. Macchab. 3. 31. *Iuſtinus* as well may faile alſo in the reſt: that Antiochus returned no more into Egypt after this diſcharge by the Romanes: for *Florus* in his epitome of *Liuies* hiſtorie, *lib.* 46. after that *Antiochus* had beene thus diſcharged by *Popilius* out of Egypt, whereof he maketh mention in his 45. booke, writeth that the embaſſadors of the king of *Bythinia* called *Pruſias*, complained of king *Eumenes*, *eum conſpiraſſe cum Antiocho contra populum Romanum*, that he had conſpired with *Antiochus* againſt the people of Rome: it ſeemeth then, that after this diſcharge *Antiochus* practiſed ſecretly againſt the Romanes.

8. Antiochus made more then two expeditions againſt Egypt: for euident mention is made of three before in the 11. chapter, one v. 23. 24. ſee queſt. 33. an other mentioned, v. 25. ſee qu. 34. though *Iunius* take this for the firſt: the third v. 29. ſee queſt. 35. And that Antiochus made more then two iourneys into Egypt, may be prooued out of the ſtorie of the Macchabees: for that was his ſecond voyage into Egypt, when in his returne he ſpoiled and robbed the Temple, wicked Menelaus beeing his guide, 2. Macchab. 5. 1. 15. which is the ſame voyage mentioned, 1. Macchab. 1. for in his returne there ſpoken of he robbed the Temple, v. 23. But this was not his laſt voiage: for after this he went into Egypt, when he was countermaunded by *Popilius* the Romane Embaſſador: as it may thus appeare: Antiochus in this his ſecond returne out of Egypt, brought great ſpoyles from thence, 1. Macchab. 1. 20. but when *Popilius* diſcharged him, he returned againſt his will, hauing not that ſucceſſe which he had before: as is expreſſed, v. 29.

And further that Antiochus made more then two voyages, may be collected, v. 29. *it ſhall not be as at the firſt, and as at the laſt*, that is, in his third attempt, when he was ſtayed by the Romanes, he ſhould not haue the like ſucceſſe, as the two former times: But *Graſerus* maketh an other ſenſe, *poſteriora iſtius expeditionis non reſpondebunt initijs*, the ende of this expedition, ſhall not be like the beginning, p. 306. and he would haue it vnderſtood of one

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and the ſame expedition, that whereas at the firſt, he was likely to haue ouercome all Egypt, in the ende he was reſtrained and curbed by the Romanes: ſo alſo read *Genevenſ. the laſt ſhall not be as the firſt:* to the ſame purpoſe *Vatablus:* but the originall ſtandeth thus: *and it ſhall not be, as the firſt, and as the laſt:* in the other reading both the coniunction *vau*, ſhould be ſuperfluous, *and as the laſt*, and the note of ſimilitude *caph*, ſhould be in the ſame clauſe vſed in a double ſenſe: in the firſt word *cariſhonah*, it ſhould be taken for *ſicut*, as, and in the latter *caacharonah*, for *ſic*, *ſo*: whereas in both places it is better interpreted *as*.

But here it will be further doubted, which of Antiochus voyages into Egypt this was which is here propheſied of v. 40. and in the verſes following: for the ſatisfying of which doubt, I neither thinke with *Iunius*, that this was his ſecond voyage, the next before that, when he had his diſcharge from *Popilius*, *annotat.* 101. *in ver.* 29. for ſuch a prepoſterous placing of matters hiſtoricall is not to be admitted, in ſo orderly a narration, as the Prophet hath continued through this 11. chapter: that he ſhould ſpeake of Antiochus third voyage v. 30. and deferre the ſecond to v. 40. 2. neither doe I thinke that this is a recapitulation of Antiochus expeditions formerly mentioned: but it much differeth from the former: becauſe the king of the South, here giueth the firſt occaſion: but in all the other attemps the king of the North was the firſt agent. And againe here mention is made of other nations, with whom Antiochus had to doe, as the *Edomites*, *Moabites*, *Ammonites*, the *Lybians* and *Mores*. 3. This then was the laſt exploit of Antiochus in Egypt, as the 40. v. ſheweth, *in the ende of time*. And though before this he had beene countermaunded by the Romanes to depart out of Egypt, yet he afterward was had in iealouſie to conſpire againſt the Romanes, as is before ſhewed out of *Florus*, and ſo might contrarie to his promiſe inuade Egypt againe: and the rather becauſe *Ptolome Phyſcon* the younger brother ſought to driue *Ptolome Philometor* out of his kingdome, which occaſion Antiochus tooke to aide *Phyſcon* the younger brother againſt *Philometor:* of this variance betweene the brethren, who ſeemed to be reconciled before, when *Popilius* made Antiochus to depart out of Egypt, *Livie decad. 4 lib.* 5. and *Florus* likewiſe maketh mention in the 46. booke of his epitome: ſee further of this matter, in the 11. chap. queſt. 47. toward the ende.

Argum. 2. *Graſerus* proceedeth and as he excludeth Antiochus out of this propheſie, ſo he by the kings of the North and South would haue vnderſtood the Pope, whoſe iuriſdiction is moſt in the Northerne parts of the world, and the Turke who ruleth chiefely in the Sotherne: his reaſons for this opinion are theſe.

1. Becauſe there is great affinitie betweene the firſt kings of the North and South, which are before ſpoken of in this chapter, namely the kings of Syria and Egypt, and theſe kings of the North and South. 1. as they branched out of the Monarchie of Alexander, ſo theſe two, the Pope and the Turke, are riſen out of the Monarchie of the Romanes. 2. as they had their ſituation, the king of Syria toward the North, and of Egypt toward the South: ſo theſe two the Pope and Turke haue their chiefe dominion the one in the Northerne parts of the world, the other in the Sotherne. 3. as both thoſe kings of Syria and Egypt afflicted the people, yet diuerſly: for Antiochus would not ſuffer the Iewes to enioy their religion, but put them to grieuous torments: yet the kings of Egypt permitted the Iewes to followe their owne rites, in ſo much that they ſuffered them to build a temple in Egypt like to that in Ieruſalem: So the Chriſtians are tormented and perſecuted for their conſcience vnder the Northerne Tyrant, yet vnder the Turke they may haue toleration of their religion, *Graſer. pag.* 314.

2. The phraſe alſo well agreeth to this ſenſe: 1. the word *tzaphon*, which is interpreted the North, ſignifieth alſo *hid*, which fitteth the whore of Babylon, in whoſe forehead is written, *a myſterie, &c.* Apoc. 17. 5. p. 310. 2. the king of the South ſhall *puſh*, which cannot be vnderſtood of *Ptolome*, who was of no ſuch force to *puſh* at Antiochus: but this well agreeth vnto the houſe of the *Ottomans*, the great Turks, which haue puſhed at theſe Northern parts of the world, p. 318. 3. the other word *yiſhtagher, he ſhall come like a whirlwind*, ſheweth not an abſolute and entire power, as in the horne to puſh, but rather a confederacie of vnited forces: ſuch as the papacie cõſiſteth of in gathering of Councels, ſending vp & down of Legats, ſtirring vp and cõbining Princes together to fight for the holy land againſt the Saracens: to this

purpoſe *Graſer.pag.*320.

Anſw. 1. In that *Graſerus* maketh the kings of the South and the North, that is of Egypt and Syria, types and ſhadowes of his kings of the North and South the Turke and Pope in their originall, ſituation, affection toward the people of God, therein he graunteth the ſame, which hath beene ſo often affirmed, that typically Antichriſt is here ſhadowed forth, but not literally and hiſtorically. 2. neither yet in theſe things is there ſo great affinitie betweene them: for the Turkiſh dominion did not ſpring out of the Romane Empire, as the *Seleucians* and *Ptolomes* had their originall from *Alexanders* Monarchie, and the Turkiſh Empire is in the Eaſt, not Southward from Rome: who alſo are held to haue had their beginning from the Scythians, who are a Northerne people.

2. Concerning the phraſe it is not ſo correſpondent nor fitting vnto his kings of the South and North. 1. ſeeing throughout the whole chapter hitherto, the kings of the South and North, are vnderſtood to be the kings of Syria and Egypt, there is no reaſon to take them otherwiſe here: eſpecially ſeeing euident mention is made of Egypt, v.42.43. 2. the king of the North here is deſcribed to come vpon the king of the South as a whirlewinde, and to paſſe through his land, and to carrie away much ſiluer and gold: This more fitly agreeth vnto the Turke then the Pope: for he hath rather fallen as a whirlewinde vpon Chriſtendome: whereas the Pope hath but puſhed at him, and attempted rather then preuailed againſt him.

Arg. 3. The circumſtance alſo of the time here noted agreeth with the reuelation of the Romane Antichriſt: *at the time appointed* ſhall Antichriſt come, or as *Iunius* tranſlateth, *about the ende of time* (which *Graſerus* miſliketh.) 1. This time the Ebionites therein conſenting with *Aben Ezra*, aſſigne vnto the raigne of Conſtantine, when he building newe Rome in the Eaſt, left old Rome vnto Sylveſter then Biſhop of Rome: But this is their vaine conceit, for Conſtantine had no ſuch intendment to reſigne the citie of Rome vnto the then Biſhop there, which afterward he bequeathed with the Empire of the Weſt vnto his ſonne Conſtance: neither if Conſtantine had beene ſo minded; was Sylueſter then Biſhop there capable of ſo great a gift; the moſt part of the citie beeing yet Pagans and Infidels: As for that donation of Conſtantine, it is found to be but a forged thing, and of ſmall credit: and it is like, as if one ſhould imagine, that the Duke of Venice ſhould giue the citie of Venice to the Pariſh Prieſt of Saint Markes: *Graſer. pag.* 326. to *pag.* 328.

2. But thus rather this time appointed may be ſcanned, that as Antiochus raigned 12. yeares, though not complete: the ſixe firſt yeares whereof, Antiochus making a way vnto his tyrannie, yet did not ſhewe himſelfe ſuch an aduerſarie to the Church of God, as afterward: In the laſt ſixe yeares he raged againſt the people of God, ſpoiled their Temple, and made hauocke of the Saints: from which time, namely the ſixt yeare of his raigne, which was in the 143. yeare of the kingdome of the Greekes, the ſtorie of the Macchabees taketh beginning, 1. Macchab. 1. 21. So vnto theſe 12. yeares of Antiochus raigne, who herein was a type of Antichriſt, doe anſwer, the 12. ages wherein Antichriſt ſhall raigne: the firſt ſixe ages doe ende at Gregorie the 7. if we beginne to count in the ſixt age after the birth of Chriſt: vntill this time, the reſt of the Popes, made a way for Antichriſt: but then he ſhewed himſelfe in his colours: when as Gregorie the 7. excluded the Emperour from intermedling with the election of the Biſhop of Rome: and firſt prohibited the mariage of Miniſters: of this Antichriſtian practiſe of this Gregorie the 7. thus complained, *an.*170. yeares after, the Archbiſhop of Salisburge, in the Councell of Ratisbone, as *Auentinus* reporteth, *lib.*7. *Annal. Hildebrandus primus ſub ſpecie religionis Antichriſti fundamenta iecit, &c. Hildebrand* firſt vnder colour of religion, layd the foundation of Antichriſt, &c. and then he proceedeth to ſhewe, how he excluded the Emperor from their Pontificiall Councels: and thus in the ende concludeth; *credite experto, &c. beleeue one that hath tried, they will not giue ouer, till hauing brought the Emperor to order, paſtoribus veris, qui paſcant, oppreſſis, &c. the true Paſtors beeing ſuppreſſed, which ſhould feed, the dogges beeing taken away that ſhould barke, they make hauocke of all:* from this Gregorie then begunne the laſt ſix ages, which anſwer vnto the laſt ſixe yeares of Antiochus, *Graſer.* p. 329. to p. 333.

Anſ.

Anſ. 1. Whereas *Graſerus* miſliketh *Iunius* tranſlation, *at the ende of time*, whereas he ſaith he tranſlateth the ſame phraſe, v. 35. and c. 12. 4. *at the time appointed*, as *Graſerus* would haue it taken here: there is great difference betweene *ghad gheeth ketz, vnto the time of the ende*, that is, *the appointed time*, which phraſe is vſed in the two places giuen in inſtance, and theſe words, *begheth ketz, in the time of the ende*: and v. 35. that phraſe is expounded by an other word *lamoghed, vnto the time appointed*. If this then were to happen in the ende of time, it agreeth not with *Graſerus* coniectures: for *Gregorie* the 7. came not in the ende of time, there beeing toward 600. yeares paſſed ſince: The *Ebionites* fanſie, together with ſome of the Rabbins, we doe with *Graſerus* reiect vpon thoſe reaſons alleadged, and other weightie arguments beſide, that might be produced.

2. In that he maketh *Antiochus* a type and figure of Antichriſt, it is as much as we deſire to be graunted: whence it will follow that *Antiochus* is here vnderſtood (which is before denied by *Graſerus*) for how els could *Antiochus* typically decypher Antichriſt, if he were not comprehended in this propheſie? But, ſeeing there is no mention made in this propheſie of the yeares of *Antiochus* raigne, therein he can be no type of Antichriſt. And for euery yeare to vnderſtand an hundred, is not the vſe of Scripture: neither doth the caſting of the yeares agree with *Graſerus* coniecture: for ſince *Gregorie* the 7. who attained to the Popedome about *ann.* 1070. or there about, there are expired about 530. yeares: ſo that by this reckoning, there ſhould remaine but 70. yeares of Antichriſts dominion, which were too great boldnes for any to affirme.

Argum. 4. *Graſerus* proceedeth further thus: 1. this preparation with charrets, horſemen, and ſhippes made by the king of the North againſt the king of the South, he vnderſtandeth, of the holy warres (as they were called) which were decreed by *Vrbanus* the 2. in the Councell of Claromont in France, for the recouerie of the holy land againſt the Saracens, which was tenne yeares after *Gregorie* the 7. which Pope Vrbanus, beeing the author of thoſe cruell and bloodie warres, was thereupon called *Turbanus*, becauſe he thereby procured ſo much woe and trouble vnto Chriſtendome: pag. 334. 335.

2. Of *Antiochus* expedition againſt Egypt and the holy land, this propheſie can not be vnderſtood: for he needed not to haue inuaded Egypt by ſhippe, which is in the ſame continent with Syria, neither could he by ſhippe aſſault Iudea, *ab omni maris imperio ſeparatam*, beeing ſeparated and diuided from all command by the Sea: pag. 342. 343. whereas euery part of this propheticall deſcription agreeth with thoſe former warres attempted by the Chriſtians againſt the Saracens: for they were tranſported thither in ſhippes, and firſt inuaded Syria, and beeing thence expelled, they praied vpon Egypt: p. 344. 345.

Anſ. 1. Typically we denie not, but that here the warres betweene the Chriſtians and Saracens may be ſhadowed forth by ſome analogie, or alluſion: but that is not the hiſtoricall intendment of this propheſie: for here the king of the North is ſet forth as a conqueror ouer the king of the South, comming againſt him like a whirlewind: But thoſe attempts of the Chriſtian Princes againſt the Saracens came to ſmall effect: neither did the Pope himſelfe in perſon goe againſt the Saracens and Turkes, though thoſe warres were taken in hand by his counſell and perſwaſion.

2. Though Egypt were ioyned vnto Syria in one continued continent, yet *Antiochus* might and did aſſault the ſame both by Sea and land: he had his armie vpon the land, and his nauie vpon the Sea, when he aſſaulted the two brethren at *Alexandria*, as *Liuie* writeth, *lib.* 5. *decad.* 5. Neither is it here ſaid, that he by ſhippes inuaded the pleaſant land; but onely it is ſet downe thus, v. 41. *he ſhall enter alſo into the pleaſant land.* Neither is it true, that Iudea is altogether ſeparated from the Sea, and without the command thereof: for Iaakob propheſieth thus of Zebulun, Gen. 49. 13. *Zebulun ſhall dwell by the Sea ſide, and ſhall be an hauen for ſhippes, and his border ſhall be vnto Zidon.*

The 7. Exerciſe.

Wherein *Graſerus* expoundeth the 41. verſe, and taketh vpon him to prooue, that it can not be vnderſtood of the expedition of *Antiochus* againſt Iudea, but of the attempts of the Biſhop of Rome againſt the Saracens.

Argum. 1. *Graſerus* firſt confuteth their opinion, who thinke all this to be vnderſtood of the king of the South, that he ſhould enter into the land of Paleſtina, applying it to the Saracens, who poſſeſſed that countrey: But this he well ſheweth, can not be ſo: for the king of the North is brought in as the principall: the king of the South is mentioned but by occaſion of the other, as it were by an accident: and therefore the ſtorie ſtill runneth vpon the acts and exploits of the king of the North. p. 148. 149. Then he commeth to examine *Iunius* opinion, that interpreteth all this of *Antiochus*, who in his returne out of Egypt, inuaded Iudea, but ſpared the Edomites, Moabites, and the chiefe of the Ammonites, as confederate with him. His reaſons are theſe:

1. If by the pleaſant land were here meant the land of Iudea, why is it not deſcribed by that name, in all this whole propheticall viſion of Antiochus, wherein ſo many attempts of his are deſcribed againſt the Iewes? this therefore ſheweth, that by this name giuen vnto that land, ſome other thing is ſignified. 2. And if the Moabites and Edomites be here meant, who were in ſuch league and amitie with Antiochus, that they ayded him in his warres, and Iudas Macchabeus was reuenged vpon them, as his enemies: it could not be ſaid of them, that they eſcaped out of his hands, which phraſe rather preſuppoſeth ſome former hoſtilitie and perſecution, out of the which they hardly eſcaped. 3. And why ſhould he ſay the firſt and chiefe of the Ammonites: if the Edomites and Moabites were wholly ſpared, who were as in the heart of Syria, why ſhould the firſt and nearer parts of the Ammonites onely eſcape, whoſe countrey is extended to Arabia? *Graſer. p.* 353. 354.

Anſ. 1. Iudea is before deſcribed by this name of the pleaſant land, v. 16. when Antiochus the great father to *Antiochus Epiphanes*, firſt ſubdued it: therefore *Iudea* beeing before expreſſed by that name, is moſt likely alſo to be ſignified here: the reaſon, why in the propheſie of Antiochus expeditions againſt the people of God, it is deſcribed by other names, as the holy couenant, and Sanctuarie, is, becauſe Antiochus ſought more to deface their religion, then to inuade their land.

2. The Edomites and Moabites are ſaid to eſcape his hand, not as though he attempted any thing againſt them, but becauſe their countries lying and bordering vpon *Paleſtina*, were in danger alſo to haue beene ſmitten and oppreſſed by him, but that he ſpared them as his confederates: ſo they are ſaide to eſcape, in regard of their preſent danger, in reſpect of the nearnes of the place.

3. The reaſon is euident, why onely the firſt and neareſt of the Ammonites doe eſcape, becauſe their countrey was more remote from Syria, then Edom and Moab was, extending to Arabia: and therefore the neareſt parts of the Ammonites were moſt in danger: ſee before c. 11. qu. 48.

Argum. 2. Further *Graſerus* would prooue by the phraſe and words, that *Antiochus* inuading of *Iudea* is not here meant.

1. By the inuading of the *pleaſant land*, ſuch warre is here vnderſtood, *in quo de terræ illius poſſeſſione præcipuum certamen fuit*, wherein the chiefeſt ſtrife was about the poſſeſſion of that land: Now Antiochus had that land in ſubiection before, he now ſought onely to roote out their religion: But this very well agreeth to thoſe holy warres made betweene the Chriſtians and Saracens, which was for the poſſeſſion of that countrey.

2. Againe, the king of the South and North ſtroue about this countrey: but Ptolome letted not Antiochus, neither reſiſted him in his proceedings againſt *Iudea*.

3. It is ſaide that *many ſhall be ouerthrowne*: which is fitly applied to thoſe bloodie warres betweene the Chriſtians and Saracens, wherein ſo much blood was ſhedde, as *Urſpergenſis* writeth, *vt in ipſius Templi pauimento is equorum genua attigerit*, that in the pauement of the Temple, it tooke the horſe vp to the knees.

4. And whereas the word *rabbath*, many, is put in the feminine gender, here may very well be vnderſtood the word *keholoth*, Churches; becauſe indeede many Churches ſhould be ruinated and made deſolate at the comming of Antichriſt. pag. 355. to p. 362.

Anſ. 1. *Antiochus* did not onely pollute and defile the Sanctuarie, but he made hauocke alſo of the cities and countrey: for his captaines ſpoiled Ieruſalem, ſet it on fire, caſt downe the houſes and the walls, and tooke the women and children captiue, 1. Macchab. 1. 33. 34. Neither were thoſe bloodie and moſt cruell warres betweene the Chriſtians and Saracens taken in hand onely vpon a ciuill reſpect to poſſeſſe the countrey of Iudea, but becauſe they had a ſuperſtitious opinion of that countrey, as beeing counted more

holy

holy then other, at the inſtigation of the Pope thoſe troubleſome warres were vndertaken, whereupon they were called *the holy warres*.

2. Neither is it here ſaid, that the king of the North and South ſtroue about this countrey, but onely that the king of the North ſhall inuade it, and enter into it, as before he ſet himſelfe againſt the holy couenant, v.29.31. which thing *Antiochus* did: in his returne out of Egypt, he ſet vpon *Iudea*.

3. Becauſe many did fall in thoſe warres, it followeth not, that they therefore ſhould be comprehended here: it is not enough for one of the partes of this propheticall deſcription to agree, but all muſt be made to accord.

4. We neede not ſeeke for any ſtrange word here to be ſupplied: the word *eeretz*, earth, before vſed in the beginning of the verſe, is moſt fit to be vnderſtood here: and ſo the meaning is, that many nations and lands, ſauing thoſe few here excepted of the Moabites, Edomites, Ammonites, ſhould feele *Antiochus hand*.

Argum. 3. By the Edomites, Moabites, and the chiefe of the Ammonites, *Graſerus* vnderſtandeth the Church of the Grecians; Ethiopians, and the Elect, which all eſcape the tyrannie of Antichriſt: which he would ſhew in this manner:

1. Like as the pleaſant land generally betokeneth the Catholike viſible Church, which ſhall be ſurpriſed by Antichriſt: ſo by the other three, which were allied vnto the people of God the Edomites, which came of Eſau the brother of Iaakob, the Moabites and Ammonites, which iſſued from Lot Abrahams brothers ſonne: by theſe three are vnderſtood three ſorts of people, which haue ſome affinitie with the Church of God: The Edomites may ſignifie the Grecians, which came neareſt in iudgement of religion vnto the Church of God in theſe Weſt parts, as the Edomites were next in affinitie vnto the Iſraelites.

2. The Moabites doe ſhadow forth the Ethiopians: that as they were alſo of affinitie vnto Iſrael, but ſomewhat further off, and differed more in religion from the Iſraelites, then the Edomites did: ſo the Ethiopian Chriſtians differ much from the Chriſtianitie of the Weſterne Churches: yet among them there are to be found ſome ſeedes and remainder of the Chriſtian faith: for euen from the Apoſtles times, they had the Scriptures, as is euident in the hiſtorie of the Eunuch, who did read vpon the Prophet *Iſai*, as he ſat in his charret: Act.8. Theſe two Churches of Grecia, and Ethiopia, the Romane Antichriſt hath attempted to ſubdue vnto his iuriſdiction, but he hath not preuailed: and ſo the Edomites and Moabites haue eſcaped his hand.

3. The chiefe of the children of *Ammon*, which ſignifieth *my people*, are the elect of God, who alſo ſhall eſcape in the perſecution of Antichriſt: he ſhall haue no power to peruert them: thus it it is ſaid, Apoc.18.4. *Come out of her my people:* and here c.12.1. the Angel ſaith, *at that time thy people* (that is, Ammon) *ſhall eſcape:* to this purpoſe *Graſer.* from pag. 365. to pag. 378. this allegoricall interpretation he fathereth vpon *Theodoret.* pag. 377.

Anſ. 1. As by Egypt here is vnderſtood literally the region, and countrey ſo called, ſo muſt the reſt of the nations here named, of Edom, Moab, Ammon, be ſo taken likewiſe: and ſeeing that when the Prophet ſpeaketh of the Grecians, he deſcribeth them by the name of *Iauan*, c.8.21.c.10.20. who came of *Iapheth*; by the Edomites of Eſau, of Iſaak, who came of Sem, the Grecians can not properly be vnderſtood.

2. And ſeeing expreſſe mention is made afterward of the Lybians and Ethiopians, by them rather the Church of the Ethiopians ſhould be ſignified, then by the Moabites.

3. And as vnfitly by the *Ammonites*, are the elect people of God ſhadowed forth, ſeeing that the Ammonites in Scripture are vſually taken to be enemies vnto the people of God as Pſal.83.5. *They haue conſulted together in heart, and made a league againſt thee, &c. as Gebal, Ammon, Amalek.*

4. Wherefore, theſe nations are literally to be taken for the Edomites, Moabites, Ammonites, whome Antiochus ſpared, as beeing aduerſaries and enemies vnto the Iewes: and therefore *Iudas Macchabeus* did fight againſt them, namely the children in Idumea, and againſt *Timotheus* the captaine of the *Ammonites*, 1. Macchab.5.3.6. There we ſee ſenſibly and euidently performed this prophefie: ſee further hereof before, chap.11.qu.48.4.

The eight Exerciſe.

Wherein *Graſerus* laboureth, in the explanation of the 42. and 43. verſes, to remoue the receiued interpretation, which is of *Antiochus* exploits againſt Egypt and other countries, and to applie this propheſie vnto the Romane Antichriſt, and his attempts againſt forren nations.

Argum. 1. As before by the pleaſant land he would haue vnderſtood generally the whole viſible Church: ſo by Egypt he inſinuateth all thoſe barbarous nations in the vnknowne parts of the world, in *India America*, whether the Romane Antichriſt hath alſo extended his hand.

1. In all the propheſie before concerning Antiochus, the name of Egypt is not vſed, but it is deſcribed by the name of the South: which ſheweth that an other kind of Egypt is here ſignified.

2. Neither is here any mention made of the king of the South: it was then ſuch an Egypt, as the king of the South did not meddle with: which was not Egypt, for that was vnder *Ptolome* the king of the South.

3. If the land of Egypt were here properly ſignified, then a *tautologie*, or vaine repetition of the ſame thing ſhould be admitted, ſeeing in that ſenſe mention is made of Egypt in the next verſe. p. 382. 383.

Anſ. 1. Though this land be not in the propheſie concerning Antiochus expreſſely named Egypt, it ſufficed to be ſo called once before in this chapter, v. 8. that it may be knowne in the reſt of the propheſie following, what is meant by the king of the South.

2. Though here the king of the South be not named, yet Egypt is vnderſtood to be his kingdome by the former parts of this viſion: as v. 8. Egypt is expreſſely mentioned, and then it followeth v. 9. *the king of the South ſhall come into his kingdome.*

3. The contrarie followeth, becauſe the ſame name of Egypt is againe repeated in the next verſe, that it is not to be taken in an other ſenſe, but rather the ſame word is to be vnderſtood after one and the ſame manner, where the circumſtances of the place otherwiſe inferre not: neither is it therefore a vaine repetition: for the ſame word is repeated, both by way of explanation, and for greater *emphaſis* ſake, that ſpeciall note ſhould be taken of this ſurpriſing *euen* of Egypt.

Argum. 2. By the *Libyans* and *Cuſhites* or *Aethiopians*, *Graſerus* alſo would haue vnderſtood, the *Americans* in the Weſt, and by the *Cuſhites* the *Indian* countries in the Eaſt. His coniectures are theſe:

1. The words *Lubbim* and *Cuſhim* are not here fully expreſſed with *vau*, as els where, but onely with *kibbutz* in ſtead of *vau ſchurech:* which may ſignifie, that not the *Aethiopians*, which inhabited beyond Egypt toward the South eaſtward, nor the *Lybians*, which dwelt in the neerer parts of Africa toward Europe, but ſuch nations are rather to be vnderſtood, as came of them: ſuch are the *Indians* and Mores of the Weſt and Eaſt *India*. p. 389.

2. The phraſe here vſed, of extending or *ſtretching forth the hand*, ſignifieth, that he ſhould vnprouoked ſet vpon theſe countries, and without any great labour take them, as by the putting forth of his hand: and beſide, the diſtance of theſe places is hereby noted, that he ſhould ſtretch out his hand vnto them, as beeing not otherwiſe within his reach, or vnder his command. p. 391.

3. He ſhall haue power ouer the *treaſure of gold and ſilver, and ouer all the precious things of Egypt:* this cannot be vnderſtood of Egypt literally: for though their might be abundance of ſilver and gold, yet the hauing power ouer the hid treaſures and ouer precious things, as pearles, precious ſtones, ſo well agreeth not to Egypt: Hereby rather is ſignified the rich ſpoyles which the Spainyards, the Biſhop of Romes right hand, haue taken from the poore Indians, and ſo haue corrupted all Europe with their Indian ſilver and gold: And ſo *Auguſtine* ſpeaking of Antichriſt ſaith, *dabit credentibus in ſe abundantiam auri & argenti*, he ſhall giue to ſuch as beleeue in him abundance of ſilver and gold, *Graſer.* p. 394. 395.

4. And this ſhall be done *ſucceſſiue & per certos progreſſus*, ſucceſſiuely, and by certaine *paſes* as it were, and degrees: ſo *Graſerus* interpreteth the word *bemitzeghadau*, at his foote-ſteppes or paſes. p. 386. But this was not true of Antiochus, whome *Iunius* ſuppoſeth to haue done all this in his laſt two yeares: nor yet of the Papiſts Antichriſt, who they imagine, ſhall raigne but 3. yeares and an halfe. p. 398.

Anſ.

Anſw. 1. It is a ſlender coniecture, that becauſe *cuſhim* and *lubbim*, are writen without *vau ſhurek*, that thereby are ſignified ſuch nations as came out of thoſe countreys: for *Zipphorah* Moſes wife is called *Cuſhith*, a *Cuſhite*, which word is written without *vau ſhurek*, Numb. 12. 1. and yet ſhe was indeede of that countrey, a *Cuſhite* or *Æthiopiſſe* of Arabia, for there was one *Æthiopia* in Aſia, which was Arabia, an other in Africa beyond Egypt: neither can it be ſhewed, that the Eaſt and Weſt Indians had their beginning from the *Lybians* and *Æthiopians*.

2. The phraſe of *ſtretching out the hand*, hath no ſuch ſpeciall ſignification, the phraſe in Hebrewe is, *ſhalach iado, he ſent his hand*, which is indifferently vſed, when any are aſſaulted neere or farre off, whether prouoked or not: as Exod. 24. 11. *vpon the nobles of the children of Iſrael, lo ſhalach iado, he layd not his hand.*

3. Egypt was verie rich in ſiluer and gold and other precious things: It is ſaid before, v. 8. that the king of the South hauing ouercome the king of the North, ſhould carrie into Egypt precious veſſels of ſiluer and gold: and v. 28. *Antiochus* returned thence with great ſubſtance: this therefore may very well agree vnto Egypt literally, that he ſhall haue power ouer the ſiluer and gold.

4. The word *bemitzeghadau*, properly ſignifieth in his progreſſe, or at his footſteppes: for ſo the word *tzaghad*, of the ſame roote is taken for going: Prouerb. 30. 29. the words then are thus to be read, *the Lybians, and Æthiopans at his footeſteps or paſes*, that is, ſhall follow me him: for the diſtinction *athnah* diuideth the *Lybians* and *Æthiopians* from the firſt clauſe: though *Graſerus* thinketh, that it ſerueth rather for ornament here then diſtinction, p. 386. the meaning is, that the *Lybians* and *Æthiopians*, who ioyned vpon Egypt, and vſed to aſſiſt the Egyptians in their warres, as may be gathered, Nahum. 3. 9. ſhould leaue the king of Egypt, and ioyne with Antiochus, beeing allured by his promiſes and rewards: Here then no ſuch ſucceſſiue proceeding is ſignified, as *Graſerus* ſuppoſeth: ſee c. 11. queſt. 48. toward the ende.

Argum. 3. *Graſerus* proceedeth to ſhewe the probabilitie of this his opinion, that by the Cuſhites and Lybians are vnderſtood here the Eaſt and Weſt Indians.

1. Firſt the *Americans* are without all queſtion deſcended of Noah, and moſt like of Cham, whoſe ſeede was accurſed: and thoſe beaſtly people of the Indians therefore may be thought to be of his line.

2. The coaſts of *Africa* are neareſt vnto the Weſt Indians, and parts of *America*, and moſt like in that behalfe to haue beene ſtored with people from thence.

3. The likeneſſe of beaſtly and bruitiſh manners, and the affinitie in colour betweene the Indians inhabiting betweene the tropike of Cancer, and the equinoctiall, doe ſhewe them to come of the ſame offſpring with the blacke Mores and *Æthiopians*, p. 400. 401.

Anſw. 1. The contrary is euident out of Scripture, that the Eaſt Indians are not deſcended of Cham, but of Sem: As *Ophir* and *Havilah*, who inhabited the golden Indians, were the ſonnes of *Iokſan*, of *Eber*, and ſo of *Sem*, *Gen.* 10. 29. though the *Americanes* and Weſt *Indians* ſhould deriue their pedigree from Cham, yet the other Indians in the Eaſt muſt certainely come of Sem.

2. *America* is more like to haue beene repleniſhed from the Eaſt India, from the which it is thought either not at all to be deuided by Sea, or by a verie ſmall cut, then from the coaſts of Africa, from whence it is ſeparated by the large and great Ocean: And if the old inhabitants of America had come from Africa, there would haue beene greater entercourſe betweene them: whereas till of late, thoſe parts haue beene vtterly vnknowne, both to the Africanes and Europians.

3. The ſimilitude of colour is cauſed by the qualitie and condition of the climate: for otherwiſe, if their originall from blacke or tawnie Moores were the cauſe; not onely in that climate, betweene the tropike of Cancer, and the equinoctiall, but in other climates and regions alſo the people would retaine the ſame complexion and colour, if it were naturall vnto them in reſpect of their parentage and beginning, and not rather cauſed by the qualitie of the climate and region.

4. This conceit then of *Graſerus* in taking theſe *Lybians* and *Æthiopians* to be the Eaſt and Weſt Indians, hath no probabilitie: and we further reiect it vpon theſe reaſons. 1. The Lybians and Cuſhites are here to be vnderſtood, according to the phraſe of Scripture in other places: But where they are named elſewhere, they are taken for the people inhabiting

in the parts of Africa neere vnto Egypt, as Ierem.46. 9. Nahum.3. 9. therefore ſo are they alſo to be interpreted here. 2. the king of the North who throughout this whole propheſie is vnderſtood to be the king of Syria, had power ouer theſe countryes: but the kings of Syria neuer ſtretched their hand vnto the Indians. 3. the Biſhop of Rome cannot be ſaid to be the king of the North in reſpect either of the Eaſt or Weſt Indians: but he is toward the Eaſt to the one, and Weſtward to the other. 4. by the king of the North one ſpeciall king is ſignified, whoſe ende is deſcribed, v. 45. therefore not a ſucceſſion of Kings or Popes.

The ninth exerciſe.

Wherein *Graſerus* expoundeth the 44. v. applying the ſame ſtill to the Romane Antichriſt and his proceedings.

Argum. 1. By the rumors from the Eaſt and North, he vnderſtandeth the euill newes, both from the Eaſt, of the Turkes victories, and of his taking of Conſtantinople, *ann.* 1453. the hearing whereof did terrifie all Europe: but more afterward, when in the yeare, 1481. *Geduces* a Baſſa of the Turkes inuaded *Calabria*, and made the Pope himſelfe *Sixtus* 4. and all Rome afraid: the rumors from the North, was the fame of Luthers preaching, and of others which ſet forth the goſpel, and diſcouered the hypocriſie and falſe doctrine of the Biſhop of Rome, p. 410. 413.

2. Theſe reports make him fret and fume, ſo that he prepareth himſelfe to goe forth againſt them: for as Antiochus hearing of the rumors of warres from *Parthia*, and of the riſing of the Macchabees in Iudea, diuided his armie, and left halfe thereof with Lyſias to ſuppreſſe the Iewes, and the other halfe he tooke with him into Perſia: So the Pope bendeth his force partly againſt the Turke in the Eaſt, but more againſt the Proteſtants in the North that trouble him, p. 407.

3. He goeth forth in great wrath, the word here vſed is *chema*, with *aleph*, which properly ſignifieth butter, but with *he*, it betokeneth wrath: here *he* is put for *aleph*, to inſinuate what manner of wrath this ſhould be, vnder pretence of amitie: his words ſhould be as oyle and butter, while he meditateth miſchiefe in his heart: as was euidently ſeene in the maſſaker at Paris ſome 34. yeares ſince, p. 418.

4. He ſhall goe forth and deſtroy many: no ſpeciall enemie is named, but he ſhall intend a generall perſecution: in which behalfe this propheſie cannot be ſo fitly applyed vnto Antiochus, who had his certaine enemies: here the great number alſo is noted, that ſhould be deſtroyed: and ſo one hath noted, that within the ſpace of 30. yeares, from the yeare 1550. to the yeare 1580. not ſo fewe as 900000. haue beene ſlaine, partly by the Spaniſh inquiſition, and the Spaniſh warres, p. 429. And thus *Graſerus* would perſwade, that this propheſie, is moſt fitly applyed to the Romane Antichriſt.

9. hundred thouſand in 30. yeares ſpace ſlaine by the Popiſh Spaniſh faction.

Anſw. 1. No man can miſlike *Graſerus* diligence, in ſetting forth by ſo liuely demonſtration the Antichriſtian proceedings of the Popes of Rome: And it cannot be denied, but that there is a neere reſemblance betweene Antiochus exploits and Antichriſts: and this his application of theſe tumors is not without great probabilitie: But yet the hiſtoricall ſenſe of this propheſie will direct vs thus rather to vnderſtand thoſe rumors, that from the Eaſt out of Parthia and Perſia, and then out of the North from Iudea, troubled Antiochus, as hath beene further ſhewed, c. 11. queſt. 50.

2. In that he maketh Antiochus a type of the Romane Antichriſt, and ſpecially in the diuiding of his forces againſt his two cheife aduerſaries the one in the Eaſt, the other in the North, we take no exception to it: We affirme the ſame, that hiſtorically Antiochus is here deſcribed, and typically Antichriſt.

3. It is vſuall among the Hebrewes to vſe indifferently *aleph*, in ſtead of *he*, and contrariwiſe: as ſometime *chemah* with *he* is taken for butter, as Iob. 29. 6. and *chema* with *aleph* without *he* for wrath, as in this place: *Graſerus* collection then vpon this change of the letter, though it be fitly applyed to his purpoſe, it is not of ſuch weight as to exclude Antiochus out of this propheſie; nay it fitly deſcribeth Antiochus, whoſe captaine intending miſchiefe, vpon his flattering words, and faire ſpeeches was receiued into the citie, 1. Macc. 1. 31.

4. Antiochus likewiſe in his beaſtly rage deſtroyed many: for in 3. dayes ſpace, he put to the ſword 80. thouſand, and tooke 40. thouſand priſoners, 2. Macchab. 5. 14. So that herein he was a type of the great Antichriſt, that ſhould ſhed ſo much blood.

The

The tenth Exerciſe.

Wherein the 45. verſe is explained.

This verſe alſo *Graſerus* interpreteth of the Romane Antichriſt, and not properly of Antiochus.

Argum. 1. Whereas there is great difference among interpreters concerning the meaning of this word *apadno*: 1. it cannot be a proper name as the *Septuag.* and vulgar Latine reade, as appeareth by the affix which is annexed thereunto. 2. Neither is it deriued of the Chalde word *padan*, as ſome thinke: for to what purpoſe ſhould the Prophet writing in Hebrew, vſe a Chalde and ſtrange word here? and beſide, *padan* in the Chalde ſignifieth a yoke of oxen, in which ſenſe it hath no agreement with this place. 3. *Graſerus* therefore taketh it to be an Hebrewe word, and to be deriued of the roote *aphad*, which ſignifieth to put on: and hence commeth the word *eephod*, which was a ſpeciall garment, and ornament of the Prieſts: vpon this reaſon, *Graſerus* interpreteth *apadno*, his Clergie, *he ſhall plant the tabernacle of his Clergie*, which he applyeth to the *Tridentine* Synode: which is fitly ſaid to be planted, as a plant, that was ſet onely but tooke no roote, neither came to any perfection: for it was ſcarce finiſhed in the ſpace of 18. yeares: And the intendment of this Synode was to deſtroy many, euen to extirpate and roote out all which profeſſed the Goſpel.

2. Hereof Antiochus made ſome ſhewe and ſhadow, when by his captaines *Lyſias*, *Ptolome*, *Nicanor*, *Gorgias*, he pitched his tents in Emmaus with an intent to deſtroy Iudea, 1. Mac. 3. 38. 39. But the ſtyle of the Prophet aimeth at a greater aduerſarie then Antiochus, which was Antichriſt. *Graſer. p.* 434. to *p.* 448.

Anſw. 1. It beeing admitted, that the word *apadon* is beſt deriued of *aphad*, which ſignifieth to *put on, or cloſe in, or compaſſe about*: it may as well ſignifie, a robe of honour, for ſo Dauid alſo had his linen Ephod, as a prieſtly garment: but it is better tranſlated, a *palace*, a place of honour and eſtate: as *Hierome* thinketh it ſignifieth a throne: ſee more hereof before c. 11. queſt. 49. 3. 2. If this were fulfilled in Antiochus, as he confeſſeth, we will eaſily grant further, that typically it may be applyed vnto the Romane Antichriſt: ſo that Antiochus be not excluded.

Argum. 2. Whereas againſt this expoſition two ſpeciall obiections may be made out of the text: 1. that theſe tents are pitched and planted betweene the Seas, as *Trent* is not, where this Councel was held. 2. and beſide vpon the glorious mountaine: *Graſerus* trameth this anſwer:

1. That by the Seas, or waters we muſt vnderſtand much people, as it is interpreted, Apocal. 17. 15. *the waters vpon the which the woman ſitteth, are people and multitudes, &c.* And this eſpecially is meant of Europe, which is inuironed and diſtinguiſhed into diuerſe parts by the boughtes and turnings of the Ocean ſea, more then any part of the world is.

2. And by the glorious mountaine we vnderſtand the Church of God, which in regard of the excellencie thereof, and of the flocking of all nations thereunto, is compared to a mountaine, as Iſay. 2. 2. *the mountaine of the houſe of the Lord ſhall be prepared in the toppe of the mountaines:* this glorious mountaine then is the Church of God, which moſt flouriſhed in Europe.

3. Theſe two Seas cannot be the Mediterranean, and dead Sea, as *Iunius*: for both the Prophet ſhould haue ſpoken darkely and obſcurely, of an euident matter: and beſide the lake *Aſphaltes*, called the dead Sea, compared with the Mediterranean, is not worthie the name of a Sea, *p.* 448. to *p.* 459.

Anſw. 1. There is great difference to ſay betweene the Seas, and vpon the Seas or waters: here he pitcheth his tent and palace, not vpon them, but betweene them: and ſeeing here there is euident deſcription of a place, the words are to be taken literally, not in allegoricall ſenſe: as Nahum, 3. 9. *art thou better then No, full of people, which lay vpon the waters, whoſe ditch was the Sea, &c.*

2. True it is, that the Church of God is in diuerſe propheſies reſembled to a mountaine, by alluſion vnto the mountaine, whereupon the Temple was built: but to appropriate this to any particular place, as namely to the citie of Trent in that ſenſe is not ſafe: for ſo the title of the true Church of Chriſt, ſhould be giuen to that Antichriſtian aſſemblie: This may more fitly be applied vnto that Laterane Councel vnder *Leo* the 10. which was held at Rome, which is ſituate indeede betweene two Seas, *Tyrrhenum* and *Adriaticum*.

3. If

3. If the Prophet had in direct tearmes expreſſed the Seas by their names, it had beene an hiſtorie, rather then a propheſie: and it is euident, that in Scripture that ſalt lake is called by the name of the Sea, as Numb. 34. v. 6. the *Mediterranean* is called the great Sea, and the other the ſalt Sea, v. 3. wherefore ſeeing we can find this propheſie to haue beene literally and hiſtorically fulfilled, when Antiochus captaines pitched in Emmaus in the beginning of the mountaines, as hath beene ſhewed at large, cap. 11. queſt. 50. it is in vaine to runne to allegories.

Argum. 3. The words following alſo, *he ſhall come to his ende, and none ſhall helpe him: Graſerus* proceedeth to applie vnto the Romane Antichriſt, and ſheweth the fatall end of his Antichriſtian kingdome to be at hand: which 1. he doth gather by two arguments: the great inſolencie of the Papall Sea, for pride goeth before a fall: and the moſt deſperate means which the Romaniſts vſe to maintaine their kingdome: their ſophiſticate doctrine, and their perfidious and treacherous practiſes: which beeing the chiefe meanes, which are left vnto them, it is euident that their diſeaſe is dangerous and deadly, the meanes beeing ſo deſperate, pag. 462.

2. And further it is ſaid, *none ſhall helpe him:* herein Antiochus in his miſerable end was a type of the ruine of Antichriſt, who was ſtriken with ſuch a loathſome diſeaſe, that his own friends did forſake him, and could miniſter no helpe vnto him: Such was the fal of Babylon, as the Prophet deſcribeth it, Ierem. 51. 8. *howle for Babel, bring balme for her ſore, if ſhe may be healed:* So the ſickeneſſe of Antichriſt, when God ſtriketh him, ſhall be incurable and remedileſſe.

By two ſpeciall meanes is Antichriſts kingdome vpheld, by the Ieſuites corrupt ſeducing, and by the ſeeular arme, afflicting the Church, eſpecially by the Spaniards: But neither of theſe can reſtore vnto Antichriſt the former glorie of his kingdome: The firſt may be likened vnto the *Aſſaſſines* among the Turkes, whoſe founder was one *Alohadinus*, who inuented this deuiſe to encreaſe his ſect: he cauſed to be planted in a moſt fruitfull valley pleaſant orchards and gardens, with all kind of carnall delight, varietie of delicate meats, with beautifull damſels to attend vpon them. This beeing done, this *Alohadinus* fained himſelfe to be Mahomets companion, and to haue receiued power of him, to conferre Paradiſe vpon whom he would: Hereupon he would make choice of the beſt witted and moſt goodly young men, whom he with a certaine drinke would cauſe to be caſt aſleepe, and then conuay them to that valley, where awaking they ſhould enioy al terrene pleaſure: then he would caſt them into a ſleepe againe, and conuey them thence: ſo they made report that they had beene in Paradiſe: and by this deuiſe he drewe vnto him 60000. to be of his ſect: the like ſleights doe the Ieſuites vſe, to promiſe heauen, and releaſing out of purgatorie, to thoſe that will ſet afoote their wicked deuiſes: But they notwithſtanding labour in vaine.

ex Calli Auguſtin. Curion. hiſtor. Saracen. 2. lib. 3.

So likewiſe the ſecular powers haue laboured to aduance the papall kingdome, as Henrie the 3. in Fraunce; the king of Spaine in the lowe countreys, which warres the Prince of Parma confeſſed had coſt the king of Spaine vnto the yeare 1585. ſixe hundred tunne of gold: The like attempt he made againſt England in the yeare 88. which he aſſaulted with that great nauie and armie, the maintenance whereof ſtood him in 30000. ducates euerie day: yet they baue miſſed of their purpoſe. Thus Chriſt the king of his Church, ſheweth his power in abating the pride of Antichriſt: but he at once thinketh it not good to diſſolue his kingdome, to trie the fidelitie of his ſeruants, and to take away ſecuritie: to this purpoſe *Graſerus* p. 465. to p. 467.

Anſw. All this we willingly confeſſe may typically be applyed, and that verie fitly, to the Romane Antichriſt: ſo that the hiſtoricall ground be firſt layd in Antiochus, which *Graſerus* ſeemeth to acknowledge; whoſe ſingular induſtry, and iudicious application of this propheſie deſerueth much commendation, though he faile in the hiſtoricall ſenſe. And this ſhall ſuffice briefely to haue beene touched out of *Graſerus*.

God be praiſed.

A Table of the queſtions.

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26. qu. Of the neceſſarie inſtitution of ſchooles, and the manner and order thereof.
27. qu. Why other names were giuen them.
28. qu. Of the ſignification of their names, both the new and the old.
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abſtinence.
30. qu. *The cauſes which mooued Daniel to forbeare the kings meate.*
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36. qu. verſ. 15. *Whether the beautie and ſtrength in Daniel and the reſt feeding on this courſe foode, were a naturall worke.*
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44. qu. *Whether there be any truth or certentie in dreames.*
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46. qu. *How diabolicall and diuine dreames may be diſcerned.*
47. qu. *Why it pleaſed God by viſions and dreames to inſtruct his ſeruants.*
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49. qu. *Why dreames are not alwaies cleare and manifeſt, but darkely and obſcurely propounded.*
50. qu. *what dreames may be abſolued, and by whome.*
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2. qu. *What Nabuchadnezzer this was, and whence he was ſo called.*
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6. qu. v. 1. *Of the meaning of theſe words, And his ſleepe was vpon him.*
7. qu. *Of the foure kind of wiſe men whome the king ſendeth for.*
8. qu. *Why Daniel was not called and ſent for among the reſt of the Chaldeans.*
9. qu. v. 4. *Of the Aramites language, whether it differ from the Hebrew, and be all one with the Chalde.*
10. qu. *Why the Chaldeans ſpake in the Aramites language.*
11. qu. v. 8. *Why the king ſaith, they would gaine or redeeme time.*
12. qu. v. 10. *Of the Chaldeans anſwer vnto the king.*
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14. qu. *what the Chaldeans meane in theſe words, Except the gods whoſe dwelling is not in the fleſh.*
15. qu. v. 12. *Of the kings raſh ſentence, in commanding all the wiſe men of Babylon to be ſlaine.*
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17. qu. *what office Arioch had to whome Daniel maketh this motion.* v. 14.
18. qu. v. 15. *How Daniel was ignorant of the kings decree againſt the Soothſaiers.*
19. qu. v. 19. *How this ſecret was reuealed vnto Daniel in the night.*
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21. qu. v. 19. *How Daniel is ſaid to haue bleſſed the God of heauen.*
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24. qu. v. 22. *How light is ſaid to dwell with God, whereas it is ſaid,* Pſal. 18. 11. *he made darkenes his ſecret place.*
25. qu. v. 24. *whether Daniel did well in ſtaying the execution of the kings ſentence vpon the wiſe men.*
26. qu. v. 25. *whether Arioch lied vnto the king in ſaying, I haue found a man.*

27. qu. v. 25. *why Arioch named Daniel to be one of the captiues rather then of the wise men.*
28. qu. v. 26. *How the king is said to answer, no question being demanded.*
29. qu. v. 27. *why Daniel denieth that any of the wise men could expound this dreame.*
30. qu. v. 28. *whether God onely be the reuealer of secrets and things to come.*
31. qu. v. 28. *What Daniel meaneth by the latter daies.*
32. qu. v. 29. *whether Nebuchadnezers thoughts were the cause of his dreame.*
33. qu. v. 29. *why it pleased God to impart vnto Nebuchadnezer this dreame.*
34. qu. v. 30. This secret is not shewed me for my wisdome: *whether Daniel by any naturall wisdome could haue obtained the knowledge of this dreame.*
35. qu. v. 30. *why Nebuchadnezer could not vnderstand the dreame which he saw.*
36. qu. v. 30. *Of the two ends why it pleased God to reueale vnto the king his dreame.*
37. qu. v. 31. *of the vision which the king saw in his dreame, the manner & parts therof.*
38. qu. *of the diuers kinds of signes of things to come, and of which kind this image was.*
39. qu. *what kingdoms of the earth are not comprehended in this vision.*
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41. qu. *Of the largenes of the Empire and dominion of Nebuchadnezer.*
42. qu. *whether Nebuchadnezers dominion were at that time the greatest in the world.*
43. qu. v. 39. *Of the second Monarchy described by the armes and breasts of siluer, what it was.*
44. qu. v. 39. *why the Persian Monarchie is said to be inferiour to the Babylonian.*
45. qu. *whether the Monarchie of the Chaldeans or of the Persians was more cruel toward the Iewes.*
46. qu. *why the Persian Monarchie is compared to siluer.*
47. qu. *why the third Monarchie is likened to the belly and the thigh, and vnto brasse.*
48. qu. *Of the largenes of Alexanders Empire, and of other memorable and notable things in him.*
49. qu. v. 40. *whether this fourth kingdome must be vnderstood to be the Roman Empire.*
50. qu. *That this fourth kingdom diuided into two kingdoms, resembled by the two legges of the image, was the kingdom of Syria and Egypt.*
51. qu. *Of the beginning and continuance of the fowre generall Monarchies of the world.*
52. qu. v. 43. *Of the meaning of these words,* they shall mingle themselues with the seede of men.
53. qu. v. 44. *What manner of kingdom the Prophet speaketh of which God should set vp.*
54. qu. *Whether* the stone cut out of the mountaine, *do signifie Christ and his kingdome.*
55. qu. *Whether this prophesie be fulfilled in the first or second comming of Christ.*
56. qu. *The description of the kingdome of Christ by the Prophet,* v. 44. 45.
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58. qu. *That this kingdome of Christ is a spirituall, no temporall kingdome.*
59. qu. v. 44. *In the dayes of what kings Christs kingdome should be raised vp.*
60. qu. *How Christs kingdome is said to destroy other kingdomes.*
61. qu. *Whether Christ at his comming did indeede destroy the temporall dominions.*
62. qu. *How Christ is said to be the stone cut without hands.*
63. qu. *In what sense Christ is compared to a little stone, and how it filled the earth.*
64. qu. v. 46. *Whether Nebuchadnezzar did well in bowing vnto Daniel, and commanding odours to be offered vnto him.*
65. qu. *Whether Daniel refused this worship offered vnto him.*
66. qu. *Of Nebuchadnezzars ample and large confession of God.*
67. qu. *Whether Nebuchadnezzar had the true knowledge of God.*
68. qu. *Whether Daniel did well in accepting the gifts and honours which the king bestowed on him.*
69. qu. *Whether Daniel could with a good conscience be set ouer the wise men and soothsayers of Babylon.*
70. qu. *How Daniel is said to haue sate in the kings gate.*
71. qu. *Whether it be lawfull for a Christian to liue in an idolatrous kings Court.*

Questions vpon the 3. chapter of Daniel.

1. qu. *At what time Nebuchadnezzar set vp this great image.*
2. qu. *To whom Nebuchadnezzar erected this image.*
3. qu. *To what ende this image was set vp.*

A Table of the queſtions

4. qu. *How it came to paſſe that Daniel hindred not the kings purpoſe in ſetting vp this image.*
5. qu. *of the place where this image was ſet vp.*
6. qu. *of the greatnes of this image compared with others, and in it ſelfe.*
7. qu. *of the myſtical applicatiō of this image.*
8. qu. *of the ſeuerall names and titles of the kings nobles & officers here rehearſed.* v. 2.
9. qu. *why Nebuchadnezer onely called his nobles and officers.*
10. qu. v. 5. *of the diuers kinds of inſtruments here rehearſed.*
11. qu. v. 5. *of their falling downe and worſhipping this image.*
12. qu. *That it is not lawfull to bow vnto an image, though one in his heart abhorre it.*
13. qu. *Of the malice of the Chaldees againſt the Iewes.*
14. qu. *why they ſay in the plural, they wil not ſerue thy gods,* v. 12. *whereas there was but one image.*
15. qu. *why theſe three, Shadrach, Meſhack, and Abednego, are onely called.*
16. qu. *what age theſe three were of, when they were brought before the king.*
17. qu. *why Daniel made not interceſſion to the king for his three freinds.*
18. qu. *of Nebuchadnezers ſpeech vnto theſe three brought before him.*
19. qu. *Of the religious and reſolute anſwer of theſe three conuented before the king.*
20. qu. *why the Lord doth not alwaies deliuer his out of temporall dangers.*
21. qu. *why they are ſo reſolute not to worſhip the golden image.*
22. qu. *whether the Prince is by fire & ſword to root out thē which are of contrarie religiō.*
23. qu. *of the extraordinarie heating of the fornace.*
24. qu. *of the exquiſite cruelty and torments which theſe three were put vnto.*
25. qu. *of the apparel which they were caſt into the fire with.*
26. qu. *why Daniel was not caſt into the fierie fornace with the reſt.*
27. qu. *How the flame of the fire ſlew thoſe which were the miniſters of the kings cruelty.*
28. qu. *How theſe three men caſt into the fire were preſerued.*
29. qu. *of 7. miraculous things concurring in this preſeruation of them from the fire.*
30. qu. *whether any thing without miracle may be preſerued from the fire being in the flames therof.*
31. qu. *That theſe three were true martyrs, though they eſcaped by miracle the daunger of death.*
32. qu. *whether all thoſe are to be held martyrs which die conſtantly and courageouſly.*
33. qu. *Why it pleaſeth not God alwaies to deliuer his ſeruants out of daunger, as he did theſe at this time.*
34. qu. v. 25. *In what ſenſe the king ſaith, that the fourth was like the ſonne of God.*
35. qu. *of the apparition of Angels in humane ſhape, what maner of bodies they appeared in.*
36. qu. *why the Angels vſed to appeare in humane ſhape.*
37. qu. *Of the ſudden change and conuerſion that was in Nebuchadnezzer, with the parts thereof.*
38. qu. *whether this were a true conuerſion in Nebuchadnezzer.*
39. qu. *whether blaſphemie is to be puniſhed with death.*
40. qu. *whether the 3. laſt verſes doe belong vnto this third chapter.*

Queſtions vpon the 4. chapter of Daniel.

1. qu. *of the kings epiſtle, the ſumme and parts thereof.*
2. qu. *At what time Nebuchadnezer wrote this epiſtle.*
3. qu. *How Nebuchadnezer could write vnto all the people in the world.*
4. qu. *Of the ſignes and wonders which Nebuchadnezer declareth.*
5. qu. *whether Nebuchadnezer were now at the laſt truly conuerted.*
6. qu. *Of the author of this epiſtle.*
7. qu. *whether this hiſtorie contained in this chapter of Nebuchadnezers tranſmutation, were ſo done in deede.*
8. qu. *why Daniel was called by the name of Belteſhazzar.*
9. qu. *In what ſenſe Nebuchadnezer ſaith, that Daniel had the ſpirit of the holy gods.*
10. qu. *Of Nebuchadnezers dreame and the ſumme therof.*
11. qu. *why this tree is ſaid to be in the* mids of the earth.
12. qu. *why Nebuchadnezer is compared to a tree.*
13. qu. v. 11. *who are vnderſtood by the beaſts and foules.*
14. qu. v. 12. *how Nebuchadnezer was bound with a band of yron and braſſe.*
15. qu. v. 11, 12. *why this prophecie is vttered in the imperatiue moode,* hew downe the tree, &c. leaue the ſtumpe.
16. qu. v. 14. *why the Angels are called watchmen.*
17. qu. *By whom the* 14. v. *was pronounced,*

by

by the Angel or by the King.

18.qu.v.14. *Of the meaning of those words,* According to the request of the holy ones.

19.qu. *of the meaning of those words,* v.14.& appointeth ouer it the most abiect of men.

20. qu. *Why Daniel held his peace for the space of an houre.*

21.q.v.16. *In what sense Daniel wisheth this dreame to the kings enemies.*

22.qu. *That a tyrannical gouernment is better then an Anarchie, or no gouernment.*

23.qu. v.20. *What is meant by hewing down the tree.*

24.qu.v.22. *How Nebuchadnezzer was driuen from among men, & dwelt with beasts.*

25.qu. *How Nebuchadnezzer did eat grasse like an oxe.*

26.qu. *How the kingdom of Babylon was gouerned in Nebuchadnezzers absence.*

27.qu. v.22. *what is vnderstood by 7. times.*

28.qu. *Of Nebuchadnezers transmutation, but first in generall of the diuers kinds of transmutations.*

29. qu. *what manner of change Nebuchadnezers was.*

30. qu. *How Nebuchadnezzers bodie was changed.*

31. qu. v.24. *How Daniel gaue counsel to the king to preuent this iudgement, seeing it was determined.*

32. qu. *whether Daniel did counsell the king to redeeme his sinnes by almes-deedes.*

33.qu. *whether Daniel spake doubtfully saying,* v. 24. It may be thy prosperitie may be prolonged.

34. qu. *whether Nebuchadnezer did follow Daniels counsell.*

35.qu. *Of the greatnes of the citie of Babylō.*

36. qu. *whether Nebuchadnezer were the builder of Babel.*

37. qu. *Of Nebuchadnezers pride in saying,* which I haue built for the house of &c.

38. qu. *what manner of voice it was which came downe from heauen.*

39.qu. *The summe of the sentence denounced against Nebuchadnezer.*

40.qu. v.30. *of the execution of the sentence vpon Nebuchadnezer,* he did eat grasse &c.

41.qu.v.31. *After the end of what daies Nebuchadnezer was restored.*

42.qu. *of the restitution of Nebuchadnezer.*

43. qu. *That God onely is without check, and not to be controlled in his works.*

44.qu. *whether Nebuchadnezer were saued.*

45. qu. *why Nebucdadnezer was saued, and not Pharaoh, both being in the same cause.*

46.qu. *why Nebuchadnezer being thus conuerted, the Iewes kept in captiuitie were not deliuered, nor Iehoiakim released out of prison.*

Questions vpon the fift chapter of Daniel.

1.qu. *Why this chapter is transposed, and not set downe according to the order of time.*

2.qu. *Of the kings of Chalde which succeeded after Nebuchadnezer.*

3.qu. *Of the diuers names of this Balthazar.*

4. qu. *In what yeare of Balthazars raigne this historie fell out.*

5.qu. *of the greatnes of Balthazars feast.*

6. qu. *of the maner and order of this feast.*

7. qu. *of the occasion of this feast.*

8. qu. *who commanded the vessells of the Temple to be brought, and how.*

9.qu. *Of Balthazars prophaning of the holy vessels.*

10.qu. *Whether Nebuchadnezer did not likewise prophane the vessels in laying them vp in his idols temple.*

11.qu. *Of the blind and obscene idolatrie of the Chaldeans.*

12.qu. *How farre it is lawfull to applie some things to prophane vses.*

13. qu. *Of the fingers which appeared on the wall, how they were caused.*

14.qu. *whether it were the likenes of an hand onely, and seene of Balthazar alone.*

15. qu. *Of the manner of the apparition of this hand.*

16. qu. *Why the hand appeared ouer against the candlestick.*

17. qu. *Of Balthazars sudden feare, and the manner thereof.*

18. qu. v.7. *Why Daniel is not here called among the rest.*

19. qu. *How it came to passe that the wise men could not so much as read the writing.*

20. qu. *What Queene it was which came in.*

21. qu. *In what sense Nebuchadnezzar is called Balthazars father.*

22.qu. *of the Queenes oration to the king.*

23. qu. *of the excellent wisdome and other princely parts in this old Queene.*

24.qu. *of Belshazars speech vnto Daniel.*

25.qu. *Of Daniels answer to the king, and the seuerall parts thereof.*

26.qu. *Of Daniels abrupt beginning in his speech to the king,* v.17. keepe thy rewards to thy selfe.

27. qu. *why Daniel reiecteth the kings rewards.*

28.qu. *why Daniel receiueth the like rewards from Nebuchadnezer, and refuseth them from Balthazar.*

A Table of the queſtions

29. qu. *Whether Daniel after his refuſall accepted afterward of theſe rewards, v.29.*
30. qu. *whether in theſe words, he* put to death whom he would, *v.19. Nebuchadnezzars tyrannicall gouernement be expreſſed.*
31. qu. *Of the writing, and interpretation thereof in generall.*
32. qu. *Of the interpretation by writing in generall.*
33. qu. *why the firſt word Mene is doubled.*
34. qu. *Of the meaning of the word, tekel.*
35. qu. *Of the meaning of the word, Pheres.*
36. qu. *Of the tropological, that is, the morall application of this viſion.*
37. qu. *why Balthazar commanded Daniel to be honoured hearing ſo euill newes.*
38. qu. *Of the honours here beſtowed vpon Daniel.*
39. qu. *whether Daniel did well in accepting of theſe honours.*
40. qu. *why Daniel exhorted not Balthazar to repentance as he had done Nebuchadnezzar before.*
41. qu. *v.30. whether Balthazar were ſlaine at that time.*
42. qu. *whether Balthazar were ſlaine the ſame night, and the citie taken.*
43. qu. *whether Balthazar was taken in Babylon.*
44. qu. *By what meanes Babylon was taken.*
45. qu. *By whom Balthazar was ſlaine.*
46. qu. *By whom the citie of Babylon was taken.*
47. qu. *who was chiefe in the taking of Babylon Darius or Cyrus, and why mention is made onely of Darius.*
48. qu. *Of the cauſe of this Babylonian war.*
49. qu. *whether Babylon was at this time finally deſtroyed according to the predictions of the Prophets.*
50. qu. *How long the Chaldean Empire and Monarchie continued.*
51. qu. *Of the yeares of the raigne of the ſeuerall kings of Babylon.*

Queſtions vpon the ſixt chapter of Daniel.

1. qu. *what Darius this was which tooke vpon him the kingdome of Babylon.*
2. qu. *of the diuers names which Darius had.*
3. qu. *How Darius tooke vpon him the kingdome of Babylon.*
4. qu. *when Darius tooke vpon him the kingdome of the Chaldeans.*
5. qu. *Of the officers which Darius appointed, and the reaſon thereof.*
6. qu. *Whether Darius did wiſely in thinking to ſet Daniel, beeing a ſtranger, ouer the whole realme. v.3.*
7. qu. *Whether Daniel did well in taking vpon him to beare office in an idolatrous king. court.*
8. qu. *How the rulers failed in their purpoſe, finding no fault at all in Daniel.*
9. qu. *Of the edict and decree made to entangle Daniel, the occaſion thereof, and iniuſtice therein.*
10. qu. *Of the immutable decrees of the Medes and Perſians. v.8.*
11. qu. *why Daniel did not ſtay the kings decree by his contrarie aduiſe.*
12. qu. *Of Daniels conſtancie of praying, with the circumſtances therof.*
13. qu. *How Daniels cuſtome in opening the windows when he praied, agreeth with our Sauiours precept, Matth. 6. to ſhut the dores of the chamber in praier.*
14. qu. *Why Daniel opened the window of his chamber toward Ieruſalem.*
15. qu. *why Daniel praied thrice in a day.*
16. qu. *whether Daniel did well in this praying, to offer himſelfe to publike danger.*
17. qu. *Of Daniels aduerſaries practiſe and accuſation againſt him.*
18. qu. *How the king laboured to deliuer Daniel till the Sunne went downe.*
19. qu. *whether Darius might not haue broken this decree.*
20. qu. *whether Darius praier for Daniel were of faith.*
21. qu. v. 17. *why the king ſealed the ſtone with his ſeale.*
22. qu. *Whether Darius were truly conuerted, confeſſing Daniels God to be the liuing God.*
23. qu. *Of Daniels deliuerance from the lyons, and the cauſe thereof.*
24. qu. *Of Daniels ſalutation to the king,* O king liue for euer.
25. qu. *Of Daniels maner of deliuerance frō the lyons, that it was diuine & extraordinary.*
26. qu. *why the Lord doth not alwaies ſend his children temporall deliuerance.*
27. qu. *Of Darius* ioy, v. 23. then was the king exceeding glad.
28. qu. *whether the king did iuſtly in cauſing Daniels accuſers, with their wiues and children, to be caſt into the denne.*
29. qu. *Of king Darius decree concerning the worſhipping of Daniels God, the order and parts thereof.*
30. qu. *Of Daniels proſperous eſtate vnder Darius and Cyrus.*

31. qu. *Whether this miracle of Daniels deliuerance from the lions were shewed at Babylon in Chaldea or in Media.*

Questions vpon the seuenth chapter of Daniel.

1. qu. *Of the order obserued by Daniel in the setting downe of these visions.*
2. qu. *Of the visions which followe in generall.*
3. qu. *Of visions in generall.*
4. qu. *Of the time when this vision was reuealed vnto Daniel.*
5. qu. *Why the vision of the fowre Monarchies is againe reuealed vnto Daniel being shewed before to Nebuchadnezzar, c. 2.*
6. qu. *What manner of vision this was which Daniel here had, and how it was reuealed.*
7. qu. *What was meant by the fowre winds which strowe together vpon the sea.*
8. qu. *Of the description of these beasts in generall.*
9. qu. *Why the kings and kingdomes of the earth are likened vnto beasts.*
10. qu. *Of the agreement betweene this vision of the fowre beasts, and that of the image shewed to Nebuchadnezzar, c. 2.*
11. qu. *Of the first beast representing the Chaldean Monarchie.*
12. qu. *Where the Chaldean Monarchie here described must take beginning.*
13. qu. *Of the second beast, and why the Persian Monarchie is compared to a beare.*
14. qu. *Why the beare is said to stand vpon the one side.*
15. qu. *Of the three ribs in his mouth, what they signifie.*
16. qu. *Who said vnto him*, Arise and deuoure, &c. *v. 5.*
17. qu. *Of the Persian kings with whom the Persian Monarchie begunne and ended.*
18. qu. *Of the third beast called a leopard, the description of the third Monarchie.*
19. qu. *Why the fourth beast hath no name.*
20. qu. *Of the description of the 4. beast in generall.*
21. qu. *Whether the Romane or Turkish Empire be signified by this fourth beast.*
22. qu. *That the kingdome of Syria which was held by Seleucus and his posteritie, was this fourth beast.*
23. qu. *Of the iron teeth and other parts of the generall description of the fourth beast.*
24. qu. *Why it is said to stampe the residue vnder the feete.*
25. qu. *Wherein this fourth beast was vnlike the rest. v. 7.*
26. qu. *Of the tenne hornes, what is signified thereby, v. 7.*
27. qu. *Who is signified by the little horne, ver. 8.*
28. qu. *Who these three kings should be, signified by the three hornes plucked away.*
29. qu. *Of other properties of this litle horne.*
30. qu. *Of the description of the glorious manner of Gods iudgement expressed, v. 9. to v. 15.*
31. qu. *Whether the finall iudgement in the ende of the world be here described.*
32. qu. *v. 9. who is said to be the auncient of dayes, and how.*
33. qu. *How God was seene of Daniel which is inuisible.*
34. qu. *How iudgement is said to be set seeing God is iudge from euerlasting.*
35. qu. *What the fire signifieth which issued from the throne.*
36. qu. *Of the number of Angels that ministred vnto God, thousand thousands, &c. ver. 10.*
37. qu. *What bookes these were which were opened, v. 10.*
38. qu. *Of the destruction of the fourth beast.*
39. qu. *Why the other beasts had their dominion taken away, and how their liues were prolonged.*
40. qu. *v. 13. Why it is said one like the sonne of man.*
41. qu. *How he is said to come in the clouds, and approacheth to the auncient of dayes, and when.*
42. qu. *That this kingdome could not be the kingdome of the Macchabees.*
43. qu. *That this kingdome is the kingdome of Christ our Blessed Lord and Sauiour.*
44. qu. *That this kingdome giuen to the sonne of man shall not be in earth, against the Chiliastes.*
45. qu. *Of the excellencie of Christs kingdome beyond other kingdomes.*
46. qu. *How the kingdome of Christ is said to be euerlasting, seeing it shall be deliuered vp vnto God, 1. Cor. 15. 24.*
47. qu. *v. 17. Of the rising of the fowre beasts.*
48. qu. *Who shall possesse the kingdome of the Saints.*
49. qu. *Why they are called the most high Saints, v. 18.*
50. qu. *v. 20. How the horne called before little, is said to be in shewe, greater then the rest.*
51. qu. *How this little horn is said to change lawes and times.*

52. qu. *What is meant by a time, times, and a part of time*, v. 25.
53. qu. *What is meant by the halfe or diuiding of time*, v. 25.
54. qu. *How this kingdom is ſaid to be giuen to the holy people*, v. 27. *which is ſaid*, v. 14. *to be giuen to the ſonne of man.*

Queſtions vpon the 8. chapter of Daniel.

1. qu. *The difference between this viſion and the former.*
2. qu. *Of the time of this viſion.*
3. qu. *What manner of viſion this was.*
4. qu. *How Daniel is ſaid to be in Suſhan*, ver. 2.
5. qu. *Of the citie Suſhan, by whom it was builded, and whence ſo named.*
6. qu. *Of the ſituation of the citie Suſhan.*
7. qu. *Of the riuer Vlai where Daniel had this viſion.*
8. qu. *Why Daniel nameth himſelfe in the firſt perſon.*
9. qu. *Why the kings of Perſia are compared to a ramme*, v. 3.
10. qu. *Who are ſignified by the two hornes, whereof one was higher then the other.*
11. qu. *Of the greatneſſe and proſperous ſucceſſe of this ramme.*
12. qu. *Of the meaning of theſe words*, as I conſidered, v. 5.
13. qu. *Why the kingdome of the Grecians is reſembled to a goat.*
14. qu. *Of Alexander the great ſignified by the horne betweene the eyes, his birth, education, exploits, death, and ende.*
15. qu. *Of the victorie of Alexander againſt Darius, deſcribed by the goats ouercomming the ramme.*
16. qu. *Of the breaking of this great horne, and of the death of Alexander.*
17. qu. *Of the fowre hornes which came vp in the ſtead of this great horne.*
18. qu. *When theſe foure kingdomes did ariſe after the great horne was broken.*
19. qu. *Who was this little horne*, v. 9.
20. qu. *Of the outrages committed by Antiochus Epiphanes ſignified by this litle horne.*
21. qu. *Of the meaning of theſe words*, v. 12. the armie was giuen vp with the daily ſacrifice by iniquitie.
22. qu. *Of the meaning of the word, Palmoni*, v. 13.
23. qu. *What Angel that was, vnto whom one of the Angels ſpake.*
24. qu. *Of the time preſcribed*, v. 14. *of* 2300 *dayes, how it is to be taken.*
25. qu. *When this tearme of* 2300. *beganne and ended.*
26. qu. *When the kingdome of the Greekes ſo often mentioned in the booke of the Macchabees tooke beginning.*
27. qu. *Why the kingdome of the Greekes is counted from the raigne of the Seleucians.*
28. qu. *of the name Gabriel.*
29. qu. v. 16. *Vpon theſe words*, make this man to vnderſtand the viſion, *whether Angels can giue vs vnderſtanding.*
30. qu. *How Alexander is ſaid to be the firſt king of Grecia.*
31. qu. *of the time when Antiochus Epiphanes ſhould riſe vp in the latter ende of their kingdome*, v. 25.
32. qu. *The deſcription of Antiochus and of his doings.*
33. qu. *Of ſome differences in the ſtorie of the Macchabees concerning the death of Antiochus.*
34. qu. *Of the agreement of other perſecutions of the Church with this deſcription of Antiochus.*
35. qu. *Why it is called the viſion of the euening and morning*, v. 26.
36. qu. *Why Daniel is bidden to ſeale vp the viſion.*
37. qu. *What kings buſineſſe Daniel did*, v. 27.
38. qu. *Of the meaning of theſe words.* v. 27. none vnderſtood or perceiued it.
39. qu. *The hiſtorie of Antiochus Epiphanes raigne abridged, for the better vnderſtanding of this viſion.*

Queſtions vpon the 9. chapter of Daniel.

1. qu. *What Aſſuerus this was whoſe ſonne Darius is ſaid to be.*
2. qu. *of the yeares of Darius raigne, and how this viſion is ſaid to be in his firſt yeare.*
3. qu. *Whether in the firſt yeare of Darius the Chaldean Monarchie was diſſolued, and the 70. yeares captiuitie ended, againſt the opinion of Ioſeph. Scaliger lib. 6.*
4. qu. *of the 70. yeares of captiuitie in what ſenſe they are called ſeuen generations, Baruch*, 6. 2.
5. qu. *When the 70. yeares of captiuitie mentioned v. 2. tooke their beginning.*
6. qu. *when the 70. yeares of captiuitie ended.*
7. qu. *of Daniels prayer*, v. 4. *to* v. 20.
8. qu. *How Daniel prayeth for the deliuerance of the people, ſeeing it was certainely promiſed after the 70. yeares.*

9. qu.

9. qu. *Of the properties required in the prayers of the faithfull obſerued here in Daniels prayer*, v. 20.
10. qu. *Of the apparition of the Angel Gabriel*, v. 21.
11. qu. *How Daniel diſcerned this to be a good Angel.*
12. qu. *Whether the Angels haue bodies.*
13. qu. *Why the Angel came about the time of the euening ſacrifice*, v. 21.
14. qu. *Why Daniel is called a man of deſires*, v. 23.
15. qu. v. 24. *Seuentie weekes are determined: How Daniels prayer is heard, praying for the peoples deliuerance.*
16. qu. v. 24. *How the ſeuentie weekes muſt be vnderſtood.*
17. qu. *Why 70. weeks are ſaid to be cut out or determined.*
18. qu. *Why this tearme of 490. yeares is expreſſed by weeks.*
19. qu. *Why the Angel ſaith*, vpon thy people, and vpon thine holy citie.
20. qu. *Of the meaning of theſe words*, v. 24. to finiſh or rather reſtraine wickedneſſe.
21. qu. *Of the ſealing of ſinnes.*
22. qu. *What it is to reconcile iniquitie.*
23. qu. v. 24. *How the Meſſiah brought euerlaſting righteouſneſſe.*
24. qu. *Why it is called euerlaſting righteouſneſſe.*
25. qu. *Whether as Chriſts ſatisfaction for the puniſhment of ſinne is imputed to vs by faith, ſo likewiſe his innocencie.*
26. qu. *Whether the iuſtice brought in by Chriſt, exceede the iuſtice of Adam.*
27. qu. *Whether it ſtandeth with Gods iuſtice to iuſtifie vs by anothers righteouſneſſe, and how that may be.*
28. qu. *How the viſion and propheſie was to be ſealed vp.*
29. qu. *Of the annointing of the holy one, who is ſignified thereby.*
30. qu. *Why Chriſt is called the holy of holies.*
31. qu. *How Chriſt was anointed.*
32. qu. *When Chriſt was anointed.*
33. qu. *Of the obſcurenes and difficultie of this propheſie.*
34. qu. *Of the diuerſe interpretations of Daniels weekes, with an anſwer to the cauill of the Iewes concerning the diſſenſion of our interpreters.*
35. qu. *What Chronologie and computation of time is to be followed in the account of the 70. weekes, which make 490. yeares.*
36. qu. *whether the account of the Olympiake yeares be a certain direction for the vnderſtanding of Daniels weeks.*
37. qu. *Of the names and number of the Perſian kings.*
38. qu. *Of the vncertainty of the yeares of the Perſian Monarchie and of the Perſian kings.*
39. qu. *That Daniels weeks do ſignifie a certain definite number of yeares.*
40. qu. *That Origens account cannot ſtand beginning the 70. weeks at Adam, and ending them at the deſtruction of Ieruſalem.*
41. qu. *That the 70. weekes muſt not begin before the peoples returne out of captiuitie.*
42. qu. *That the 70. weeks doe not beginne in the raignes of the other kings of Perſia after Cyrus.*
43. qu. *That Daniels 70. weekes muſt take beginning from the proclamation made by Cyrus for the returne of the people.*
44. qu. *Vnder which of the Perſian kings Mordecai liued, and of his age.*
45. qu. *which of the Perſian kings it was that renewed the decree for the reedifying of the Temple.*
46. qu. *VVhat Artaxerxes it was in whoſe 7. yeare Ezra was ſent, and in whoſe 20. Nehemiah.*
47. qu. *That Daniels 70. weeks were determined neither before Chriſts paſſion, nor at the deſtruction of the citie.*
48. qu. *That the 70. weeks ende not after the deſtruction of Ierhſalem.*
49. qu. *That the 70. weeks muſt end at the paſſion of Chriſt.*
50. qu. *Of the iuſt and exact computation of yeares from Cyrus firſt vnto the paſſion of Chriſt.*
51. qu. *Of the yeares of the Perſian kings in particular to make vp the ſaid ſumme of an 130. yeares, and firſt of the yeares to the finiſhing of the Temple.*
52. qu. *That Xerxes raigne was intermingled with his fathers in the beginning, and with his ſonnes in the end.*
53. qu. *Of the particular yeares of the ſecond part of the Perſian Monarchie from the finiſhing of the Tẽple to the end therof.*
54. qu. *Of the iuſt computation of the yeares of the Grecian Monarchie.*
55. qu. *The ſeuerall interpretations of Daniels 70. weekes diſperſedly handled before ſummed together.*
56. qu. *Why the 7. weeks are ſeuered from the 62. v. 25. vnto the Meſſiah ſhall be 7.* weekes and 62. weekes.
57. qu. *Whether theſe 7. weekes muſt be* cou-

ted before the 62. weeks or after.
58. qu. *When this tearme of 7. weeks, that is 49. yeares beganne, and when it ended.*
59. qu. *Whether that place Iohn 2.20. that the Temple was 46. yeares in building, haue any agreement with theſe 7. weekes.*
60. qu. Vnto Meſſiah the Prince ſhall be 7. weekes, v. 25. *who is here vnderſtood by the Meſſiah.*
61. qu. The ſtreet ſhall be built againe in a troubleſome time, *how this was fulfilled.*
62. qu. *Of the 62. weeks, how they are to be vnderſtood.*
63. qu. Shall Meſſiah be ſlaine, v. 26. *who this Meſſiah was that ſhould be ſlaine.*
64. qu. *And he ſhall haue nothing, or rather not for himſelfe, of the meaning of theſe words.*
65. qu. *Of the yeare of the natiuitie of our bleſſed Sauiour.*
66. qu. *Of the computation of yeares from the creation to the natiuitie of our Bleſſed Sauiour.*
67. qu. *In what yeare of the raigne of Herod our bleſſed Sauiour was borne.*
68. qu. *In what yeare of his age Chriſt was baptiſed.*
69. qu. *How many yeares Chriſt lined on earth, and in what yeare of his life Chriſt was put to death.*
70. qu. *Of the number of Paſches which Chriſt ſolemnized in the dayes of his fleſh, whereby the time and yeares of his preaching is certainly gathered.*
71. qu. *At what time of the yeare Chriſt was borne.*
72. qu. *Of the ſpace and diſtance of time, that was between Chriſts baptiſme and his paſſion.*
73. qu. *Vpon what day of the week Chriſt ſuffered, and whether vpon a feſtiuall day.*
74. qu. *Who are meant by the people of the Prince to come.*
75. qu. *how long after the Meſſiah was ſlain this deſtruction happened by Titus.*
76. qu. *Why mention is made of the deſtruction of Ieruſalem here, ſeeing it is without the compaſſe of the 70. weeks.*
77. qu. *Of the meaning of theſe words, v. 26.* the ende thereof ſhall be with a flood, and vnto the ende of the battell it ſhall be deſtroyed.
78. qu. *That the end of the ſtate of the Iewes not of the Romanes is here ſignified*
79. qu. *Of the moſt grieuous calamities that fell vpon the Iewes in the finall deſtruction of their citie.*
80. qu. *That all this miſerie came vpon the Iewes for putting to death the Meſſiah.*
81. He ſhall confirme the couenant with many for one weeke, *how this one week is to be vnderſtood.*
82. qu. *What is vnderſtood by the couenant.*
83. qu. *How this couenant was ratified and confirmed.*
84. qu. *When this Teſtament beganne to be ratified and confirmed by the preaching of Chriſt.*
85. qu. v. 27. In the halfe of the weeke he ſhall cauſe the ſacrifice to ceaſe: *when this halfe weeke beganne.*
86. qu. *How and when the ſacrifices were cauſed to ceaſe and were aboliſhed.*
87. qu. *What is meant by the ouerſpreading of abhomination, v. 27. of the beſt reading thereof.*
88. qu. *What this abhomination of deſolation was.*
89. qu. v. 27. *Whether the deſolation of Ieruſalem here ſpoken of ſhould be ſmall.*

Queſtions vpon the tenth chapter of Daniel.

1. qu. *Of the excellencie of this viſion reuealed in this chapter, and the two next, vnto Daniel.*
2. qu. *How the third yeare of Cyrus is here to be vnderſtood.*
3. qu. *Of Daniels vnderſtanding of this viſion.*
4. qu. v. 1. *Why Daniel maketh mention of his name Belteſhazar.*
5. qu. v. 2. *Why Daniel was ſo long in heauineſſe.*
6. qu. *Of the time that Daniel mourned which was three weeks of dayes.*
7. qu. *Of Daniels abſtinencie.*
8. qu. *Of the cuſtome and vſe of annointing which Daniel alſo forbeareth.*
9. qu. *Of the riuer Hiddekel where Daniel had this viſion.*
10. qu. *Whether Daniel were onely in ſpirit or bodily preſent by the riuer Tigris.*
11. qu. *Why this viſion was ſhewed vnto Daniel by the riuer Tigris.*
12. qu. *Whether it were an Angel or Chriſt which appeared here vnto Daniel.*
13. qu. *Of the deſcription of the manner how Chriſt appeared, and firſt of his apparell.*
14. qu. *Of the glorious parts of this heauenly body which appeared vnto Daniel.*
15. qu. *How Daniel is ſaid to ſee the viſion alone.*
16. qu. *The cauſes of Daniels great feare.*

17. qu.

17. qu. *Whose hand it was that touched Daniel.*
18. qu. *Why Daniels prayer beeing heard at the first, yet the Angels comming was deferred 21. dayes*, v. 12.
19. qu. *What it was that Daniel prayed for and how he was heard.*
20. qu. *Who is understood to be the Prince of Persia.*
21. qu. *How the Prince of Persia is said to haue withstood the Angel.*
22. qu. *Who this Michael was which helped the Angel.*
23. qu. *how Michael helped the other angel.*
24. qu. *How the angel saith he was left with the kings of Persia.*
25. qu. *Who it is whom Daniel calleth Lord*, v. 17.
26. qu. *Who it was that had this communication with Daniel in this vision.*
27. qu. *Who is meant by the Prince of Grecia.*
28. qu. *Of the originall of the Grecians here called Iauan*, v. 21.
29. qu. *In what sense the Angel saith, that* none held with him but Michael their Prince.

Questions vpon the 11. chapter of Daniel.

1. qu. *Whether this vision in the 11. chapter be diuerse from the former vision in the 10. chapter*
2. qu. v. 1. *Who it was that here saith*, I stood vp, &c.
3. qu. *Who it was whom the Angel stood vp to strengthen.*
4. qu. *Why the Persian Monarchie is so briefly touched, and the Grecians set forth at large.*
5. qu. *That there were more then three kings of Persia, as may be gathered out of the Scripture.*
6. qu. *Who were those fowre kings of Persia here named.*
7. qu. *Of the fourth king of Persia his riches and power.*
8. qu. *why the Angel leaueth at the fourth king of Persia, seeing there were more.*
9. qu. *A briefe description of the rising and fall of Alexanders kingdome.*
10. qu. *Of Alexanders birth and education, acts and life, end and death abridged.*
11. qu. *Of the 4. successors of Alexander.*
12. qu. *How all Alexanders posteritie was rooted out that none of them succeeded in the kingdome.*
13. qu. *Of the meaning of these words*, v. 4. It shall be for others beside these.
14. qu. *Of the petie diuisions of Alexanders kingdome among his seuerall captaines before it grewe into fowre, and of their mutuall dissension.*
15. qu. *why the Angel prosequuteth the storie onely of the king of the South and of the North, omitting the rest.*
16. qu. *Of the kings of Egypt and Syria of whom Daniel prophesieth in this chapter.*
17. qu. *Of the first Ptolome called here the king of the South.*
18. qu. v. 5. One of his Princes shall preuaile, *who is meant hereby.*
19. qu. *That this kingdome of the North is the same which Ezekiel calleth Gog and Magog.*
20. qu. *Of the first variance betweene the king of the South and the king of the North, and of their ioyning together againe.*
21. qu. *what king of the South this was whose daughter came to the king of the North.*
22. qu. *Of the translation of the Septuagint, which was procured by this Ptolome Philadelphus.*
23. qu. *who was the bud of her rootes* v. 7. *and of his exploits.*
24. qu. *Of the third battell betweene the king of the South and the king of the North* v. 10. 11. 12.
25. qu. *Of the first expedition of Antiochus the great against Epiphanes king of Egypt.*
26. qu. *Of the second expedition of Antiochus the great against Ptolomeus Epiphanes.*
27. qu. *Of the third expedition of Antiochus Megas against Epiphanes*, v. 17.
28. qu. *Of Antiochus expedition against forren countries*, v. 18.
29. qu. *Of the death of Antiochus the great*, ver. 19.
30. qu. *Of the acts and end of Seleucus Philopator, the sonne of Antiochus the great*, ver. 20.
31. qu. *whether the rest of this chapter be properly vnderstood of Antiochus Epiphanes or of Antichrist.*
32. qu. *Of the first entrance of Antiochus Epiphanes to the kingdome.*
33. qu. *Of the first expedition of Antiochus Epiphanes against Egypt*, v. 22. 23. 24.
34. qu. *Of the second expedition of Epiphanes against Egypt*, verl. 25. 26. 27. 28.

A Table of the queſtions, &c.

35. qu. *Of the third expedition of Antiochus Epiphanes againſt Egypt*, v. 29. 30.

36. qu. *Of the meaning of the word Chittim*, v. 30.

37. qu. *Of the perſecution of the people of God by Antiochus, and the manner thereof*, v. 31.

38. qu. *What is vnderſtood by the armes*, v. 31.

39. qu. *Of the defiling of the Sanctuarie and the manner thereof.*

40. qu. *How Antiochus vſed as his inſtruments certaine wicked perſons that forſook the lawe.*

41. qu. *Of ſuch things as the faithfull people ſhould doe and ſuffer in this perſecution.*

42. qu. *Of the conſolation of the afflicted church of the Iewes.*

43. qu. *Of the pride of Antiochus, and the exalting of himſelfe againſt God.*

44. qu. *Antiochus impietie and inhumanitie further deſcribed out of the 37. v.*

45. qu. *How Antiochus is ſaid not to haue reſpect to the deſires of women.*

46. qu. *Of the ſtrange God, that Antiochus ſhall ſet vp*, v. 38.

47. qu. *Of Antiochus politike deuiſes to maintaine the idolatrous ſeruice of his new god*, v. 39.

48. qu. *Of the laſt expedition of Antiochus againſt Egypt, Iudea, and other nations*, v. 40. 41. 42. 43.

49. qu. *Where the Lybians and Æthiopians inhabited.*

50. qu. *Of the ende of Antiochus, and ſuch things as immediately went before.*

51. qu. *Of the ſudden and fearefull ende of Antiochus.*

Queſtions vpon the 12. chapter of Daniel.

1. qu. *What time is here meant, and in that time ſhall Michael ſtand vp*, v. 1.

2. qu. *who is vnderſtood here to be Michael the great Prince.*

3. qu. *What time of trouble the Angel here ſpeaketh of.*

4. qu. *What deliuerance the Angel ſpeaketh of, and of whom.*

5. qu. *Whether all the Iewes ſhall be ſaued before the comming of Chriſt.*

6. qu. *what kind of booke Daniel here ſpeaketh of.*

7. qu. *Why this myſterie of reſurrection is here plainly reuealed to Daniel.*

8. qu. *Of the coherence of this comfortable mention made of the reſurrection with the former propheſie.*

9. qu. *why it is ſaid, many of them which ſleepe ſhall awake, and not all.*

10. qu. *A deſcriptiō of the reſurrection both of good and bad.*

11. qu. *Of the great glorie which ſhall be giuen vnto thoſe which inſtruct others to ſalnation*, v. 3.

12. qu. *How the faithfull teachers are ſaid to iuſtifie others.*

13. qu. *why Daniel is commanded to ſeale the booke, and what is the meaning thereof.*

14. qu. *Vntill the time defined or appointed*, v. 4. *what time this was here limited.*

15. qu. *Of theſe words, many ſhall runne thorough, and knowledge ſhall be encreaſed.*

16. qu. *what two they were which Daniel ſawe by the brinke of the riuer*, v. 5.

17. qu. *who it was that enquired of the man cloathed in linnen*, v. 6.

18. qu. *who the man was cloathed in linen of whom the queſtion was asked.*

19. qu. *what is meant by a time, two times, and an halfe*, v. 7.

20. qu. *Of the meaning of theſe words*, v. 7. *when he hath made an ende to diſperſe the hand of the holy people.*

21. qu. *what it was that Daniel vnderſtood*, v. 8.

22. qu. *whether Daniel had altogether a repulſe in his demaund.*

23. qu. *Of theſe words*, v. 10. *the wicked ſhall doe wickedly, and none ſhall haue vnderſtanding: what wicked he ſpeaketh of.*

24. qu. *what the abhomination of deſolation is, mentioned* v. 11.

25. qu. *The* 1290. *mentioned* v. 11. *how to be taken.*

26. qu. *The tearme of* 1335. *dayes expounded.*

27. qu. *Of the laſt words ſpoken to Daniel: goe thy way vnto the ende*, v. 13.

28. qu. *thou ſhalt reſt and ſtand vp in thy lot.*

The ſumme of theſe queſtions amounteth to 593. or thereabout.

A table

A Table of the Controverſies.

Places of Controverſie.

1. Contr. *THe vulgar Latin tranſlation not the beſt.*
2. contr. *The hiſtorie of Suſanna, the ſong of the three children, and of Bel and the dragon, are no parts of Daniel, nor of the Canonicall Scripture.*

Controverſies vpon the 1. chapter of Daniel.

1. Contr. *Whether the changing of the Popes name be grounded vpon the example of Peter.*
2. contr. *That faſting is not meritorious nor ſatisfactorie.*
3. contr. *That the preſcript of faſting daies for abſtinence, and for forbearing of certen kinds of meates, is not warranted here by Daniels abſtinence.*
4. contr. v. 20. *What the wiſe men of the Chaldeans were, and whether the wiſe men which came to Chriſt were kings.*
5. contr. v. 20. *Of the Magicians among the Chaldeans, and how that ſuch were alwaies oppoſite to the true Church of God, as diuers of the Popes were ſuch.*

Controverſies vpon the 2. chapter of Daniel.

1. Contr. *That the Scriptures ſhould be extant in the vulgar and knowne tongue.*
2. contr. *That prayer muſt onely be made vnto God.*
3. contr. *That prater is not meritorious, but grounded onely vpon Gods mercie.*
4. contr. *That Matrimonie is no Sacrament.*
5. contr. *That the Saints merit not.*
6. contr. v. 21. *That the Pope hath no power committed vnto him to put downe kings.*
7. contr. *That the Pope can not be Chriſts Vicar generall in earth.*
8. contr. *That the time of Chriſts comming to iudgement, can not be gathered from Daniels propheſie, v. 44.*
9. contr. v. 45. *Whether the virgin Marie be the mountaine out of the which the ſtone was cut.*
10. contr. *Whether Chriſt verely encreaſed in the gifts and graces of the ſoule.*
11. contr. *That the Pope is not to be reuerenced, honoured, and worſhipped through the world.*
12. contr. *That it can not be prooued out of Daniels propheſie that the Pope is not Antichriſt.*
13. contr. *Of the lawfulnes of Magiſtracie, againſt the Anabaptiſts.*

Controverſies vpon the 3. chapter of Daniel.

1. Contr. *That an image vſed for any religious vſe, and an idol, are all one.*
2. contr. *Againſt the adoration of images.*
3. contr. *Whither images in Churches may be tolerated, though they be not adored.*
4. contr. *Of the wayes and meanes whereby idolatrie is promoted.*
5. contr. *Of the vſe of Church muſicke, and muſicall inſtruments.*
6. contr. *The multitude of profeſſors doth not argue the truth of the profeſſion.*
7. contr. *Of ſuperſtitious dedications.*
8. contr. *That counſels and generall aſſemblies may erre.*
9. contr. *The fire and ſword and other cruelties, the weapons of idolators and ſuperſtitious men.*
10. contr. *That theſe three ſeruants of God were not deliuered for their virginitie or abſtinencie.*
11. contr. *Againſt the Vbiquitaries.*
12. contr. *That miracles are not alwaies a note and ſure marke of the Church.*
13. contr. *Whether a contrarie religion may be tolerated in a Commonwealth.*
14. contr. *That the conuerſion of Nebuchadnezzer, doth not ſignifie the conuerſion of the Deuill in the ende of the world.*

Controverſies vpon the 4. chapter of Daniel.

1. Contr. *That the virgin Marie was not without ſinne.*
2. Contr. *Againſt free will.*
3. Contr. *Againſt the inuocation of Saints.*
4. Contr. *That the Pope is not the diſtributer of kingdomes.*
5. contr. *Againſt ſatisfaction by workes.*
6. contr. *Of the certaintie of remiſſion of ſinnes.*
7. contr. *Which be the good works of Chriſtians.*
8. contr. *That Gods prouidence is not onely a bare preſcience or permiſſion.*
9. contr. *Againſt the Pope who would be without check or controlment.*

Controverſies vpon the 5. chapter of Daniel.

1. Contr. *That idolaters and worſhippers of images make them their gods.*
2. contr. *Whether images in Churches may be retained, though they be not worſhipped.*
3. contr. *That not Proteſtants, but Papiſts are the profaners of holy things.*

A Table of the Controverſies

4. contr. *That there are no certen periods of kingdomes.*

Controverſies vpon the 6. chapter of Daniel.

1. Contr. *Againſt canonicall and ſtinted houres of praier.*
2. contr. *That it is no Apoſtolicall tradition to pray toward the Eaſt.*
3. contr. *That the publike profeſſion of our faith is neceſſarie, and it is not ſufficient to haue it inwardly in the heart.*
4. contr. *That it is not lawfull worſhipping God to looke toward an image.*
5. contr. *Againſt the Papiſts and Vbiquitaries, that hold a carnall preſence in the ſacrament.*
6. contr. *Of the falſe ſuggeſtions of the Papiſts againſt the Proteſtants.*
7. contr. *Of the vniuſt proceeding of the Romaniſts in their cruell inquiſition, condemning the Proteſtants, their cauſe not beeing heard.*
8. contr. *Of the practiſing of Popes againſt Princes.*
9. contr. *Whether one is iuſt before God by an inherent iuſtice.*
10. contr. *Whether Daniels innocencie were the meritorious cauſe of his deliuerance.*
11. contr. *That a generall faith, called* ſalus implicita *an implicit faith, is not ſufficient.*

Controverſies vpon the 7. chapter of Daniel.

1. Contr. *The Church is not diſcerned by the greatnes and largenes thereof.*
2. contr. *Whether the Saints ſhall iudge the world.*
3. contr. *The vulgar Latine tranſlation not authenticall.*
4. contr. *Of the diuers orders of Angels.*
5. contr. *The glorious perſons of the Trinitie are not to be repreſented by any image.*
6. contr. *Againſt the Vbiquitaries which hold an omnipreſence of Chriſts humanitie.*
7. contr. *That diuturnitie and long continuance without interruption, is no infallible note of the Church.*
8. contr. *That the dominion of the Pope is temporall rather then ſpirituall.*
9. contr. *That Antichriſt is alreadie come.*

Controverſies vpon the 8. chapter of Daniel.

1. Contr. *Proſperitie and externall felicitie, is no perpetuall note of the Church.*
2. contr. *That the abomination of deſolation ſpoken of,* v. 13. *is not the aboliſhing of the ſacrifice of the Maſſe.*
3. contr. *The authoritie of the Scripture dependeth not vpon the teſtimonie of the Church.*
4. contr. *The deſcription of Antiochus agreeeth to the Pope and Antichriſt.*

Controverſies vpon the 9. chapter of Daniel.

1. Contr. *That praier and faſting is not meritorious.*
2. cont. *God only is to be inuocated, not Saints or Angels.*
3. contr. *That Chriſt is the onely Mediator.*
4. contr. *Againſt praier or inuocation of the dead.*
5. contr. *Of the name of the Catholike Church, that it is but vſurped by the Romaniſts.*
6. contr. *That no man is perfect in this life.*
7. contr. *That the prayers of the faithfull are not meritorious.*
8. contr. *That we are not iuſtified by any inherent righteouſnes, but imputed onely by faith.*
9. contr. *Whether ſinne any way after forgiuenes may be ſaid to remaine in the faithfull.*
10. contr. *That charitie is not more principal in the matter of iuſtification then faith.*
11. contr. *That the Pope doth blaſphemouſly vſurpe the title of Chriſt, to be called moſt holy.*
12. contr. *Whether the Sacrament of the Altar be moſt holy.*
13. contr. *That Chriſt is Mediatour both as God and man.*
14. contr. *Againſt the ſacrifice of the Maſſe.*
15. contr. *Againſt the Iewes, that the Meſſiah who was expected of the Fathers, is alreadie come into the world.*

Controverſies vpon the 10. chapter of Daniel.

1. Contr. *Againſt ſuperſtitious faſting.*
2. contr. *That Paradiſe was a terreſtriall place.*
3. contr. *Againſt the curious diſtinction of the orders of Angels.*

Controverſies vpon the 11. chapter of Daniel.

1. Contr. *Of the birth and offſpring of Antichriſt.*
2. contr. *That Antichriſt ſhall not be one particular man.*
3. contr. *That Nero the Emperor ſhall not be the great Antichriſt.*
4. contr. *That Antichriſt ſhall be a deceiuer rather then a victorious conquerer.*
5. contr. *Of Antichriſts miracles.*
6. contr. *That Antichriſts comming ſhall not be*

handled in this Commentarie.

be deferred to the ende of the world.

7. contr. *That Antichrists ſeate ſhall not be at Ieruſalem.*

8. contr. *That the citie of Rome ſhall not be vtterly deſtroied before Antichriſt ſhall come.*

9. contr. *That the Papiſts Antichriſt and the Iewes Meſſiah ſhall come together.*

10. contr. *Of the true marks whereby Antichriſt may be diſcerned.*

11. contr. *How the deſcription of Antiochus hiſtorically doth typically decyphre the Pope and Antichriſt.*

12. contr. *That S. Paul ſpeaketh of an apoſtaſie and departure from the faith,* 2. Theſ. 2. 3.

13. contr. *Of other notes and marks wherein Antiochus and Antichriſt agree.*

14. contr. *How the Antichriſt of Rome hath perſecuted Emperours, Kings, Princes, and learned men for religion.*

15. contr. *Of the pride and blaſphemies of Antichriſt againſt God.*

16. contr. *How Antichriſt is ſaid to ſit in the Temple of God.*

17. contr. *Of the proſperitie and outward ſucceſſe of Antichriſt.*

18. contr. *That externall happineſſe is not a ſure note of the Church.*

19. contr. *why the Lord ſuffereth Antichriſt to rage againſt his church.*

20. contr. *That out of this text,* v. 36. *it cannot be prooued that the Pope is not Antichriſt, as Bellarmine intendeth.*

21. contr. *How Antichriſt ſhall forſake his fathers god,* v. 37.

22. contr. *How the Romane Antichriſt regardeth not the deſire of women.*

23. contr. *That the Antichriſt ſhall not care in deede for any god, nor haue any ſenſe of religion.*

24. contr. *How Antichriſt ſhall bring in a ſtrange god which his fathers neuer knew,* v. 38.

25. contr. *Of the the tricall and pompous ſeruice with ſiluer and gold, which Antichriſt hath found out for his newe idol.*

26. contr. *How Antichriſt ſhall diſtribute honours and poſſeſſions vnto his fauourites and that for money.*

27. contr. *Of Antichriſts inſatiable ambition, crueltie, and couetouſneſſe.*

28. contr. *Of the rage and furie of Antichriſt.*

29. contr. *How Antichriſts palace is planted betweene two ſeas.*

30. contr. *Of the fearefull ende of diuerſe Popes.*

Controverſies vpon the 12. chapter.

1. Contr. *Againſt blaſphemous Servetus that made himſelfe Michael.*

2. contr. *Whether Henoch and Elias ſhall ſtand vp with Michael in the laſt times.*

3. contr. *What manner of perſecution ſhall be vnder Antichriſt.*

4. contr. *Of the certaintie of Election, that none of the elect can finally fall away.*

5. contr. *In what ſenſe Moſes wiſheth to be raſed out of Gods booke,* Exod. 32. 33.

6. contr. *That the ſoules of the faithfull departed doe not ſleepe vntill the reſurrection, but preſently enioy the ſight of God.*

7. contr. *That all men ſhall riſe againe, and not onely the faithfull, neither ſhall they die againe.*

8. contr. *That Chriſt died not in generall for all, but onely for thoſe that beleeue.*

9. contr. *That the faithfull doe not iuſtifie other by any merit or ſatisfaction, but as miniſters onely of ſalnation.*

10. contr. *That the Saints merits as they are diuers, doe not merite diuers degrees of glorie.*

11. contr. *The Scriptures are not ſo obſcure but all may be admitted to the reading of them.*

12. contr. *Bellarmine confuted, who by diuers arguments out of this chapter, would proue the Pope not to be Antichriſt.*

The number of theſe Controverſies is an 134.

The Doctrines and morall obſeruations are not ſummed, as beeing neither ſo many in number, nor of ſuch ſpeciall note.

This Commentarie was finiſhed by Gods gracious aſſiſtance, vpon the 31. of *Decemb.* in the yeare 1608. *anno ætatis Authoris* 46.

Eph. 1. 3.

Bleſſed be God euen the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all ſpirituall bleſſings in heauenly things in Chriſt.

The faults eſcaped.

The firſt number ſheweth the page, the ſecond the line.

3. 1. read Iaddua. 3. 4. read, was about an 160. yeares. 3. 41. read other, for either. 7. 27. *prophetalem.* 12. 9. *koph.* 12. 11. read, vnto Ieruſalem (not into, &c. 13. 8. read, it was not a, &c. 17. 1. for *Cyrus*, read *Tyrus.* 24. 32. *dipnoſophiſt.* 24. 37. *ghebed* for *ghebat.* 41. 44. the houſe of his. 43. 34. read, ye would. 64. 37. read, 3. hundred thouſand. 77. 17. read, girded thee. 81. 4. read, *ex pacto* for *ex parte.* 88. 9. read, inferreth, therefore, &c. 90. 18. read, in the firſt occaſion, for accuſation. 91. 49. read, *deliuer vs or not, V.* 94. 26. read, ouertopped. 98. 57. they for thoſe. 113. 6. read, occaſion of ſtumbling. 118. 18. read, deliberate. 124. 5. read, not ſo much in. 131. 31. read, *Nimrod.* 140. 55. *Pint.* 143. 39. read, defined for defended. 145. 18. read if, for and if. 150. 54. read obſcene, for obſcure. 181. 45. for the holy ſpirit, r. the lawe. 184. 22. read, incredible. 184. 31. read, *coniunctum.* 198. 36. read, their. 210. 30. at that time. 210. 57. read, heard of. 237. 9. read, grounded. 252. 14. read, they were. 252. 23. read, virgin. 323. 24. read, 70. for 72. 373. 4. Daniel. 384. 24. phraſe. 397. 43. read, Angel. 401. 26. abridged. 423. 25. for both by, read by. 429. 41. r. *leeloah.* 42. read, it be, for it might be. 434. 21. this is, for that is. 448. 3. Exarch. 451. 39. *Pontificem.* 456. 26. for, nay rather that, read that. 459. 17. read, bought. 460. 25. forgeries. 472. 35. read, propheticall. 486. 30. Aretas. 491. 4. for whence, read hence. 509. 29. for money.

Adde this following vnto pag 87. line 36.

Concerning the controverſie of Chriſts encreaſing in the graces of the ſpirit, thus much further may be added by way of explanation. 1. Out of *Cyril*, that *corporale augmentum, &c.* the growth of bodie, and encreaſing in wiſedome, *humanitatis menſuræ conueniat*, agreeth vnto his humane condition: as Chriſt was God he encreaſed not. 2. In reſpect of his hypoſtaticall vnion, there was no encreaſe: he was in the verie firſt inſtant of his conception perfect God and perfect man, as Heb. 1. 6. *when he bringeth in his firſt begotten Sonne into the world, he ſaith, let all the Angels of God worſhip him:* diuine worſhip was due vnto Chriſt, at his verie firſt comming into the world. 3. Concerning the graces which the diuine nature conferred vpon his humanitie, they were either *habituall*, infuſed into the ſoule of our Sauiour in the verie firſt vnion, or *experimentall:* the firſt encreaſed not, but were as ample and full in the firſt inſtant of this bleſſed vnion, as afterward (for Chriſts ſoule came not into his bodie as *tabula abraſa*, a bare and naked table wherein nothing is written, as our ſoules are,) ſauing that theſe infuſed and habituall graces could not ſhewe themſelues, till the organicall bodie was made fit thereunto, as at 12. yeares he diſputed and appoſed the Doctors: theſe graces encreaſed onely *per modum declarationis*, by way of declaration, as *Cyril* ſaith, *voluit quaſi paulatim diuinitatis ſuæ gloriam declarare*, he would by little and little manifeſt the glorie of his dietie. 4. Yet the experimentall knowledge, which is gathered by ſenſe and experience, encreaſed in Chriſt, as *Ambroſe* well determineth, *ſapientia ſenſu proficit, quia à ſenſu ſapientia, ſenſus igitur proficiebat humanus*, wiſedome encreaſeth by ſenſe, for wiſedome commeth by the ſenſe: his humane ſenſe encreaſed, &c. and conſequently his experimentall wiſedome and knowledge: and that there was an acceſſion of his experimentall knowledge, the Apoſtle ſheweth, Heb. 2. 18. *in that he ſuffred and was tempted, he is able to ſuccour them that are tempted.*